UNIVERSITY OF ST. MICHAEL'S COLLEGE
3 1761 07097440 7

ST. MICHAEL'S COLLEGE
LIBRARY

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO
LIBRARY

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/catholicmissions03sociuoft

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO
LIBRARY

THE

ILLUSTRATED

Catholic Missions.

A MONTHLY ILLUSTRATED RECORD IN CONNECTION WITH THE

SOCIETY OF THE PROPAGATION OF THE FAITH.

VOL. III., 1888-9.

LONDON:

J. DONOVAN, 19, HENRIETTA STREET, COVENT GARDEN, W.C.

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO LIBRARY

Contents.

LEADING ARTICLES.

	PAGE
A Catholic Paradox	9
Volumes, Critics, and Singers	25
Mars in the Missions	41
Some of Our Experiences	57
The New Crusade	73
From One of our Subscribers	89
Murders at Home and Abroad	105
Christmas Boxes for All	121
The Catholic Church and Her Missions	137
The Triple Scourge of Africa	153
The East African Blockade and Our Missions	169
Crumbs	183

GENERAL ARTICLES.

Opium and Christianity	49
Hoāng Nān and its Remedial Uses	81, 109

BIOGRAPHICAL.

A Corean Martyr (Mgr. Ridel)	92, 106, 126

MISSIONARY ARTICLES.

Africa :—

African Slave Trade :—The Pirates of Central Africa	97
,, ,, A Christmas Message to Christian Women	113
,, ,, The Slave's Own Tale	145
Uganda : "Beneath the Sword of Damocles"	37
,, Destruction of the Missions	147, 168
The Lower Congo : Among the Natives	52
The Zambesi : On the Lower Zambesi	26
,, ,, On the Banks of the Zambesi	67
The Upper Ogowai : Manners and Customs	102, 124, 135
German East Africa : The Catastrophe at Pugu	161
The Ruga-Ruga	28
The Niger Delta : Land and People	142
East Africa : Our Missions	153

MISSIONARY ARTICLES—*Continued.*

	PAGE
India and Ceylon :—	
Indian Witchcraft	68
The Women of India	69
Child Marriage in India	112
Famine in the Ahmednagar District	117
Vernacular Catholic Literature for Southern India	151
Ceylon : A Voice from Ceylon	166
History of an Indian Wizard	179
Asia.—	
Borneo and its Missions :—	
,, The Island and its Missions	1
,, Flora, Fauna, and Mineral Wealth	18
,, Missions : Innocent XI. and Leo XIII.—Kuching.	43
,, Kanowit	58
,, Seri.—Fort Kapit	75
,, British North Borneo	84
Philippine Islands : The Negritos of Luzon	90
China and Indo-China and Japan :—	
The Great Chinese Famine	177
Cochin China : After the Storm	129
Japan : "True to the Last."	138
Chinese Diplomacy and Catholic Missionaries, by Miss Clerke	148
The Holy Land :—	
The Lepers of Siloe, Jerusalem	55
Oceania :—	
Samoa : A Flying Visit	40
America (North) :—	
Baltimore : St. Elizabeth's Home for Coloured Children	4
Among the Crow Indians. By Fr. Prando, S.J.	10
,, ,, ,, ,,	118
,, ,, ,, ,,	131
,, ,, ,, (The Medicine Man)	155
,, ,, ,,	183
Alaska : On the Shores of the Arctic Ocean	33
The Rocky Mountains : The De Smet Mission	70

MISSIONARY ARTICLES.—*Continued.*

PAGE

America (South):—
British Honduras: The Newest Prefecture 163
Europe:—
Shot in the Mountains of Albania 22

CORRESPONDENCE.

"The Gospel and the Sword" 6
Victoria Nyanza (Mgr. Livinhac) 6
In the Sunderlands (Fr. Maene, S.J.) 6
Basutoland: A New Mission (Fr. Deltour, O.M.I.) 87
Madras: The Archbishop and Pagan Missions (Very Rev. Th. Mayer, V.G.) 101
Cardinal Lavigerie and the Slave Trade 123
Our Calcutta Correspondent 171

VARIETIES.

Protestant Foreign Missionaries 8
From the Lake to Heaven 21
St. Peter's School, Freshfield 28
South African Snakes 39
Hints for Arctic and Tropical Missionaries 39
Pagan Practices (Malabar Coast) 54
Indian Folk-Lore 88
The Amir's Curious Decision 74
Catholic Education in Constantinople 109
Child-Marriage in India 112
The Sikkim Expedition 123
Egyptian Women 123
Moslem Influence in Africa 143

The Cardinal Archbishop and "Illustrated Catholic Missions" 18
Encouraging Words from Ireland 159

MISSIONARY NOTES AND NEWS.

General 105, 122, 137, 155, 171, 186
Africa 5, 25, 39, 41, 57, 74, 101, 105, 121, 158, 171, 186
India and Ceylon 5, 9, 24, 26, 42, 58, 73, 77, 89, 106, 122, 152, 158, 173, 186
Straits Settlements 58, 152, 159, 165, 173
China and Corea 10, 20, 26, 58, 74, 89, 122, 174
Japan 186
Asia 5, 21, 137, 187
Oceania 152, 175
Madagascar 106
Mauritius 5, 187
Australia 69
Sandwich Isles 121
America 175, 187

POETRY.

"I believe in the Holy Catholic Church 9
"Let your Light shine before Men" 25
"There is a Season for Everything" 41
"Therefore I will sing praises unto Thy Name" 57
"Pass Over and Help Us!" 73
"Silver and Gold have I None" 89
"The Voice of Thy Brother's Blood" 105
"Give and It shall be given unto You" 121

MISSIONARY STORIES.

PAGE

Simbabola, or a Drama of Facts:—
Chap. VII.—A Hairbreadth Escape 14
Conclusion 15
Arumugam, the Adventures of a Raja's Son:—
Chap. I.—The Serpent Spirit 30
Chap. II.—The White Brahmin 31
Chap. III.—The Dreaded Wish 45
Chap. IV.—The Camel and the Needle's Eye 46
Chap. V.—An Untimely Revelation 48
Chap. VI.—At Dead of Night 61
Chap. VII.—A Letter from Ceylon 62
Chap. VIII.—In the Brahmin Monastery 77
Chap. IX.—The World and its Pleasures 78
Chap. X.—The Two Missionaries 79
Chap. XI.—The Turning Point in Life 79
Chap. XII.—The Pursuit and its Sequel 79
True to the Last: a True Tale 138
Lost and Found: By LADY HERBERT OF LEA 170

MISSIONARY OBITUARY 39, 64, 144, 160, 175

OUR LIBRARY TABLE: REVIEWS, 8, 24, 54, 96, 104, 128, 160, 176

LITERARY CONTRIBUTIONS, 16, 32, 39, 64, 72, 96, 112, 128, 144, 176, 188

SPIRITUAL ALMS 159, 175, 188

DONATIONS 16, 24, 64, 72, 96, 112, 123, 143, 159, 176, 188

Illustrations.

Frontispiece, representing the type of all Apostolic Men—also Missioners going forth from the centre of unity, under the blessing of the Holy Father, to carry the Faith throughout the World, according to prophecy and to fact 1

Sub-Frontispieces:—
June—St. Peter blessing the Missioners of the Church 17
July—SS. Ignatius, Francis Xavier, and Peter Claver 33
August—SS. Dominic, Hyacinth, and Louis Bertrand 49
September—"Go Ye and Teach all Nations" 65
October—Our Lady and St. Joseph Interceding for the Heathen 81
November—Chinese Martyrdoms 97
December—Mgr. Mazenod and the Oblates 113
January—Benedictines, Augustinians, Carmelites 129
February—Ven. Libermann and his Congregation 145
March—The Angels Call 161
April—"Go Ye and Teach all Nations" 177

MAPS.

North Borneo 2
Sarawak Mission, Borneo 43
East Africa (The Slave Trade) 146
East Africa: Mombasa to Kilimane 162
British Honduras 164
Ceylon (Ecclesiastical) 166
China (Famine Areas) 178

Text Illustrations:—
Borneo: Dutch and English Battle 2
,, The Sarawak River 3
,, Early Morning on Lake 3
Baltimore: Some Small Catholics 4

TEXT ILLUSTRATIONS, *Continued*—

	PAGE
,, Children at St. Elizabeth's Home	5
India : A Hindu Priest and Idol	7
,, Starving People	8
Crow Indians : An Aged Woman preparing the Meal	11
,, ,, Indian Tombs	12
,, ,, Missionary in Winter Dress	13
Gaboon : View of St. Peter's Church	14
,, Church and Ground over Sea	15
Borneo : Flora	18
,, Wild-man of the Woods	19
,, *Baba-puti*, Wild Swine	20
,, Outward but Homeward Bound	21
Albania : Turkish Albanians	22
,, Peasants : the Morning Pipe	24
Zambesi : Slave abandoned on the Road	26
,, Kaffir Village	27
,, River Scenery	28
A Ruga-Ruga returning with booty	29
Trichinopoly : An Indian Palace	30
,, Jesuit College	31
Alaska : Arctic Scenery	34
,, Native Sledge and Dogs	34
,, Seal-Hunter	35
,, Watching the Seal	36
Uganda : The Morning Prayer	37
Sunrise in Africa	38
Samoa : Harbour of Apia	40
Borneo : Near Kuching, Forest Land	44
,, ,, ,, River Scene	45
Trichinopoly : House of the White Brahmin	46
,, Members of the Rajah's Household	47
Opium Smoker being wheeled home	50
Method of Irrigating Opium Fields	51
Fetish-hut and Charms	52
Native Huts and Fetish Instruments	53
The Fountain of Siloe	55
Tomb of Absalon	56
Borneo : "Long Houses"	59
,, Inside the Long House	60
,, Old Pagan Village	61
Mannar, The Crafty Hindu	62
Ceylon : Missioners' House	63
Zambesi : Missioners and Children	66
Africa : Catholic Funeral	67
Indian Women of the Lower Class	69
Rocky Mountains : Banks of the Lake	70
,, ,, The Angler at Work	71
A Cœur d'Alène Indian	72
Borneo : In the Serik District	75
,, Tropical Vegetation	76
,, On the Way to Kapit	77
India : Husking Cocoa-Nut	78
,, Raja's Palace	79
,, Shikaree, or Huntsman, etc.	80
In the Mountains : Home of the *Hoăng-Năn*	82
,, ,, ,, ,, ,,	83
Borneo : Weapons and Implements	84
,, Young Woman and Child	85
,, Chinese School	85
,, Hill Man on the Road	86
,, Suspension Bridge	86
Basutoland : Kraal and Natives	87
,, Gigantic Tree	88
Philippine Islands : Christian Women	91
,, ,, Christians, Lower Class	92
On the Voyage to Hong-Kong	93
Corea : The Regent	94
,, The Captured Priest	95
,, Hiding Place in the Mountains	96
Central Africa : Manyema starting on *Razzia*	98
,, ,, Chief of Slave-hunters	99
,, ,, Slaves on the March	100
"Ye Mountains and Hills bless the Lord"	102
On the Lipopa	103
A Forest Fire	104
Corea : Fortified pagoda	107
Departure Ceremony of Missioners	108
Victims of Leprosy	109
Trinidad : Nuns tending Lepers	110
,, Cocorite Leper Hospital	111
Africa : Slave Caravan	113
,, Slave-hunter with spoils	114
,, 'The Combat'	115
,, Hanging a Slave	116
,, Victims of Slavery	116
Ahmednagar : Famine-stricken Natives	117
American Indians : Canoes	118
,, ,, Winter Scene in the Far West	119
,, ,, American Indian Spinning	120
China : Nuns Rescuing Children	122
Africa : Entrance to Village	124
,, The Pipe of Peace	125
Corican Vllage	126
The Missioner's Grave	127
Cochin-China : Architecture	130
,, Native Christians	131
American Indians : Weaving	132
,, ,, Winding Wool	133
,, ,, Hairdressing	134
African Amulets and Charms	135
,, Fetish dance	136
Japan : Bonze	138
,, Old Christian Embroidery	139
,, ,, ,, ,,	140
,, A Street Scene	141
Africa : Fetishes in the Wood	142
E. Africa : View at M'Kata	147
,, ,, Kondoa	148
,, Submerged Bridge	149
,, Carrying Ivory	150
India : Mass in the Forest	151
Tonga : Old Fashioned Boat	152
,, Station at Maofoga	154
,, Convent at Maofoga	155
Sikkim : Bird's Eye View	157
Tonga : Cemetery at Maofoga	158
E. Africa : Home from the Hunt	163
Tropical America : Animals	165
,, ,, ,,	166
Ceylon : Capture of Jaffna	167
,, Native Boats	168
Tropical America : Forest	170
African Village	172
,, ,, "The Arabs are here!"	173
E. Africa : "Our Neighbour's Heads"	179
,, Native Chief's Regalia	180
Japan : Myia, or Shintoist Pagoda	181
Syria : On the Lebanon	182
,, Maronite Catholics	184
,, A Maronite Sanctuary	185

AND I WILL GATHER THEE FROM THE WEST" IS XLIII. 5.
"TAKE THE CHILD, AND HIS MOTHER" MATT. II
"THY NAME WENT ABROAD TO THE ISLANDS AFAR OFF." ECC. XLVII-17
CATHOLIC MISSIONS
GO YE AND TEACH ALL NATIONS
THERE SHALL BE ONE FOLD AND ONE SHEPHERD
THY KINGDOM COME
FEAR NOT FOR I AM WITH THEE I WILL BRING THY SEED FROM THE EAST AND WILL GATHER THEE FROM THE WEST. I WILL SAY TO THE NORTH GIVE UP AND TO THE SOUTH KEEP NOT BACK BRING MY SONS FROM AFAR AND MY DAUGHTERS FROM THE ENDS OF THE EARTH. ISXLIII
THUS SAITH THE LORD OF HOSTS. I WILL SAVE MY PEOPLE FROM THE LAND OF THE EAST ZACH VIII 7
ETHIOPIA SHALL SOON STRETCH OUT HER HANDS TO GOD. PS 67 - 32

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 25. MAY, 1888. Vol. III.

BORNEO AND ITS MISSIONS.

1. The Island.

"FRAGMENTS of a Continent," though now "a geographical unit," aptly describes the Malay Archipelago. In prehistoric ages Australia and Asia were united; but subsidence, upheaval on a gigantic scale severed the band, and tore and split up into islands of often widely-jagged outline the once continuous land. A hundred and nine fire-vomiting, and ten mud-discharging craters, amid this waste of waters, still give signs of life, and tell us something of the terrific forces that centuries ago divided continent from continent. But when the rending of this eastern world took place we know not. Obscure traditions, indeed, assert that Java and Sumatra were parted shortly before the birth of Christ, and that Egyptian colonists had already established themselves whilst yet the Archipelago was united with the Asiatic continent. But union has given place to division and many have been formed from one.

Chief and central amid these numerous islands of the sea, these lands of perpetual summer, or these "Gardens of the Sun," as they have been called, is Borneo. Placed on the great ocean highway of trade and commerce, possessed of noble harbours, and enriched with all kinds of products, it is, after Australia, the largest island in the world. The coast line is upwards of 3,000 miles; its area is 280,000 statute square miles; it is larger than either France or Germany, and more than three times the size of England, and yet the entire population of this colossal island is only some two millions, or little more than the population of London alone.

2. History and Discovery, Etc.

The earliest information about the beautiful Bulo-Kalamantin, as the natives call it, leads us back to the twilight of fable. Already in the works of the old Ptolemy, Borneo is said

to occur under the name of the "Lucky Island"; and in a still earlier age Egyptian and Phenician colonists are stated to have occupied the island, whilst the merchant ships from Tharsus anchored in her harbours. A few geographists would identify the island with the golden land of Ophir, and thus bring this garden of the remotest East into connection with Palestine. But the first more or less accurate information about Borneo, not indeed under that name, but under that of *Giava Maggiore*, is given by the great Venetian traveller, Marco Polo. Yet, for almost 200 years after its existence and its riches had been chronicled by this Strabo of the 13th century, the spot remained a closed wonderland to Europeans. At last, with the beginning of the 16th century, the spirit of Portuguese enterprise threw down the barriers of the fairy island, and for the first time Christian fleets and Christian banners floated on the sunlit waters of Malay. Close on the track of these pioneers of civilization followed the Dutch and the English, and for years the possession of the island became a bone of fierce contention.

territories of the Sultan of Borneo (or Brunei), and Sarawak, governed by an English independent raja, are on the north and north-east; on the west are the kingdoms of Landak, Nampaira, and Sambas, whilst the small island of Labuan, off the north-west coast is a British colony.

FOR YEARS THE DUTCH AND ENGLISH FIERCELY CONTENDED FOR THE ISLAND.

3. Natural Features and Climate.

Much of this *terra incognita*, so tropically magnificent, remains to be explored, but travellers tell us that the country is crossed by a mountain range averaging from 5000 to 8000 feet in height, and rising to the noble altitude of 13,700 feet, crowned in lofty grandeur by the Kina Balu, held sacred by the natives, as Mount Shasta by the Californian Indians, and Fusiyama by the Japanese. From this mountain back-bone branch off picturesque spurs terminating in rich undulating hills, watered by river, stream,

THE SARAWAK RIVER IN ENGLISH TERRITORY.—CANOES ASCENDING THE RAPIDS.

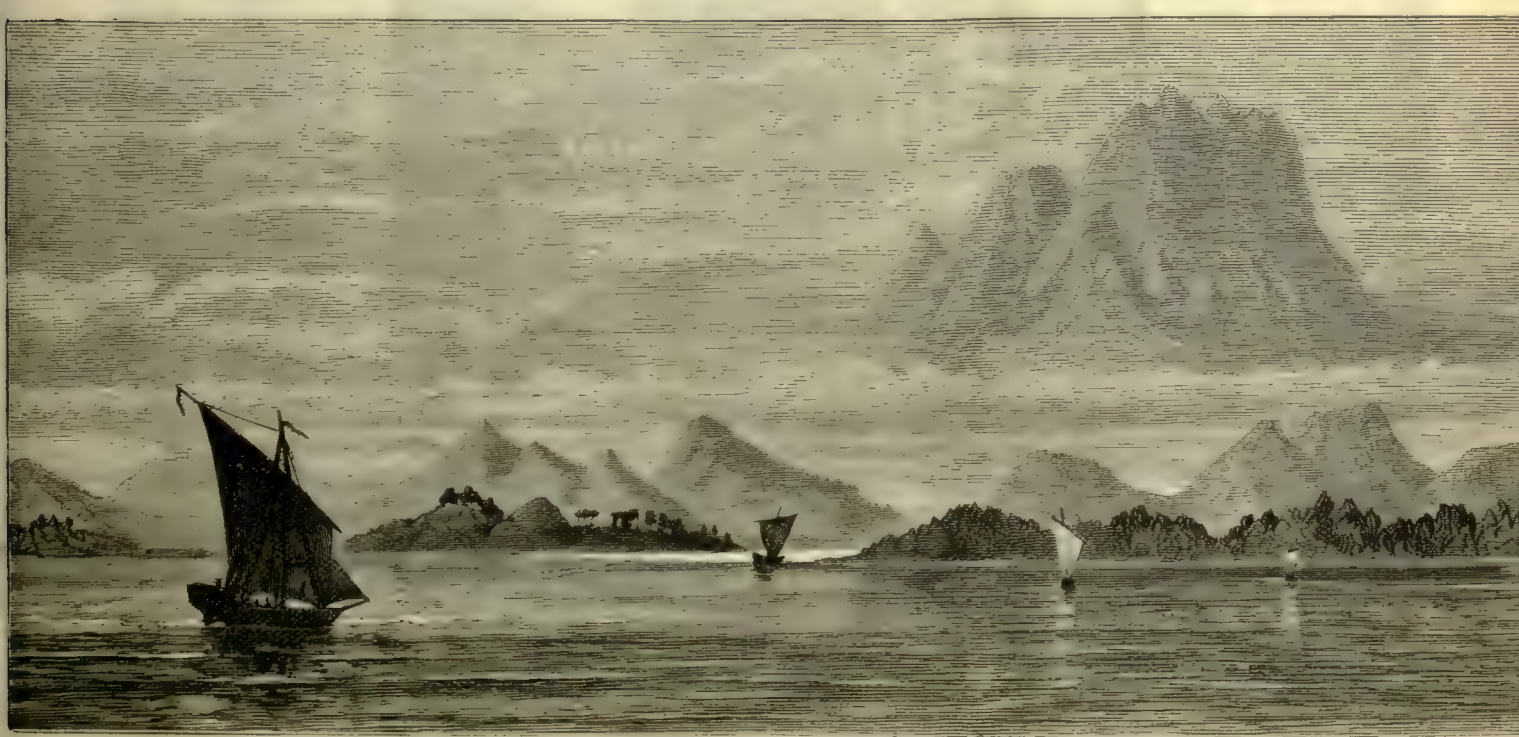
and torrent, diversified by plain and forest, luxuriant in tropical verdure, and wealthy in mineral treasure. But ere we speak of Borneo's riches let us consult the sketch-book of a traveller, and obtain a glimpse of the country itself:—

"*En route* from Labuan to make the ascent of the Kina Balu mountains," writes Mr. Hatton, "you cross a plain of rice, bananas, cocoa-nut trees, and other luxuriant vegetation. You see the native cultivator at work, his rude plough drawn by buffaloes, flocks of white padi-birds sailing aloft, or a few solitary cranes adding an oriental touch to the picture. You halt on the river bank, amidst tropical groves, here and there relieved by well-kept gardens, fenced down to the water's edge, and containing plentiful supplies of sweet potatoes, cucumber, maize, and kaladi. Farther in, at Kolawat (a native village, backed by a grove of plumed palms yellow with fruit), you will find a village built on poles in a morass, with herds of swine and flocks of tame bees as part of the local treasures.

"Along the valleys that go upwards towards the hills you pass straggling huts and bamboo cottages, surrounded by irrigated patches of rice, with maize and sweet potatoes growing nearest the house, and, in many cases, clumps of bananas at the very doorways. While you thus at intervals come upon evidences of village life and agricultural work, you may travel hundreds of miles without any other sign of life than those belonging to the 'forest primeval,' nature's splendid legacy of fertile soil and umbrageous woods."—*The New Ceylon*, pp. 62-3.

Though in the heart of the tropics, there are many spots on the Bornean highlands where the heat is so modified by mountain air that the climate is delightful.

(To be continued.)



EARLY MORNING ON A BORNEAN LAKE.—DISTANT VIEW OF THE KINA BALU.—NATIVE CRAFT.

ST. ELIZABETH'S HOME FOR COLOURED CHILDREN, BALTIMORE.

"And thus, among the untaught poor,
Great deeds and feelings find a home,
That cast in shadow all the golden lore
Of classic Greece and Rome."

GLITTERING golden sunbeams, emblems of faith, love, purity, truth, humility, innocence, and simplicity, your pleading voices will win our readers to your cause. But yet keep silence for a time, until we have told our tale of mother's love!

Unknown, unheard of then, there lived, not many years ago, in the slums of Baltimore, a coloured woman, Mary Herbert, poor but rich in the charity that "pityeth the poor and lendeth to the Lord." It was to this humble but true disciple of Christ's teaching that St. Elizabeth's Home owes its origin. Of the waifs and strays abandoned by their parents, and left destitute and starving in the streets of Baltimore, she gathered the most helpless into her own home. For months she begged for them before she went to her daily work, and then her charity becoming known she received first the co-operation of a Jewish lady, Miss Josephine Etting, and next through her that of several friends who yearly contributed some 5 dollars a piece towards the Home.

SOME SMALL CATHOLICS AT BALTIMORE.—*From a Photograph.*

The little work went on, until another lady, Mrs. Austin Jenkins, offered a more suitable house, and thither Mary Herbert and her orphan band removed. Endeavours were now made to obtain the help of a Religious Order, and on the 5th of December, 1881, after many fruitless applications elsewhere, the Franciscan Sisters of St. Mary's Abbey, Mill Hill, consented to undertake the work. Four Sisters at once started for Baltimore, and two days after their arrival Cardinal Gibbons formally opened the new home, and assured the Sisters of his support.

Probably those who in England heard of the Child's Home at Baltimore, in charge of the Franciscan Sisters, and under the patronage of a Cardinal, drew for themselves a picture of comfort and well-being, and never thought of sending something to the work. Yet the Home was then literally a house bare of furniture or means. There were no beds, no bedding, no chairs or tables. In the sleeping-room the children lay in their rags upon the floor, and in the kitchen one solitary cauldron did their cooking. Thanks, however, to the exertions of the Mill Hill Fathers, the most necessary household articles were at length obtained. But then the Children's Home threatened to become their tomb. The Angel of Death hovered over its inmates, and the Yellow Flag, stamped with "Small Pox," hung from its windows. Cut off by rigid quarantine from the world outside, the Sisters and their little ones were not abandoned by God's charity. Gifts of food and money were left at their door, and the Baltimore tradesmen proved almoners rather than merchants.* But at last matters improved, sickness passed away, a committee of ladies was formed, money was collected, and a small grant was obtained from the city for the maintenance of the children, and so the work prospered. Yet not so that we can now call it prosperous, or bid our readers think there is now no further need for help. The accommodation of the present Home, with its forty children, is miserably insufficient; the house itself is situated in a very unhealthy locality; in cases of sickness separation is impossible; throughout the building the ventilation is bad; and a tiny back yard, walled in by lofty houses, is the only playground for the children, whilst one single room is all the Sisters have to occupy.

But is there a real need for the maintenance of such a Home? The Sisters, the police, the agents of the Society for the Prevention of Cruelty to Children, can best answer this question. They tell us how, night after night, helpless foundlings are brought to the Home, and procured the grace of baptism before they die from the effects of cold and exposure; how hundreds of children have to be refused admittance to the Refuge already overcrowded; and a multitude of orphans, half naked, half starved, are left upon the streets to live as best they may. They can tell us how, only the other day, they found a little boy, starving, unwashed, and covered with vermin, in the

*As an instance of generosity we may mention that on the Sisters sending ten dollars in payment of their grocer's account the money was returned, with the receipted bill, on which the tradesman had written that he could not think of taking the Sisters' money in their trouble.

garret of a miserable house, lying with his legs tied together, and left the whole day without food or water until his wretched parent returned at night; or how they carried to the Home a child discovered abandoned in the cellar of an empty house; or how they brought back to die in the Refuge a babe for whom the Sisters had been unable to find room, and whom the barbarous parents had left in a basket in the streets.

Such testimony, and we could largely multiply it, should convince us, not only of the want of such a Home, but of the urgent need for its enlargement and improvement. Among its most pressing wants are a separate department for the older boys, and an increase in the working staff. Will not our readers help, and send us something for the waifs of Baltimore?

A GROUP OF CHILDREN AT ST. ELIZABETH'S HOME, BALTIMORE.—*From a Photograph.*

And now, little messengers from heaven, tests of our stewardship, and talents to be accounted for to God, it is your turn. Add your voices to ours, and beg with an importunity that accepteth no refusal!

Since the above was written, the Abbess of St. Mary's Abbey, Mill Hill, informs us that an unknown benefactor in America has most generously bought a large house and grounds, for the work of St. Elizabeth's Home, not only affording the space and fresh air which was absolutely needed for the life of these poor little coloured waifs, but also the means of extending in many ways the work for this hitherto neglected race; but means are still urgently needed for the support of Sisters and children, and furnishing, &c.

Persian Gulf.—Mr. Malcolm, of Bushire, Persian Gulf, has presented to the Anthropological Society of Bombay, a small earthen coffin containing human bones, which, with five others, was dug up a short time ago from his grounds near Bushire. The coffin is believed to be about 3,000 years old and to belong to the old Persian fire worshippers before they had a tower of silence.

The Pope has sanctioned the decision of the Sacred Congregation to create the Prefecture of Southern Zanguebar, detaching it from the Vicariate Apostolic of that name, and confiding it to the spiritual care of the Benedictine Congregation, founded in Augsburg, Bavaria, for Foreign Missions, of which the Rev. Andrew Amrheim is Superior. Twelve Fathers will shortly depart for their new destination.

Mauritius.—Archbishop Meurin's vigorous efforts against the anti-Catholic action of the Council of Education are likely to be crowned with success. His Grace has already secured to the Catholic Schools the 12,000 rupees to which they were entitled for last year's work, but of which the local administration thought to deprive them.

Lepers in India.—It is affirmed in Calcutta papers, says the *Indian Witness*, that lepers go so far as to keep meat and vegetable stalls in the bazaar, although their bodies are in all degrees of loathsomeness and disease. We hope this statement is an exaggeration, although we have no doubt that lepers are food vendors in Calcutta. Public sentiment is fatally dull on this subject. The masses of the population care as little about sanitation and prevention of disease, as about the procession of the equinoxes. But why should Government be indifferent? These lepers should be segregated at all cost!

Correspondence.

THE GOSPEL AND THE SWORD.

In February last, referring to the Uganda massacres and the revival of the slave trade, we suggested the advisability of reviving in the African missions of to-day the plan adopted by the Catholic Missioners in Paraguay in the 17th century (see *Catholic Missions*, vol. ii., pp. 1, 153); thus, among other advantages, securing to the Christians the power of defending themselves against all aggressors. In reference to this suggestion we have received the following letter:—

To the Editor of THE ILLUSTRATED CATHOLIC MISSIONS.

Colorado, February 28th, 1888.

Sir,

I have read your Editorial in the February number *Illustrated Catholic Missions*, "The Gospel and the Sword," with much interest and pleasure. I fully agree with you that the native Christians in Africa should be well armed and taught to defend themselves against the raids of the slaver and attacks of the hostile pagan tribes. From what I have read of the work of the Missionaries in Africa, I am forced to believe that very little will be accomplished in the great work of converting and civilizing the heathens until what you suggest is carried in a practical manner. Enclosed find P. O. Order for one hundred dollars ($100) subscriptions. If the movement which you recommend is not started, you can please send the amount to some of the African missions.

Your obedient servant,

A MEMBER OF THE CHURCH MILITANT.

LETTER FROM THE VICAR APOSTOLIC OF THE VICTORIA NYANZA.

More than a year ago (see *Catholic Missions*, vol. i., p. 183, vol. ii., p. 9,) we drew attention to Africa as an outlet for our surplus Catholic population; and on another occasion (see *Catholic Mission*, vol. i., p. 169,) we proposed the formation of a Lay Association, designed to aid in the industrial development of the Foreign missions. On both of these suggestions we sought the opinion of the experienced African prelate, Mgr. Livinhac, from whom we have received the following reply:—

To the Editor of THE ILLUSTRATED CATHOLIC MISSIONS.

Our Lady of Kamoga (Bukumbi, South of the Victoria Nyanza), December 1st, 1887.

Sir,

A long journey, which I was obliged to make, hindered me from replying sooner to your esteemed letter of March 17th. As to the questions you propose my opinion is as follows:—

1. It is impossible to establish European orphanages in the country where I dwell. The children would have much to suffer in making a journey that lasts several months, and is very laborious and costly, and on arrival here they could not, without exposing themselves to a premature death, gain their livelihood by manual work.

2. I think that it would be good to select, not far from the coast, healthy spots for establishing the orphanages you propose, and *necessary* that the priests and nuns who have brought up the children should accompany the young colony. Your children coming into an entirely new life cannot but suffer from discouragement.

3. As to your idea of founding a Work designed to supply implements, etc., to the missioners directing the agricultural orphanages, it appears to me very good. Nothing, however, should be sent except what is asked for. Requests will not be failing. Let mine be the first. I shall be very grateful if you could obtain me some portable corn mills (for sorgho, wheat, maize), of metal, very strong, and weighing, inclusive of packing, not more than 65 lbs. Should you be able to procure any in England, will you kindly let me know the weight and price of each mill.

Let me, in conclusion, congratulate you on all the good and holy works you direct. Recommending myself to the prayers of your readers, and begging you to accept the expression of my affection and devotion in Christ.

I am, yours, &c.,

✠ LEON LIVINHAC,
Vicar Apostolic of Victoria Nyanza.

[We take this opportunity of saying that we shall gladly obtain for foreign missioners any information within our power, and will notify their wants to our readers. We shall be happy to receive at once any donation towards the mills Mgr. Livinhac requires.—ED.]

IN THE SUNDERBUND MISSIONS.—LETTER FROM FR. MAENE, S.J.

Morapia, via Mogra Hât,
Bengal, March, 1888.

Sir,

Your excellent journal has always shown so much interest in my missionary trips among the Sunderbunds, that I venture to ask your readers to join me on another excursion, this time to the Abaads, or the wilds of the Sunderbunds.

With the inconsistency that characterises life, the first part of our journey to these uncouth jungles is made by that highly civilised conveyance the railway train. Of course your readers know all about railway travelling, but then out here it is not quite the same thing as in England. There stands the train in the Mogra Hât Station. How it snorts and fizzles, and fidgets to be off! Make haste, we shall be late, you cry. Where are the tickets? Tumble the things into the carriage! Oh, no. I assure you there is no hurry. There is time to drink a cup of coffee, to post our letters over the way, to have a chat with the policeman in the baggy blue trousers and shoes so big that he cannot run without taking them off. We are at Mogra Hât, you know, and if the engine driver has not finished his breakfast, or the stoker his pipe, the iron horse must stand and paw the ground a few minutes longer. But see, here the driver comes; the Parsee stoker has oiled the engine; the fat native has finished his dispute with the station Babu, the bhistie has done offering water to those who don't want it; the blue-legged constable has rung the bell; get in and take your place; there goes the whistle, and we are off. And now, while the Hindu chews betel-nut in you corner, and the rest of the carriage is left to ourselves, there is time to speak of our destination. We are bound to Mutla, or Canning Town, once intended as a harbour for Calcutta. It is a very busy place then? No, just the reverse. It seems, said someone to me lately, as if forsaken by man and God. There is something death-like in its appearance. It is the "desert of sinister aspect, desolate and barren." For long, hopes had been extended to the lone citizens of Canning Town that a steamer would set them in communication with Calcutta life. But the hope is still a hope—the heart has grown sick with waiting.

From Canning Town our route leads us to the river village of Boshonti. A coolie will take our things to the boat in which we must pull us 5 or 6 hours down the Ganges ere we reach our destination. We are punted out into the stream, the unwieldy boat floats slowly downwards, and the passenger with a fervid imagination may softly hum:—

'Tis sweet to behold, when the billows are sleeping,
Some gay-colour'd bark moving gracefully by;
No damp on her deck but the even-tide's weeping,
No breath on her sails but the summer wind's sigh.

So sang Moore, but then his experiences of boating were not Indian. But in Heaven's name what are our boatmen thinking of? See, our ponderous craft threatens to swamp that small dingy whose occupant is too busy fishing to get out of the way; a long push and a strong push of the pole and we clear the placid Hindoo, too much engaged with his line to heed the execrations of our crew. Alas charity is ill repaid, for that manœuvre of ours has brought us aground on a sand bank. Down go their oars, out slip our men, and amid a babel of shouting push the crazy structure into deeper water. On, on we go past scenes that are gloomy and dead, here a line of primitive jungle, there a wilderness of stunted palms, with the earthen toddy-pots still hanging under the withered leaves, past an occasional ghaut where a gharry has brought some rich banian down to the river side, where beggars are plentiful and thrust their deformities out to every new arrival and clamour for pice, but givers are few; then, on again, past a few wretched huts, where, beneath the ancient tree, the Hindu priest is gaudily daubing the village idol; past occasional patches of maize and streaks of reedy marsh, in which long-legged, lengthy-billed birds are hunting for food, past the hut of an isolated squatter slowly but steadily conquering for himself the regions that for centuries have been domains of the tiger. Here are the solitary victims of sickness, extortion, death and misery. Driven from house and home, hundreds of Bengalis have squatted down in the swampy Delta of the Ganges. They clear away the jungle over the Abaads, and in spite of fever, inundations, and in too many cases the greed of the Zemindars (land owners) and the lower Government officials, the wretched ryot (labourer) ekes out his life of poverty and labour. Misfortune is no distinguisher of persons, Mussulmans, Hindus, of every caste, and Christians of all denominations are among the Abaad settlers, and hence our excursion of to-day.

A HINDU PRIEST AND THE VILLAGE IDOL.

Boshonti! is the cry that awakens us from our musings on the sufferings of those whom we are travelling to visit. Here we are where first the Catholic doctrine was preached and professed among the natives of Bengal. Here we are, amid those who after much wandering from the true path have come back at last to beg for admission into the Church they first cherished, amid those too who have joined us from other sects, in all a scattered parish of about 140 souls. But we cannot stay here for long. A series of instructions, the exercise of our priestly functions, and we must betake ourselves again to the boat and set off for Dareerjungle, some eight to ten hours distant. Alas the scene is not likely to become more cheerful. If his crops succeed the Bengal ryot is the happiest of men, for he is sure of living in peace and plenty for one year more. But how many times do not the most unexpected accidents destroy the most promising crops. This has been the case with the people of Dareerjungle the present year. Just when the green paddy fields foretold an abundant harvest, the banks and dams that shut out the treacherous river gave way, and the salt sea water poured in and ruined everything. Not a grain of paddy is to be found among my poor Catholic families. Day after day they live on one meal of rice *(see p. 8)*, furnished them by the Zemindar; none of them can think of buying clothing, food, or seed for sowing. Since my last visit, 35 souls have gone, and 30 now are left. When I return again who knows whether I shall find one Catholic left; many will have found rest in the grave, many will have gone to seek their fortune elsewhere. We must stay here a day longer than I intended, for I must sympathise with my poor people, and let them know how much I grieve for their misfortunes.

It is evening, and the north wind blows damp and chill on the Mutla River, but we must be going. News has come that cholera is raging at Keoti. A reaper who had gone from here for the harvest has already fallen a victim to the pest, and his companions have fled. Some of my families are perhaps attacked. Shall I reach them in time to administer the last Sacraments? Away, away, let us start at once!

Thank heavens, that cold drear night on the river was not in vain. I am in time to administer the last rites of the Church to a poor Hindoo convert, the last victim of the cholera. This is the second time within two years that the dreadful disease has thinned our ranks at Keoti, and reduced our number to forty. But it seems that God will supply the place of the dead, for I hear that some thirty or thirty-five families of a neighbouring village intend in a short time to join us in the Church. May God give them grace to find the truth, and may the irresolute be confirmed by your prayers to the Sacred Heart!

From Keoti we will walk to Khagra, a village last year converted to the faith, and now containing eighty Catholics, with every promise of a speedy increase.

Whilst going from village to village, you have, I know, noticed one thing, the want of decent chapels and burial grounds. Yes, after three or four years of Christianity we are still waiting for

DAY BY DAY THEY LIVE ON ONE MEAL OF RICE; NONE CAN BUY CLOTHING OR SEED FOR SOWING.

these first requisites of a Christian village, but we have no money. Yet I trust in Providence, and I know *non confundar in æternum* He will inspire some well-wisher to send us generous assistance; His help will be forthcoming, and that some of your devout readers do hear the cry of a poor missioner far away in the Sunderbunds, I have lately had proof. Some weeks ago, an English servant, probably after reading one of my letters in *The Illustrated Catholic Missions*, sent me an alms, that speaks highly of her pious generosity. My most heartfelt thanks and prayers to that charitable person! Adieu, yours devotedly in Christ.

A. J. MAENE, S.J.,

Catholic Missioner.

REVIEWS.

"HISTORY OF CEYLON." By an Oblate of Mary Immaculate, of the Diocese of Jaffna. Catholic Press, Jaffna. 1887.

This excellent little manual is not only a compendious text-book for students, but an interesting historical study for general readers. Starting from the early date of B.C. 543, the author, in a chronologically arranged chapters, carries us down to the year 1883. The chief events are graphically recorded, and the site of their transactions illustrated by maps. The work is prefaced by the Archbishop of Colombo.

PROTESTANT FOREIGN MISSIONARIES.—In a Missionary Address delivered in the Henry Martyn Hall, to undergraduates of Cambridge, on January 23rd, Dr. R. N. Cust, LL.D., remarked:—

No young Military officer, or Civilian, or Merchant, of the age of 23, whose lot was cast in a foreign country, would burden himself with a family: some might like to do so, but their circumstances forbid it. The outer world, and the Roman Catholic press, scoff at this conspicuous phase of Protestant Missionary life, which terribly impedes the Lord's work. There may come a time in a Missionary's life, when Matrimony is suitable, but not in his tender years, when he should be out among his people, prepared for long journeys, and transfers to distant localities. St. Paul has not been silent in word and example on this subject. Then, again, the English training is not such as to make a young man prepared to bear hardship. I have visited the Training Colleges of Germany, and they contrast favourably. Such a thing as an engagement to be married is not permitted. The student there works in the garden and carpenter's shop, does menial services in the house, and yet is a Hebraist and a Grecian. Such employments sharpen the intellect, and rouse latent powers. John Williams owed much of his influence to his skill as a blacksmith. Bishop Selwyn the Elder could not have done what he did do, had he not been an expert manager of a craft, and a man fertile in resource. Let me look at the subject from another point of view. How much do we read in Missionary Letters and Reports of their families, birth of children, death of children, illness of wife and domestic cares, while the reader is anxious to know how the Gospel warfare goes on, what progress has been made. . . . How often a Missionary comes homes in full health and vigour, leaving for a time, or for ever, a field of work, for which he is suited, and in which, after some years of pupilage, he has learned to be useful, because his wife is ill!

A GOOD MAN'S HOUSE.—"Faith, said Benjamin Franklin, "is the ground floor, hope is the first floor, and charity is the garret;" and writing next day to his sister, he said:—"Get into the garret as fast as you can, for charity is the best room to live in.

Illustrated Catholic Missions,

MAY, 1888.

"THE FIELD IS THE WORLD."

"Amare et servire."

A CATHOLIC PARADOX.

SOMETHING of a paradox it sounds to say that if there were no such word as Catholicity many would better understand its meaning. And yet, whilst creeds, as other things, are still unnamed, do we not treat them more as mysteries, and curiously inquire what they are? But, when once a name is given, the enigma seems unravelled and few continue to inquire as before. So it is with religion. We profess Catholicity. But do we always sufficiently consider what precisely is that faith which the word implies? Content with a name, we unconsciously mould its meaning to our personal bent, our interests, and our life; so that, to take but one result, we dwindle Catholicity away, until for some of us it becomes not that world-wide faith which Christ has framed it, but only the religion of a locality. We accept it as a faith to be spread indeed among those around us, but so far as we are concerned, scarcely to be preached to all nations even to the uttermost parts of the world.

Yet, as one of our poets writes:—

> "The honours of a name 'tis just to guard;
> They are a trust but lent us, which we take,
> And should, in reverence for the donor's fame,
> With care transmit them down to other hands."

How zealously, then, should we not guard the true honour, the true significance of Catholicity! How great is its donor; how illustrious its name! What centuries of glorious associations in the past, what still more glorious promises in the future! And then 'tis but lent to us! We are only stewards of the Faith, and to each of us must one day be said, "Give an account of thy stewardship, for thou may'st no longer be steward!"

When that day of reckoning will come we know not, but time is quickly passing onwards. How swiftly days go tripping by and leave almost forgotten in many cases the obligation that Catholicity implies, the duty of seeking and saving those which were lost among all the nations of the world. This is the honour, the meaning of Catholicity—a universal apostolate. If, then, others have no interest in so wide a work, and would restrict the limits of your labours, tell them they do not know what Catholic means; tell them their Catholic faith is growing dim, and their Catholic charity is waxing cold. But do thou, dear reader, stand by us yet another year, and labour with us for the whole world's salvation. Behold soon the bridegroom cometh, and in his welcoming train will then advance to meet us the souls that we this year shall help to save.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

The Apostles' Creed.

By C. C. Longridge.

> Catholic thy faith be, and Catholic thy love,
> Catholic as Providence ruling above;
> Catholic thy zeal too, for is not thy creed
> Catholic—a faith that for all men doth plead?
>
> Love as He lov'd thee who lov'd the whole race,
> Love the wide world and not only one place;
> Love most of all where there is the most need,
> Love there to sow the good harvest of seed!
>
> Work as the worker that knoweth no rest,
> Work as the angels that dwell with the blest,
> Work with a will the lost heathen to save,
> Work ever, work on, be zealous and brave!

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, photographs, books, etc.*

Birma.—Writing from Rangoon, Fr. Eugene Luce says:—"Protestantism will never succeed in obtaining a durable footing in the minds and still less in the hearts of the natives. The chief obstacles to its diffusion are, besides the free examination of its doctrines, the marriage of its ministers and the absence of Religious Orders. A Birman, in fact, will never be able to understand that a person could be a *ponghee* (priest) and have a wife. It is entirely opposed to all his ideas, so much so that a ponghee who takes himself a wife *ipso facto* loses his character and dignity. He unfrocks himself, as the saying is, and returns to the rank of simple man before Gaudama and his fellows. Monks and nuns, also, are necessary personages in the buddhist *culte*, and a Birman will never comprehend a religion in which they are wanting."

India.—*Pondicherry.*—The *Missions Catholiques* gives a striking incident communicated by Fr. Claude Marie Mignery, S.F.M.:—

"The establishment of the Christian community at Virasicondham was laborious but successful. But the pagans, envious of the newcomers, bethought themselves of a strategem. The Christian village was built between the pagan village and a rock on which an idol stood. "We will insist on carrying our gods in procession through the Christian villages," said the pagans. But the Christians determined otherwise; and the idolaters got such a warm reception that, although superior in numbers, they and their gods beat a hasty retreat. They, however, appealed to the authorities, and eventually obtained the right of way through our village. Full of indignation, the Christians declared, "We will never allow these pagan devils to

go across our village. Rather, we will leave the village and go elsewhere." This they did, and built a new village a mile from Virasicondham, and this is the present village of Kanaroo-Pondour. Since then Heaven's blessing has descended on these villagers; and to-day Kanaroo counts 600 souls, exclusive of 600 other Christians who live hard by and frequent the Church."

Mysore. — Some advanced natives, says the *Bombay Catholic Examiner*, are about to start a ladies' newspaper in Kanarese. The *Karnataka Vanecvilasa* will contain serial stories, translations from Shakespeare, travels, biographies of eminent women, articles on needlework, the fashions, &c. When the Kanarese versions of the *Queen* and *Myra's Journal* penetrate the zenana, the seclusion of the purdah will no longer be tolerable, and a general revolt of native womanhood may be expected.

Bombay.—Speaking of the Catholic Institution in Grant Road, Bombay, for the oral instruction of the Deaf and Dumb, the *Times of India* observes:—

"Its history is a curious one, and illustrates what, according to our point of view, may be esteemed a provision of Providence. Dr. Meurin, the late Bishop of Bombay, whose fertile brain and kindly heart seemed to be for ever meditating projects of benevolence, took the liveliest personal interest in the condition of the Deaf and Dumb, and at a time of life—he was then about sixty years of age—when most of us are looking forward to the ease that is associated with dignity, this untiring Prelate bent himself, without a master, to the study of the oral system, and then took to reside with him in the Fort Chapel a few intelligent deaf mutes, to whom, with inexhaustible patience, he imparted all he knew. Hopefully, though unknown to the world, he kept "pegging" away at the work he had at heart till his measure of success emboldened him, almost penniless as he was, to risk the expense of getting a Professor from Europe. From 1866, when the present Institution took corporate form, the present accomplished Director, Mr. Walsh, has managed it with a success which will be a subject of delighted wonder to any visitor who may to-day take the benevolent interest to look in. Though Dr. Meurin is gone, this monument of his zeal survives, full of promising vitality, for the Catholic Church is not wont to relinquish a good work, least of all in a diocese governed by the present Archbishop, whose busy life of sixty years has been devoted almost in its entirety to educational progress. Those of our readers who may remember him in the old days at Stonyhurst within whose academic halls the flower of the Catholic youth of England have gathered with affectionate tradition from sire to son, will not need the telling that Father George Porter, as they like best to remember him, is not the sort of man to let a good work die."

Trichur.—Catholic affairs, says the *Catholic Watchman*, are steadily progressing under the able administration of Bishop Medlycott, first Vicar Apostolic. Two parishes of 700 and 500 respectively, with their schismatic vicars, have had the happiness of submitting to the jurisdiction of the new Bishop.

CHINA.—Apropos to the Chinese custom of rewarding deities for timely and benificent acts of intervention, the *Official Gazette* informs us:—

"In August last, the Golden Dragon Prince came to the rescue of the town and fortress of Jeho, in Manchuria, when they were threatened by a sudden innundation, the rivers having risen 10 feet. At the request of the inhabitants, the military governor repaired to the temple of the river-god to offer up prayers, whereupon the waters fell immediately. A month later, the danger was renewed; and then a Golden Dragon Prince appeared in living form in front of his tablet in his temple. On learning this the governor, accompanied by all the officers and labourers on the river-work hastened to the temple, and offered up prayers and sacrifices, and again the water fell a whole foot. In recognition of this intervention, the official and people "pray that a title may be bestowed on the spirit, in grateful acknowledgment of the protection it has afforded in recognition of his Majesty's virtues." Accordingly the Board of Ceremonies is directed to carry out this suggestion.

AMONG THE CROW INDIANS.

(Letter from Fr. Prando, S.J., to Fr. Cataldo, S.J., Superior of the Mission— Continued from page 182.)

1. The Crow Dogs—A Canine Concert—By day and by night—Eating the Thief. 2. Dancing and Dancers—A Curious Procession. 3. Crow Superstitions—The Minnatsi—How I removed it—An Indian Medicine Man—The Magic Serpent—Crow Medicines. 4. Instructing the Squaws. 5. The Rites of the Dying—Crow Funerals—My Visit to the Burial Ground. 6. A Notable Conversion—Joseph and Mary.

"Crow Camp.

"REV. Father,

1. "My last letter concluded with the midnight raid on the Crow's Camp. One would have thought it almost impossible for the Piegans to have entered the camp unmolested, for a peculiarity of the Crows is the great number of dogs they keep, some lodges having from fifteen to twenty. So you may imagine the immense population of yelpers in every Indian village. These Indian dogs are half wolves, and during the night they howl exactly as wolves, the noise thus raised is indescribable. For instance, in one camp a dog will give the signal for the concert, and the whole number will join in, soon to be answered by the pack of another village; and this music, almost like that of another world, is sometimes kept up for a great portion of the night. Owing to their cross between wolf and hourd, and also to their starved condition, these dogs are most ferocious, especially to strangers. I am not afraid of them, and succeed in keeping them at a respectable distance by means of stones and sticks. But at times I have to encounter some furious attacks. One day I was surrounded by about fifty of them, apparently all anxious to devour me. I used a stick to the best of my ability, but one brute made a spring at the calf of my leg and got away with a piece of cloth. Another, that was evidently determined to taste of my flesh, stood several blows before giving up its design. One night several found their way into our tent, got hold of a small canvas bag containing some biscuits and dried meat, and ran away with it. I heard the noise in the tent but was too late to prevent the loss. In the morning I found the bag all torn, but the contents had disappeared. A few days later a band of forty Sioux stopped at the camp of Iron Bull, and declared that they were very hungry. As there was no fresh meat in the camp the Crows killed ten or twelve dogs in order to prepare a big feast for the famished Sioux. Probably some of the dogs that had stolen our little provisions met with their punishment in the massacre occasioned by this visit of the Sioux.

2. "But I must now tell you another peculiarity of the Crows, that is their passionate love of dancing, or what they call dancing. I have seen them indulge for a whole month, from noon till evening, in this amusement. These festivities, of course, occasioned a poor attendance at prayers, because almost the entire camp would either participate in or at least look on at the revelry. The dances seemed to me ridiculous

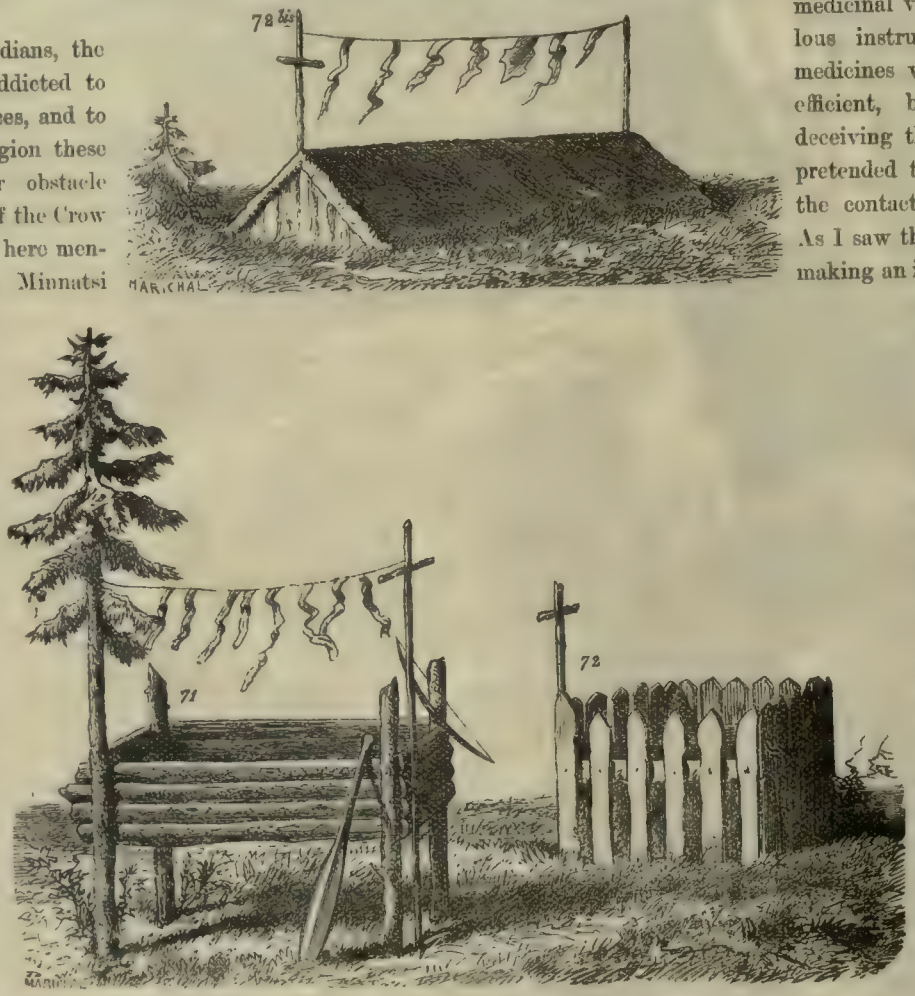
in the extreme, the young men were all painted in gaudy colours, and executed all varieties of grotesque motions. The revel was not always held at the same place, but would move from one portion of the camp to another in order that the whole population might enjoy the fun. The removal of the dancers would be the occasion of a ridiculous and childish ceremony very gravely executed. With all the solemnity of which an Indian is capable, the women would form into a first line of procession, followed by the men; then with mincing steps and a peculiar motion of the body the line would advance, all singing or rather howling a certain melody, expressive of anything but music. If cultivated land was met on the way, the procession would stop, form into a dance, and give a short performance to the end that 'Old Wolf' would cause squashes to grow big and corn to be plentiful.

"As I considered that the amusement was lasting too long for the spiritual advantage of the Crows, as well as for their temporal welfare, I resolved to make some remarks on the subject. 'It is too bad,' I said, 'that you thus continue to consume your time and strength in dancing for a month at a time. The agent supplies you with meat, flour, sugar, coffee, and white men have to pay for all those provisions.

AN OLD WOMAN OF THE TRIBE.—HARD AT WORK PREPARING THE MEAL.—A WATCHFUL DOG AND A DROWSY WARRIOR.

Now white men are complaining that they are obliged to work in order to feed the Crows, who spend their days in dancing. If this goes on the Government will surely cut off your rations, and if you do not learn how to work you will then, like the Piegans, be reduced to starvation. Henceforth you must learn two things—prayer and work. If you continue this excess of dancing you will soon find out that a great many will die, because you overtax your strength.' These words obtained the desired result, at least for the time being.

3. "Like all Indians, the Crows are much addicted to superstitious practices, and to the progress of religion these are even a greater obstacle than the dances. Of the Crow superstitions I shall here mention only one—the Minnatsi or great superstition. When first we came, near the entrance of almost every Crow lodge could be seen three sticks forming the edges of a pyramid, on which rested either the stuffed skin of a buffalo or a blanket, tightly rolled in a bundle, containing some medicine or superstitious objects; to this bundle was suspended a shield made of buffalo hide, and solid enough to resist the most piercing arrow. In days gone by when buffalo used to roam over the country, the stuffed skins were used to attract the wild animal within reach of the arrow, but now the whole are employed as a sort of charm. One Sunday I explained to my congregation how our Lord had established seven great medicines or Sacraments, and how he disapproved of all confidence in the recourse to the Minnatsi. It was, therefore, in accordance with the will of our Lord that the Minnatsi should disappear. After the instruction the women left first. I kept the men, worked on their feelings by means of a good smoke, and alluded in conversation to the object of my exhortation. As soon as the men reached their lodges, they received, from their respective chiefs, the order to take down the Minnatsi, which was immediately removed by the women. Two lodges only were spared, because their owners were away, and the other Indians could not interfere with what did not belong to them.



INDIAN TOMBS.—THE RESTING PLACE OF CHRISTIAN INDIANS.

"Apropos to superstition, there was an Indian doctor or medicine man who had a large serpent made out of rags, which he considered as his most potent instrument of cure. When called on to attend some sick person, he would perhaps give some potion or decoction, but the greater time and pains were devoted to ceremonies and incantations with this serpent. I asked this medicine man one day to my lodge, as he was returning from a professional visit, and remonstrated with him, telling him that there could be no medicinal virtue in his ridiculous instrument; that his medicines were certainly very efficient, but that he was deceiving the people when he pretended to relieve them by the contact of some old rags. As I saw that my words were making an impression, I boldly asked him to surrender his marvellous serpent to me as I wanted to burn it. He obeyed with great docility, and in a few seconds the superstitious instrument was destroyed by fire. Some Indians who were present, were amazed at my audacity, but soon expressed their satisfaction at this lesson in common sense.

"This little incident brings me to speak of the Indian medicines. The Crows have different methods of treating their sick. They possess a great practical knowledge of the properties of roots. They also have the secret of preparing some violent poisons which they use against their enemies. Of course superstition has found its way in the province of the doctor's art. The drum, stone pebbles, any object they may dream of, is considered an excellent medical agent. As safeguards of health they keep small stuffed animals. Iron Bull possesses a hygiene of his own. Every morning throughout the whole year, on getting up, he runs to the river and dives once. Then he swallows as much cold water as his stomach can contain, the excess of water forces him to vomit. He then returns to the lodge and enjoys a hearty breakfast—when it can be obtained.

4. "But now to return to my own work in the cure of souls. From the commencement I paid special attention to the old women of the tribe, because they were in the most

pitiful condition. During my instructions I would sometimes give them the title of young girls, explaining how they would soon be in heaven, where they would be clad with all the freshness and brilliancy of youth, and would find ample reward for all their sufferings. Sometimes on meeting some of these miserable creatures heavily laden with wood I would express my indignation at the men, who were quietly smoking their pipes in the lodges; and I would promise these old slaves that after some time I would teach their husbands to relieve them of their heavy work, and they would thank me, adding, 'You speak well, Black Gown; we know that white women do not work as we do.' A few kind words, when I had the opportunity, consoled the poor creatures, raised the work of the mission in their esteem, and attracted them to prayer. Hearing of my views as to women's slavery, Iron Bull one day, perhaps in order to please me, took an axe and chopped some wood for a few minutes, and then called me to admire the gigantic work he had achieved.

5. "Badly treated as they are, the Squaws are yet warmly attached to their lords and masters. On one occasion, as I was passing through their camp, my attention was called to a large crowd of Indians surrounding a lodge and rending the air with cries of sorrow. As I approached I beheld at the entrance some twelve women prostrate with their faces to the ground, and to my horror, copiously bleeding from several gashes on the head. A young woman especially had her face smeared with blood and dirt, and in a fit of despair or temporary madness was striving to release herself from the grasp of two other women who firmly held her hands. I entered the lodge, where I found about thirty females all howling and bleeding, and crowding round a couch on which lay a young man in the throes of his agony. Forcing my way through the crowd I baptised the dying man *sub conditione*. When I again left the lodge, shortly before the Indian's death, my cassock was marked with the blood of the mourners. It is a superstitious practice among the Crow women to inflict gashes on their heads when a beloved one is dying, probably with a view to show their great sorrow, and also to move the 'Great Spirit' to mercy. The young, desperate woman whom I had seen outside of the tent was the wife of the dying man.

"But the demonstrations of sorrow do not end with death. As soon as a Crow is dead he is wrapped up by his near relatives in a blanket or a buffalo robe, and is carried to his place of rest. The Crows are strongly prejudiced against burying their dead under ground; thus they use other methods (*see page 204*). Sometimes they build a lodge which they cover with boughs in which they lay the corpse. Such as can procure the necessary materials from the agent make a coffin to receive the corpse, in which case the funeral monument consists of four poles some ten feet high, with cross pieces on which to lay the coffin. Another style is to fasten the corpse to the branches of a tree. Lately I witnessed yet another form of burial. The body was carried to the top of a hill by a procession of relatives, who for nine days kept a watch of lamentations and howlings that were distinctly heard at the camp below. The mourners would return late at night, and resume their post early in the morning. Before the close of this sad novena, I wanted to satisfy my curiosity as to the funeral rites, and climbed to the gloomy spot. At about one hundred yards from the monument an Indian family were lying, their faces to the ground, and moaning in all possible keys. No one seemed to notice me except an old man who was sitting, apparently watching the surroundings. The monument, an enclosure five feet high, was made of rocks piled without much regard to symmetry; near this mound an old female sat lamenting by herself; as soon as she saw me she rose, ran to some distance, and resumed her interrupted song. I got closer in order to take a complete interior as well as exterior view of the sarcophagus; but my curiosity was checked by ineffable odours, odours not of decayed flesh, but the result of another superstitious practice by which the Indians intend (and with success I should think) to keep the evil spirits away from the dead body. Astonished at this Indian medicine, I left the

AN INDIAN MISSIONER IN WINTER DRESS, WITH SNOW SHOES.

ground and the mourners and hastily retreated down the hill.

6. "Now, one concluding word about Iron Bull. I dare say you can guess what I have to say—the brave old chief has for some years been a Catholic. His baptism took place during the first year of our visit or in 1883. About the 12th of September in that year a rumour spread through the camp that there would be a distribution of annuities at the agency. This I knew would be the signal for the general dispersion of the Indians for about six months. They would set off in tribes to their sadly thinned hunting grounds, whither the missioner, if he would follow them, must gird on his snow shoes and wrap himself up in the warmest dress he can find. As I knew that Iron Bull's conversion would be of immense help to the tribe I had daily given him some instruction, and as I found that he knew his catechism and was leading a regular life and was anxious to go to heaven, I allowed him to follow his wife's example and become a Catholic. Iron Bull's Christian name is now Joseph, and that of his wife is Mary. Another chief, Istapis, received the like grace on the same day. But now I must close this long letter from—

Your devoted servant in Christ,

P. P PRANDO, S.J.

THE LAST SCENE IN OUR STORY.—GABOON.—VIEW OF ST. PETER'S CHURCH.

Simbabola:

OR, A DRAMA OF FACTS.

(*Continued from page 187.*)

XII.—A HAIRBREADTH ESCAPE.

WHO can tell my horror, continued Simbabola, as I listened to the return of the canoe. I seemed almost to feel the fire round me, and seized by rage and despair, I made a last frantic effort. Danger trebled my powers, and the thongs already much gnawed gave way.

My two arms being now free, I quickly loosed the cords that bound me to the stake, then those that secured my legs, and just as my executioners approached I vanished in the swampy forest.

The ground, marshy at once, became softer as I advanced, and soon I had to walk in water that at each step became deeper. At last I was forced to halt, and passed the night in a tree. On the morrow I clambered from branch to branch, and soon reached the river. As I prepared to cross I heard the sound of a canoe approaching. I drew back quickly, and endeavoured by dividing the foliage to catch a glimpse of the early travellers. What was not my dismay to find myself face to face with the infernal sorcerer, his gun at his shoulder ready to fire. At the sight my courage fled; I let go the branch and fell into the water. The same moment the sorcerer pulled the trigger, the charge exploded, the ball whistled over my head, and I knew no more.

When I came to myself the infernal vision had disappeared. How had I escaped? Setting out the previous evening after

copious libations, the sorcerer had doubtless lost his way, and finding too late that he had strayed from the right path, passed the night in his boat. Retracing his steps in the early morning, his attention had been attracted by the noise I had made in moving the leaves, and thinking that it was a monkey or a crocodile he had fired at random, but not remarking anything beyond the splash I caused in the water he had gone on his way.

Recovering from the fright of this terrible danger, I began to descend the river, thickly bordered on either side by half-sunken mangroves. Fortunately the tide was ebbing and the water rapidly falling, so that at the end of a quarter of an hour's fatiguing march I reached a small village.

GABOON.—THE CHURCH ON RISING GROUND OVERLOOKING THE SEA.

I was not without anxiety as to my reception; but there was no alternative. Making, therefore, a hasty toilet, I entered the village. The people were a little astonished to see me arrive without a canoe, but I told them that I had been pursued by some cannibal Pahouins, to escape from whom I had hidden myself among the mangroves, and after much wandering had at length reached their hospitable village.

Satisfied with this explanation the villagers gave me food, an old woman dressed my wound, and some of the young people showed me the road to the sea. At last, then, I was free, and though suffering horribly from the burn on my leg, I continued to struggle on until I reached the house of the missioner, who, added Simbabola, looking up pleadingly, I hope will take care of me.

End of the Negroe's Story.

Conclusion.

With lively interest I had listened to the young negroe's story, and his last words, "the missioner will take care of me," I determined should not remain unfulfilled.

I assured him that I would do my best to send him back to Gaboon, where the Great Missioner would obtain his freedom.

On the day that Simbabola was to embark for Gaboon the blacks of the neighbourhood came to tell me that a young woman of Otaba's village had been burned alive—that young woman could be no other than Vere-Mbia.

Simbabola shed a torrent of tears, and accused himself of being the death of the ill-fated girl, whom the sorcerer had doubtless sacrificed in revenge. But the evil was without remedy, and the young man left broken-hearted and disconsolate. On arriving at Gaboon he was placed as workman in a commercial house; but every day he came to our residence for instruction, and showed himself full of zeal and goodwill.

Some time passed in this way, when Simbabola one day was sent to the nuns to execute a commission. He was brought into a large room where several young girls were at work. As his eye wandered through the apartment, it fell, at the other end of the chamber, upon a young girl attired in a mourning dress of Guinea blue, and occupied in folding linen. Advancing further into the room his step arrested her attention, and she turned her head to view the new comer. There was a momentary pause as their eyes met, a cry burst

simultaneously from their lips, and Simbabola and Vere-Mbia cast themselves into each others arms.

"It is you, Vere-Mbia!" "It is you, Simbabola!" were the only words they could articulate in the first outburst of emotion and joy.

"I thought you were dead," at last exclaimed the young man.

"I imagined you were dead," replied the young girl.

"But you have been burned alive!"

"On the contrary it was you who were condemned and burned."

"But no; they told me you were burned. You have risen again." And so the dialogue continued, until Vere-Mbia, probably not unwilling to obtain a few moments in which to compose her feelings, said "But go, Simbabola, and finish your work, then return and tell me your history, and I, in turn, will tell you how I am here!"

Simbabola hastened back to his employers, and, after obtaining leave for the rest of the day, returned to Vere-Mbia. In the presence of the Mother Superior he narrated his almost miraculous escape, and then Vere-Mbia began the story of her flight.

"When the sorcerer seized me," said she, "I carefully kept the file which I had in my hand when he found me. I was then tied within his hut, but, after he had set out to see you burned, I filed the whole day at my cords, and by evening I was free. Creeping out of the hut I hid myself in the bush surrounding the village. In the morning the sorcerer returned. I did not know of your escape, and that he was doubly enraged when he found that I also had eluded him. Suddenly there was a tumult in the village, and amid the shouting I distinguished the words: 'She has connived with him, let her be burned in his stead!' I thought at first that they meant me, but soon a crowd came out of the village, dragging with them one of Otaba's wives. Within a short time a thick smoke rising over the trees told me that the sorcerer's revenge was completed. When the wretch left the village I ventured to set out, and following the river and the coast I at last reached the nuns, with whom I have been a year. God has had pity on us, He has saved us both in an almost miraculous way, and He has brought us together when least we expected it. God be praised and blessed!"

Simbabola's instruction was soon finished, two months later he received holy baptism, and this happy day was also that of his marriage with Vere-Mbia.

To-day Simbabola is settled in the Christian village of St. Anne. He has built himself a pretty little bamboo hut, and cultivated the ground about it. God has blessed his marriage, and several children enliven his small homestead, and complete their mother's happiness. If any of our readers should one day visit Gaboon, let them not fail to call at St. Anne's, and ask for Simbabola. Everyone knows him. He is an intelligent and indefatigable workman, a brave hunter, who never fails his aim, a sincere friend, a useful and pleasant neighbour, and, above all, a good husband, a good father, and a good Christian.

(Conclusion.)

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 27, Wellington Street, Strand, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
From a lady desiring prayers for a special object :—			
For the Starving Christians of Cochin China	1	0	0
For the Mission most in need	0	16	4
From a Member of the Church Militant, Colorado :—			
For the realization of the suggestion made in *Illustrated Catholic Mission*, February, 1888, under the title of The Gospel and the Sword—or for one of the African Missions	21	10	8
From Mrs. Davenport :—			
For the expenses of the Magazine	0	3	0

LITERARY CONTRIBUTIONS.

☞ For remarks referring to contributions, which may be in English, French, German, or Italian, correspondents are referred to *Illustrated Catholic Missions*, Vol. II, 1887, p. 64, *seq.*

From the Author: "History of Ceylon," "Jaffna Catholic Press, 1887."

From Miss Allinghan:—"Gibbon's Decline and Fall of Roman Empire."

From the Author:—"Missionary Address," (The Hero-Missionary and Heroic Missionary Society.) By Robert Needham Cust, LL.D.

From the Editors:—*Bombay Catholic Examiner, Les Missions Catholiques, Die Katholischen Missionen, Franciscan Annals, Natal Record, The Catholic Watchman, Jaffna Gazette, Belize Angelus, Vergismeinnicht aus Marianhill.*

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.

Publishing Office: 27, Wellington Street, Strand, London, W.C.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.

The year will date from May to May.

All Subscriptions are to be paid, *absolutely*, in advance.

Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 27, Wellington Street, Strand, London, W.C.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD

THE ILLUSTRATED CATHOLIC MISSIONS.

JUNE 29th.

Our frontispiece this month represents St. Peter, the centre of unity, the supreme shepherd of the whole church, as he stands holding the emblem of his sacred office, and giving a mission and blessing to the apostolic men who kneel around him. Further away, on either side, are his delegates, labouring in the conversion of the heathen races of the world. It is from St. Peter that the missioners of the church seek their mission, as from Christ, for by the triple charge: "Feed My sheep, feed My sheep, feed My lambs," the great apostle was appointed Christ's Vicar on earth. Thus to St. Peter, and to his successor, the Holy Father, the missionary priests look with special affection and fidelity, endeavouring to imitate his love for their Divine Master, and his readiness to spend a lifetime in arduous and painful labours, crowned by a glorious martyrdom. Oh, happy spirit of sacrifice! For the life of those who love and serve God generously, though ever so painful, is illumined with spiritual joys and graces whereby He is accustomed to support and console His servants here on earth. Petertide begins on the Feast of SS. Peter and Paul, and ends on the Feast of St. Peter's Chains.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 26. JUNE, 1888. Vol. III.

Archbishop's House, Westminster, S.W.,
May 1st, 1888.

I am very glad to see that the "Illustrated Catholic Missions" is entering its third year, being fully convinced that all efforts for the salvation of souls anywhere in all the world react powerfully upon pastors and people at home to raise us to a higher life.

✠ *HENRY EDWARD,*
Cardinal Archbishop.

BORNEO AND ITS MISSIONS.

(Continued from page 3.)

IV.—The Flora.

A LAND of perpetual summer, the home of all that is beautiful in tropical life, its hills and dales radiant with rare plants and flowers, its glades and forests rich in the finest fruits of the earth, it is a happy thought to term Borneo the Garden of the Sun. On the bold rocky highlands, on the soft alluvial plains, everywhere its flora is rich and brilliant, striking in form and size. Extensive primeval forests of teak, iron, gutta-percha, and ebony line the river sides; inexhaustible supplies of costly spice and dye-woods attract the merchant into the scarce explored interior, whilst the most varied kinds of palm, the sago, the areca, the cocoa-nut, and others, charm the traveller by their graceful beauty. Deep in the tangled forests immense creepers climb aloft on the trunks of giant trees, and brilliantly-coloured orchids spread their shining flower-leaves like the wings of gaudy moths beneath the shady screen of foliage. The air is heavy with the scent of mangoes, limes, oranges, bananas, pineapples, mangosteen, durian, tarippe, muscat, camphor, cinnamon, citron, pepper, ginger; and the rich leafy mould yields in plenty rice and corn, sweet potatoes, yams, and sugar cane.

On the higher ground is found the giant pitcher-plant, with its dazzling harmony of tropical colours. Two hundred kinds of these glorious plants with their jug-like blossoms half filled with aromatic water distilled by the plant itself are found in Borneo; and the largest, named the Brooke, at a height of 4 feet, has a corona of numerous chalice blossoms some 15 inches broad. These flowery pitchers are dyed a violet purple, their outer edge is bright red, and the cover is supplied by a leaf-like growth that spreads over the mouth.

THE WATER-LOVING MANGO TREE.

A GROUP OF FAN-LEAVED PALMS.

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.

THE WILD DATE-PALM.

And with child-like, credulous affection,
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.

A BRANCH OF BREAD FRUIT.

THE SWEET POTATO.

V.—The Fauna.

Among the Bornean fauna we meet, of course, those curious inhabitants of the torrid zone—the monkeys and the apes. There live the long-tailed, slender Siamangs,* and, before all, the much-dreaded Orang-Utang. This is the "forest man" that figures in countless tales of horror, and whom some of the savants of to-day would count among their ancestors. The naturalist, Wallace, has given us an interesting description of his hunt after the Mias, as the natives call the Orang-Utang:—

"I had just returned from an excursion," he writes, "as Charles, my servant, rushed breathless into my room, and stamping from excitement, exclaimed: 'Quick, quick, the gun! Such a Mias!' 'Where?' I asked, as I grasped my gun, fortunately loaded with a bullet. 'Quite close, he cannot escape!' In company with two Dyaks who happened to be in the hut, I at once started off, leaving Charles to follow with the ammunition. Cautiously and without a sound we moved along the road. Soon I heard, right overhead, among the tree tops, a slight rustling, but in spite of the closest scrutiny I failed to discover anything. Again the sound became audible, and now I saw the branches bend beneath the weight of some animal. All at once one of the Dyaks called to me and pointed upwards, and then I clearly perceived the outline of a reddish hairy body and a great black face grinning at us from above. I fired, but at the same moment the brute darted off with such speed that I could not judge whether I had hit or not. The thickets through which we had to force our way were full of blocks and stones, and entangled by giant creepers, yet we managed to keep up with the ape. He took the direction of a hill, and on the outer point of this, where the wood suddenly ceased, his aerial path terminated in the top of a lofty palm. He therefore turned, and I succeeded in firing two more shots. Just as I reloaded, he stepped out of the foliage and ran in a crouching position across a bare branch. He dragged one leg after him, but his height even then was astonishing.

BORNEAN FORESTS.—THE WILDMAN OF THE WOODS.—A DEATH STRUGGLE.

High up in a tree fork, sheltered by thick leaves, he squatted down, and seemed unwilling to move. As evening was closing in and I could not get the tree felled, I fired repeatedly, and with success. The Mias descended from his leafy covert to a lower tree, and there sank down as if dead, but still clinging to the branch. I wanted the Dyaks to climb up and cut off the branch, but they would not as they feared he was still alive. It was only after considerable shaking that the Orang was brought to the ground. He was a monster specimen, his extended arms measuring not less than 7ft. 3in." (See "The Malay Archipelago," by A. R. Wallace, Vol. I., p. 72.)

* So agile is Siamang that its progress may be termed almost aerial. The animal in confinement has been seen to mark the flight of a bird in its cage, launch itself to a distant branch, catch the bird with one hand in passing, and seize the branch with the other hand, as if that alone had been its aim.

Borneo is the real home of the Orang-Utang, and the marshy forests of the north-west, north-east, and south-west are its favourite resorts. In the aerial heights of the tree tops lies its path, and with wonderful ease and security it speeds from branch to branch and tree to tree, and only towards evening does it descend lower down to prepare its arbour for sleep. Every night, it is said, the ape makes for itself a new resting place, and it is these leafy arbours that have given rise to the fabulous story of the woodmen and their huts. The mias does appear to be sociable, and Wallace assures us he has never seen two full-grown Orangs together. Thus all the sentimental stories of the ape's happy "family life" are fables. Equally imaginary are the pictures that display the Orang stick in hand taking his morning walks abroad, for, as Wallace remarks, the baboon never goes or stands upright except when holding on to an overhanging branch.

Of the other animals we must speak but briefly. To the most dangerous quadrupeds belong the cheetahs which fortunately prefer the Babi Puta, a sort of wild swine, to man. On the northern coast are found elephants, descended from those imported some hundred years ago from Sumatra. Across the grassy plains watered by the rivers, roam large numbers of wild oxen; and many sorts of deer frequent the forests. Birds of brilliant plumage are not numerous, and among the rarer kind is the magnificently-feathered Argus pheasant. Reptiles are largely represented. The colossal boa constrictor is found in the forest, and numerous crocodiles infest the rivers. Spenser St. John speaks of having seen and killed boas of 19 to 26 feet in length. It must certainly be a strange uncanny sight to witness such a monster coiling its enormous rings round its victim, crushing the bones with irresistible force, and swallowing the still living creature through its saliva-dripping jaws. As to the crocodiles, the same traveller tells us that he has frequently seen the buttons of a woman's jacket or a Chinaman's pig-tail taken from the stomach of these brutes, and travellers often find, floating in the water, balls of hair, the undigested portions of animals swallowed by the alligators.

BABI PUTA, OR WILD SWINE.—A QUIET SNOOZE.

Whilst speaking of the water animals we may mention a very curious phenomenon, the so-called Water Music at the mouth of the Bornean tidal rivers. Dr. Friedman* says that Dr. Schwaner, of untimely decease, observed it. He heard melodious tones given off from the depths of the water, notes that were now strong and continuous, now brief and interrupted. They sounded like the singing of the Sirens, sometimes full and sonorous, sometimes soft and melting, or like the melodies drawn by the zephyr from the delicate Æolian harp. The natives attribute this phenomenon to the mingling of the salt with the fresh water, for it is remarked that the further the sea invades the river the further is the music heard. Präger, a Dutchman, who in 1860-61 visited Borneo, ascribes it to certain fish, and this is also the opinion of Professor Martins, for on the Tawa river, at a spot above the influx of the sea, the music was distinctly heard.*

* Die ostasiatische Inselwelt. (Bd. II., S. 90.)

VI.—MINERAL WEALTH.

From the earth's surface we will descend for a moment into her caves and caverns, and behold the treasures that God's almighty hand has stored within. Gold, platina, quicksilver, copper, tin, iron, antimony, nickel, porcelain earth, petroleum, salt, sulphur, and coal lie in considerable quantities within the mountains. But the costliest treasures of Borneo are the diamonds, or as tradition affirms, the crystal tears of the luckless Princess Batu Intan. These gems are mostly found with gold in strata that form the so-called diluvial age, and abound in the district of Banjermassin, in the valleys of the Batu Api and the Karang Itan. To obtain the diamond, small 12 foot shafts are sunk in the ground, the earth and water scooped out, and the diamonds separated from the soil. Some years ago, two gems, one of 74 and the other 106 carats, were found in Banjermassin, and the yearly profits of these mines are said to be 300,000 Dutch guldens.

(To be continued.)

COREA.—Writing to the Yokohama *Daily Herald*, a Protestant missionary in Corea states:—

"I fear that if the Protestants do not do their duty we shall have a Romish instead of a heathen people to convert. They (the Catholics) have, as you well know, a large following in Korea of the natives, and, from those that we have seen, they have some noble converts. For the purpose of raising up a native ministry, they have from fifteen to twenty Koreans studying for holy orders in the theological seminary at Nagasaki."

* It may interest our readers to know that in one of the South Pacific islands are said to be wonderful singing sands. These sands are in a small desert about five miles from the ocean. A traveller thus describes his experiences:—"I began to feel the soft touch of slumber, and all at once I heard a faint musical tinkling, as if troops of fairies were coming to greet us as they used to do the enchanted princes in olden days. I tried to locate the melodious sounds. In all directions there was nothing but hot glowing sand. I looked up—there was nothing but the beautiful tropical sky and the tremulous atmosphere. Still louder sounded the music; it was all around us; it filled the air. . . . . I was more and more bewildered, and at length awoke Ka Pule (the guide). He told me that the music was caused by the stirring of the flinty sands by the wind." (See "Great Thoughts," Vol. VIII., p. 185.)

FROM THE LAKE TO HEAVEN.

"The sea is the largest of all cemeteries, and its slumberers sleep without monuments."

HOW like the pathless ocean are the vast African lakes, and beneath their blue waves how many lie buried without a tomb, or stone to mark their grave! Yet for the Christian, and, more than all, for the Christian priest, there is something strangely significant in such a watery death and grave. Its azure depth, a mirror of the heavens above; its sleepless flood, an emblem of a never-slumbering Providence; its immensity, a type of infinity; its un-changeable-ness, a figure of eternity; the vast expanse of water seems indeed a fit resting-place for the consecrated priest whose inheritance is with God, and who hath no portion on the world where he labours. Some such thoughts as these filled our mind as we read the news of Fr. Giraud's death in Central Africa.

OUTWARD, BUT HOMEWARD BOUND.

"Thou paragon of elemental powers,
Mystery of waters—never-slumbering sea!
Impassioned orator, with lips sublime,
Whose waves are arguments that prove a God!"

Accompanied by four natives and an orphan lad, not then baptised, the missioner, last year, started across the lake to visit one of the smaller islands. All went well until they neared the shore, where a gigantic hippopotamus rose beneath the boat and sunk the frail craft. In a moment all were struggling in the water. The natives struck out for the land and safely gained the shore. Fr. Giraud, they say, as he could swim, might have done the same, had he abandoned the orphan lad and thought only of himself. But for the missioner life was nothing to the safety of a soul. Disengaging his right hand from the clutch of his drowning companion, we are told, he managed to support him with the left, whilst with a last effort he poured the waters of grace upon his forehead, and baptised him in the name of the Father and of the Son and of the Holy Ghost. Scarcely were the words of life spoken than the missioner and his convert sank beneath the waters. As the lake closed over their heads, we know that the gates of Heaven opened, admitting to a happy eternity the martyr of charity and the wearer of a spotless robe of baptismal innocence.

Ah, thought we, as we laid down the account, whilst missioners thus heroically give their lives for the salvation of a soul, there are thousands of Christians to whom a small pecuniary sacrifice for such a cause is too difficult to make.

ARMENIA.

Mgr. Aslanian, bishop of Tarsus and Adana, appeals for contributions towards a church, to be erected in honour of St. Paul, in the Apostle's native town. Subscribers will share in the perpetual rights of founders, and their names will be inscribed on the walls of the church. It will interest our readers to know that Mgr. Aslanian, the projector of the new sanctuary, was brought up in schism, but at a very early age he felt an irresistible attraction towards Catholicism. When only 13 years old, he fled from the parental roof and sought refuge in a Catholic monastery. Later on he became priest, and, some three years ago, bishop.

SHOT IN THE MOUNTAINS OF ALBANIA.

Possibly our readers have elsewhere seen a passing notice of the recent murder of a Jesuit at Skutari, near the confluence of the Boyana and Drinassi, in Albania. To-day we are able to lay before them a letter from Father A. Arndt, S.J., giving a detailed account of this tragedy, which has presented another martyr to the Church.

FATHER ARNDT'S LETTER.

1. Narrative of an Eye-witness—The Ways of Providence—The Start—A Strange Presentiment—Prophetic Words—The Spring and the Shepherd—An Abrupt Departure. 2. We start for different Homes—A Death-shot—The Inward Struggle—With the Dying—The Assassin—Flight under Fire—Dangerous Leaps—Schirokka at Last—Albanian Women and their Mournful Office—Recovery of the Martyr's Body. 3. The Funeral Ceremony—Obituary Notice.

"SHALL I call it a cruel murder," writes the missioner, or shall I regard as a glorious martyrdom the death that a young member of our Society so lately suffered from the hands of a fanatical Mussulman? But let the tale be told by one who witnessed the crime, and who, only by a special providence of God, escaped to labour further in the vineyard of the Lord. 'For some days past,' says Father Aloysius Lucchini, Professor of the 2nd class of Rhetoric in the Albanian Pontifical Seminary of Skutari, I had promised my fellow teacher, Pastore, a walk to a spring that lies on the mountain side of Tarabosk, within sight of Skutari, and about five-eighths of a mile from the Christian village of Schirokka. Thrice already the inclement weather had prevented the execution of our plan, and even on Thursday we were still uncertain whether or not to venture out. It had rained throughout the night, and it was to no purpose then that I got up and said an early mass which Fr. Pastore served. Was it that Providence wished to keep us altogether away from the spot of our proposed excursion, or that it intended us to go only when one of us was certain to win the palm of martyrdom! However this may be, some hours of the morning had already slipped past, and I thought no more of the excursion, when Fr. Pastore said, "Wet or dry I must get a little exercise otherwise I feel that I shall be ill." I was willing to gratify his wish, and so we agreed to start. It was about eight o'clock when we left the house whither, according to God's counsel, I was to return with his corpse. I had no suspicion of the impending disaster, but our departed brother had received from God some sign or presentiment that his death was near. Several times during the week, whilst we were out walking, he had asked me whether there was no danger from the armed Turks. I had smiled at his anxiety, and had answered that for years we had mixed freely with the Turks without the least accident. I attached no importance to his anxiety, thinking that, as he had arrived only lately, he was probably not yet accustomed to the Turkish population and their customs. But his fear by no means arose from the unaccustomed sight of armed men, as I had occasion to convince myself. It is moreover strange that a few days before our excursion he came to me and asked for part of my breviary, as he wished to say the prayers of the dying for himself. But to return to our walk; when we had passed the public bazaar, we crossed the bridge over the Bojana, and began the ascent of the mountain which lay immediately in our front. On reaching the top, Fr. Pastore suddenly and apparently without any reason cried out, "If only now a ray of light would come from

OUT IN ALBANIA.—A TURKISH ALBANIAN.—DRESS AND ARMS.

Heaven!" How could I guess the meaning, perhaps the wish for enlightenment as to his impending death, that these words concealed! Continuing our way towards the spring we stopped a few paces from it, beneath a tree at the foot of a rock which rose abruptly, and from which the water gushed. Whilst I sought for a dry spot on which to seat ourselves, a young shepherd, apparently from 16 to 20 years of age, approached, armed with the customary matchlock. I fancied that he was not a Christian, and therefore did not greet him as such, but said, *Nadia e mir!* (Good day). *A jee snorts?* (Are you well?) He answered, as far as I remember, in the usual way, and sat down tolerably near to us. Fr. Pastore asked me if he was a Turk, and on my answering, yes, he became uneasy, and still more so when the shepherd pointed his gun towards Schirokka, and aimed as if about to fire. I felt no anxiety, for were we not close to a Christian village, within sight of the town, and on a spot which the professors and pupils of the Seminary had so frequently visited without molestation. I proceeded then to take out our provisions, bread, cheese, and grapes, and we began our lunch. The good Fr. Pastore begged me to share our meal with the shepherd. Accordingly I laid a portion of bread and cheese with two bunches of grapes on a piece of paper and offered it to him, saying, *Mere gni ghriim buk!* (Take a little bread.) But here it is not the custom to accept at once what is offered, so the shepherd made the usual excuses. I pressed him anew, then he accepted the gift, and I jokingly said to Fr. Pastore "Your hospitality has won you not only a friend but even a defender." A few minutes later the stranger quitted us, leaving behind a piece of bread and his handkerchief as a sign that he intended returning. I imagined he had gone to look after his herd. Time passed, but he did not return.

2. "At a few minutes to twelve Fr. Pastore asked me the time, and at noon precisely we rose, intending to go to Schirokka, and thence to the town. God designed otherwise. We started off one behind the other, I as leader. Scarcely had I taken a few steps when I heard a shot in my immediate vicinity. I thought the shepherd had fired in joke, but at the same moment I heard a shriek. I turned round and saw my companion reel over on his left side, whilst about 12 yards off the shepherd stood half hidden behind a rock, and, as I thought, aiming his gun at me. Convinced that it was he who had fired, and filled with grief and horror at the crime, I shouted out to him, "In mercy's name, what have you done?" He stepped back two paces, and then again raised his weapon towards me. I sprang towards the small wall on which Fr. Pastore had sunk. Two thoughts flashed simultaneously across me; the one to save myself by flight, the other not to abandon my mortally wounded companion. God's grace stood by me, and duty gained the victory. Screened from the assassin for a moment by the wall, I knelt beside the dying man, and with the murderer only a few paces off, and searching for me, I raised my companion's head. He still lived, but no word or sign gave testimony of consciousness. I whispered in his ear those acts which at the same time I elicited for myself, and I recommended our poor brother and myself to our Lord, the Blessed Virgin, St. Joseph, and our Guardian Angels. A few minutes later, all signs of life were gone, and I looked round. The shepherd, I found, had climbed up to a higher point, and was then in the act of aiming at me. I made the sign of the holy Cross, commended myself to my Guardian Angel, and sprang, quick as lightning, over the wall, down into a precipitous gorge that led direct to Schirokka, and offered me the only hope of escape. As I was more and more convinced that the shepherd intended to murder me also, I trusted to my speed of foot. Before he could succeed in descending from the rocks, and gaining the mouth of the gorge, I hoped to be able to double or treble the distance between us, and to place myself, if not out of danger, at least out of deadly aim. What was not my dismay then, when I had scarcely thrown myself into the crevasse, before I heard a shot behind me, and felt the bullet go through my clothing and strike the ground at my feet shivering into atoms the stone on which it hit. I was horrified to think that the shepherd had so quickly reached the entrance to the gorge, but I had barely realised this fact when there was another shot and the bullet whizzed past me. He has a breechloader thought I, as in rapid leaps I hurried down. Before me lay a drop that I thought must seriously injure me, I felt that I was lost and again I commended myself to my guardian angel. But there was no time for deliberation. A moment I drew in my breath and jumped, bang came a third shot behind me but it missed its aim. I felt my heart violently beating and my legs trembling, but God gave me strength to continue my way with undiminished speed. Twice more I had to make dangerous leaps, but each time I escaped uninjured. The firing now stopped and I slackened my speed. Soon I was at the outlet of the gorge, and before me lay the village of Schirokka. I hurried on and reached the house of the parish priest....' Such is the account of Father Lucchini. Just before the Father's arrival a woman who had witnessed the murder, and had immediately set off for the village, arrived at the presbytery. She could hardly believe that Father Lucchini was one of the two Jesuits she had seen on the mountain. Besides the shepherd who had visited them, so said the woman, there were two others who had stationed themselves hard by. It was one of these that had killed Father Pastore, and from these had come the first two shots fired at Father Lucchini. The parish priest, Rev. Kaspar Buffli, at once gave orders for the recovery of the body. Unfortunately there were only three men in the village, the rest having gone to the city bazaar. As there were too few to venture into the mountains, where some other shepherds were seen and might have been called to the aid of the murderers, some women, for females in Albania are held inviolable, were sent to watch the corpse. They found the body not only dragged from the spot where it had fallen but defiled and mutilated quite contrary to the local customs, according to which none should show such respect to the victim as the murderer himself. Aided by some other Christian women these villagers managed to bring the body to Schirokka, where it was laid upon a bier in the Church and exposed to the gaze of the faithful.

3. "On the same day the corpse was transferred to the Jesuit College at Skutari, and on the evening of the following day it was buried with the utmost ceremony, the civic authorities ordering all shops and bazaars to be closed an hour before the funeral, the foreign consuls and entire Christian population attending the procession. Of the nature of the crime there can be no doubt, for a lad was present when the shepherds agreed to murder the two Jesuits, and heard them say, "Let us kill those two infidels!" It was this fanaticism that made them forget the obligations contracted by eating bread with their victim, and break through their customs by mutilating the corpse. Fr. Januarius Pastore was born in Naples. His mother is a widow, and he was her only son. At the early age of twenty-four he was found ripe for heaven, and called away to a better life."

ALBANIAN PEASANTS.—THE MORNING PIPE.—A MOHAMMEDAN MOSQUE.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 27, Wellington Street, Strand, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Towards the expenses of *Illustrated Catholic Missions*:			
From Mrs. Pennée, Canada	0	17	0
,, Thomas Mulry, Esq., 245, W., 13th St., N. Y. City ,, Lawrence Curnew, Esq., 233, W., 39th Street, N. Y. City	2	1	3
,, Mrs. Tanner	0	5	0
,, Sister Mary Gabrielle, Worcester, U. S. A.	0	1	0
For the Foreign Mission :—			
,, J. Moore, Esq. One gilt ornament for sale.			
,, a Friend	1	0	0
For St. Elizabeths Home, Baltimore :—			
,, Mrs. Prestage	0	5	0
For Fr. Maene, S.J., (Sunderbund Missions) :—			
,, Mrs. Prestage	0	5	0
For the Society of the Propagation of the Faith :—			
,, a Convert	0	2	0
For the Flour Mills for Mgr. Livinhac :—			
,, Mrs. Tanner	0	10	0

REVIEWS.

"KATHOLISCHEN KIRCHEN-ATLAS." By O. Werner, S.J. Messrs. Herder & Co., Freiburg-im-Breisgau, Baden, 1888.

The very enterprising Catholic firm of publishers, Messrs. Herder & Co., have produced a Church Atlas that meets, in a most complete manner, a long felt want in geographical literature. In union with the Katholischen Missions' Atlas, by Fr. Werner. S.J., also published by Messrs. Herder & Co., the present work, by the same author, completely describes the entire theatre of the church militant. The Church Atlas contains 14 large size coloured maps, comprising the general ecclesiastical division of the world, the various countries of Europe, with Mexico, Central, and South America, and supplies a vast amount of statistical and other information, due to Fr. Werner's researches among the documents of the Propaganda. The very moderate price, 5s., or 6s., cloth bound, places this geographical treasure within reach of everyone, and will ensure it a large and well-deserved circulation throughout the Catholic world.

CEYLON.—We regret to learn, from the *Catholic Watchman*, the sad intelligence of the death of the Rev. Jerome Massillamani, which took place at Colombo on Holy Thursday last. The Rev. Father was a native of Ceylon, and a "learned and highly talented Priest of the chetty community."

Illustrated Catholic Missions,

JUNE, 1888.

"Amare et servire."

VOLUMES, CRITICS, AND SINGERS.

IT is said that every man is a volume if you but know how to read him; for which reason we often regret that our friends do not more frequently permit us to try the perusal of their experience and wisdom. How much, indeed, might be effected towards the greater success of our journal if our readers at home and abroad were more regular and liberal in their contributions of articles, letters, information, cuttings, books, pamphlets, etc.

Then there is also another class of contributors whose help we likewise invoke. We want to receive from kindly critics some practical suggestions for the improvement of our journal, and from our readers generally some idea of what might make the magazine more interesting and acceptable. But will contributors upon these subjects please remember the painter who exposed his picture to public criticism and put a paint brush handy that anybody might efface the particular feature of which he did not approve. Of course, the luckless exhibitor soon found that everyone had some fault to find, and that his picture was quickly obliterated! We do not desire a like fate! Will our critics therefore remember to suggest a substitute for what they condemn.

On the shores of the Adriatic it is customary for the wives of fishermen that are not toiling upon the deep to meet at eventide upon the shore and sing together the first stanza of a beautiful hymn. After they have ceased, they listen till they hear, borne by the wind across the waters, the second stanza sung by their husbands far out at sea; and both are happy. Ah reader, cannot we do something of this nature? Cannot our united voices in the pages of this magazine send forth the first verse of glad tidings to our fellow creatures all over the world? Perhaps as time goes on we shall hear some answering voice telling us of comfort given, of aid supplied, of good effected; and we shall all be made happy for the good that we have done.

"LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY GLORIFY YOUR HEAVENLY FATHER."
St. Matt. v. 16.

NOT only moral, but our other light
Should shine before the world in radiance bright;
Our thoughts, experience, may a beacon be,
To guide our fellows o'er life's stormy sea.

But, oft for trouble's sake, and oft from fear,
The censure of a critic's voice to hear,
We leave undone the duty that we owe,
Our light before all men to strive and show.

Yet language and the art of writing prove
That as through life each one of us doth move,
We have the power to cast on ev'ry side,
A light that others to their home might guide.

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, photographs, books, etc.*

Br. Nivard, Trappist, writing from Kraal Bezweni, Griqualand East, thus describes the Kafir school at Einsiedeln (near Marianhill):—

"The first sounds that came floating to our ears proceeded from the temporary Kafir school, where a Sister was doing her best to impress the A, B, C, upon the mental organs of some 20 young Kafirs of both sexes, who were sitting before her on rough boards placed on pieces of wood. An old ship-box serves her as a pulpit, the floor is not quite as good as it was in Paradise; stray bits of straw persist in hanging themselves from the ceiling, the walls have refused to mount high enough on the gable-ends, and tin-sheets are forced to stand on them, and keep out the excess of light! There are some peep-holes in the walls, which serve as windows; and the door, when school is over, is cleverly fastened by the good Sister with the help of a strap. The beams have considerably given way, and but for the posts under them they would long since have been supporting the roof on the floor! The colour of the walls is in keeping with that of the floor, and the only striking feature is the blackboard, with a neatly written A, B, C, on it. Very peculiar furniture for a school was a huge tin dish or cauldron in action close by, the contents of which doubtless served to keep up the equilibrium between the stomachs and heads of the little blacks."

The February number of *St. Josefsblättchen*, printed and published by the Trappists in Mariannhill, Natal, contains an interesting sketch of the Einfacheits-Verein (Simplicity Association), the members of which strive by the exercise of simplicity in their eating, drinking, lodging, clothing, amusements, &c., to save a little for the Trappist missioners among the Kafirs. The idea of such an association is excellent, suitable for all classes and all ages, and adapted to yield the missions support, whilst it gives an additional inducement to practice Christian sobriety in all things.

AFRICA.—*Victoria Nyanza.*—Through the kindness of several donors we have been able to forward Mgr. Livinhac a sample mill, supplied by Messrs. G. Fletcher & Co., of London.

Writing from Otting, Natal, January, 1888, Fr. Josef (Trappist), says:—"We have ridden to Umzimkulu, and find the place unsuitable for our mission. . . . . In the Umzumbi mission we halted, in the hopes of being well received. The minister, Mr. Pithman, was not at home. The 'missis' is a lofty lady, and told us much of her work among the Caffres, and her great influence over them. . . . As refreshment we received a morsel of bread and butter with strawberries, and on our return some oranges and water. In the house everything is fitted up in the most elegant style, and the open doors and windows are fitted with automatically closing fly screens. The first time the good lady was already rather cool to us, but the second time she quitted the room, and left us alone, as she heard that we were Roman Catholics."

CEYLON.—From the *Jaffna Catholic Guardian* we learn that:—

"The Pope has been pleased to confer the Knighthood of St. Gregory the Great on Mr. Jusey de Silva. Mr. de Silva is one of the rare exceptions for whom wealth is nothing else than a means of benevolence. Always simple in his dress, always unostentatious, never spending a farthing for his own pleasure, he has considered himself God's trustee for the poor. 'I do not think,' writes a correspondent to the journal, 'there is a single church, not only in this Archdiocese, but in the Diocese of Kandy and Jaffna, which was in want of funds and did not obtain some help from him. By his charities he is known to almost all the Catholic missioners of this island, who had on more than one occasion to receive his benevolent aid. He could well be called the Almoner of Ceylon. There is no limit to his giving to the poor. The number of schools that he has helped is legion. The greatest virtue is that whatever he gives in charity is done in the strictest privacy. He belongs to a well-known Catholic family of Moratuwa. His first Catholic ancestor embraced that faith in A.D. 1534. His name was Peter de Silva. He got his Christian name after the name of the priest who baptised him, and surname after his godfather who was an officer in the Portuguese army.'"

CHINA.—*Hong Kong.*—A Sister of the Convent of Notre Dame, Blackburn, sends us the following extract from a letter written by a nun at the Italian Convent, Hong Kong:—

"I think you cannot fail to be interested if I tell you a little about our life here. The Convent is large, with between 400-500 inmates. We have one good-sized chapel; also a very pretty little one for the Children of Mary, with a life-sized statue of Our Lady of Lourdes over the altar, beneath which rests the body of the young Virgin and Martyr St. Beatrice, who was martyred in the third century, under Diocletian. Her's is the first body of a Saint that has been brought to China. But now for the '*Sainte Enfance!*' We receive as many as 1,000 babies in the course of a year; though, of course, the greater number die after receiving Holy Baptism. It would, I am sure, make your heart ache to see the way the poor Chinese babies are treated by their most inhuman parents, who would destroy them if there were no convent to receive them. We have in the Chinese Orphanage 120 or more children who are taught all kinds of needlework and embroidery for the church and for the ladies in the colony. Then we have also an Orphanage for Europeans and Eurasians, with more than 100 children of all ages and tongues, from the fair-haired English to the black-skinned Indian. Besides this, we have a boarding-school with about fifty boarders, and a day school with 130 scholars, and we are in all thirty-two sisters; so that you can imagine something of our work. May I beg your Community's prayers for us and our poor orphans."

ON THE LOWER ZAMBESI.

On the banks of the Zambesi, halfway between Tété and Zumbo lies Boroma. From this small mission station, founded by the Jesuits about two years ago, Fr. Stephen Czimerman, S.J., sends a letter that will interest all our readers.

1. Our Village—Buying some Pupils—Famine, and its Effects. 2. The Order of our Day—Sunday Dress—Africans as Scholars. 3. After School—A Pombo Hunt—The Future of our Children. 4. African Adults—The Power of Superstition—A sad Example.

Boroma, 1888.

"I WOULD gladly write of numerous conversions and of many important events, but at present this is not possible. We are in Africa, you know, among a people and in a country where progress is slow, and where, especially on the path of conversions, every step is as mountain climbing. Yet our exertions have not been fruitless. Within two years our station has increased from a single straw hut to a residence for the missioner, a house and schoolroom for the native children, and several small buildings that give our station the appearance of a little Kafir village.

A SLAVE ABANDONED ON THE ROAD.

"But our chief advance has been in the purchase of some twenty-three native mannikins, and the consequent formation of a school. Here we have no School Board, and, as the parents will not send their children, we must buy our scholars; for this the still-prevailing slave trade offers abundant opportunity. The little ones whose parents have been

murdered, driven into slavery, or left to die upon the way, are brought to us and offered at a trifling price. A child of from five to eight years old costs at most two pieces of *algâodo* (inferior calico) worth about 6 to 12 shillings. But, then, what are these human wares! Whilst in slavery hunger was their inseparable companion, and often they stand before us a mere bag of bones, scarred and marked by the lash. How happy we should be to free more from this awful fate; but it is their future support that presents the difficulty, the more so as this year again thousands are dying of starvation. Two years have passed since famine laid its deadly hand upon Boroma and its neighbourhood, sending thousands to their death, and driving as many more to flight. Even the

A NOONTIDE SCENE.—A KAFIR VILLAGE.—VILLAGERS AND THEIR OCCUPATIONS.

forest, that at other times by its herbs and fruits offered sustenance to the people, now refuses all support. The grass is dry and ripe for burning, the trees stand leafless and fruitless, and all around the aspect is that of a blighted, barren desert. As far as our poor children are concerned, we shall see that at least they do not starve, but we can scarcely venture to increase their number.

2. "But let me now speak of the little ones themselves. Although of various ages, we manage to bring them up together. Shall I tell you the order of our day? Well, at 5 a.m., the bell gives the signal for rising, and repairing to the chapel for morning prayer. Dressing is quickly over, for native-fashion our bairns for the most part wear only a roll of calico about the waist. Not always, indeed, for on Sundays and Festival they add to the waist-roll or *guo* as it is called, a little coat of blue calico, and three of the biggest already wear trousers of the same material. Your children in Europe would be quite envious of our Sunday dress! Morning prayers are followed by mass, during which the rosary is recited in Kafir. After mass the children receive some suitable occupation. As a rule they sweep the court-yard and the school with *chephes* or tiny brooms, singing lustily meanwhile, of course Kafir-wise, that is, continually repeating the same words to the same tune. Breakfast they do not require, for negroes eat but once or at most twice in the day. At 8 o'clock begins school during which our little scholars squatted on the ground busy themselves with catechism, reading and writing. Although African boys do not much care for study, yet they are wanting in talent, but unfortunately their intellectual development soon reaches its highest point. Up till ten and even thirteen years of age the children are bright and intelligent, but after that they are little fitted for learning.

3. "When school is over there is a free time for play. The elder children make bows and arrows and practice themselves by shooting at little birds, whilst the younger ones institute hunts after *pombos*, a certain kind of grasshopper which they greedily devour. No sooner have they captured one, than they rush off to the fire, cook and consume it as a tit-bit. At noon there is dinner consisting of *cima* or stirabout, which the children themselves prepare by pouring coarse meal into

boiling water and stirring it round and round. The ground serves as table, and fingers supply knife, spoon and fork. When dinner is over there is play-time till 2 o'clock, then school; at 6 p.m. there is supper of *cima*, afterwards night prayers, and then off flock our troupe to their beds, or rather mats, spread upon the ground around the fire, which the children keep up throughout the night. Every week our young ones bathe once or twice in the Zambesi. Such is our daily routine at Boroma, and we hope by God's grace to train up our bairns to be right good Christians and zealous catechists to their brethren.

4. "Most of our time, as you notice, is given to the children, for the adult negroes trouble themselves little or nothing about religion, and are very, very difficult to convert. Their primary, if not only anxiety is eating, drinking, and idleness. Moreover, the customs, habits, and usages of a thousand years are not quickly uprooted, especially among a people intellectually so little gifted. They cling to their heathen, superstitious practices, and feel unhappy if they cannot practise them. Not long ago the child of our black cook died. Both had been baptised, but the man came to me and begged to be allowed to shoot his child Kafir-fashion, and then to hold the nightwatch. In vain I tried to dissuade him, as both he and his child were Christians. He said if he could not shoot his child he would never allow another to be baptised, and what, he asked, would his relations and friends think of him! You see our difficulties, pray for us and help us!"

APPEAL.

ST. PETER'S SCHOOL FOR FOREIGN MISSIONS, FRESHFIELD, LIVERPOOL.

This month we forward to all our readers a St. Peter's card, of which we are sure they will make good use. By contributing to the erection of a new school-chapel, they can greatly contribute to the glory of God, and to the welfare and success of many future foreign missioners. We are requested to state that candidates for the next scholastic year should send in their applications at once.

ON THE LOWER ZAMBESI.—BY THE RIVER SIDE.—AFRICAN SCENERY.

THE RUGA-RUGA.

SUCH of our readers as have perused our "Scenes on the Slave Coast," (Vol. II., p. 14 seq.) and the details of African Slave Trade, described under "Woman's Apostolate" (Vol. I., p. 155 seq.,) will not be surprised to hear of the late horrible massacre perpetrated in East Central Africa by the Ruga-ruga, the cruel and dreaded auxiliaries of the Arab slave-dealers under whose orders they acted. The Slave-hunters, we are told, had swept the Nkonde people out of village after village in quick succession, scattering those whom they did not exceed in killing or in carrying off as slaves. A large number of these fugitives took shelter

in a lagoon a few miles from the English station of Karonga, and there occurred the horrible butchery. The lagoon was sheltered and surrounded by reeds, bushes, and the thick undergrowth of a tropical climate. Unfortunately it was the height of the dry season, and the Arabs fixed upon an idea which could only have occurred to fiends. They determined to see if these reeds would light. Filled with this intention, they went in force to the hiding-place of these unfortunates. Possibly the Arabs were too nice-minded to set fire to the reeds themselves. This atrocious work they left to the Ruga-ruga, their armed and infamous followers; but they were not too nice-minded to climb into trees that they might better gloat over and direct the awful butchery. When the Arabs were posted on the branches, the Ruga-ruga set fire to the reeds in many places, and shot down and speared the wretched people as they tried to escape from the scorching flames; while other fugitives rushed madly into the lagoon, to be drowned or carried down by the crocodiles that infest it. Only a remnant escaped. When it is remembered that such wholesale murders are occasioned not only by the razzias of the slave-traders, but are practised in the frequent tribal warfare, and in those expeditions that one tribe, desirous of recruiting its numbers, will make on a neighbouring race, slaughtering their men, abducting their women, and incorporating their children into their own nation, we have the best reply to those who would have Africans left in their "native happiness."

SUNSET ON THE MOUNTAIN.—A RUGA-RUGA RETURNING WITH HIS BOOTY.

Arumugam:

THE ADVENTURES OF A RAJA'S SON.*

I.—THE SERPENT SPIRIT.

SORROW and dismay cast their boding shadow over an Indian palace near Trichinopoly. The only and darling child of a wealthy Raja, the son whom Brahma, so thought the prince, had granted as a reward of numerous prayers and sacrifices, lay ill and dying. Within the sick room all was hushed and still; the glare of the noontide sun had been shut out; the heat of the burning air lessened by the swinging punkahs and fans of dried palm leaves; and round the couch of the pale and wasted boy stood Hindu priests, doctors, and servants, whilst close to the child the Raja himself was seated, clasping in his hand the arm of his dying child, as if by force to retain the life that was slowly but surely fleeting away. Hour by hour the boy's pulse grew feebler, and none doubted but the child would die that night.

Whilst all stood silently around the low bed or charpoi on which the young Raja lay, the purdah in front of the door moved aside, and with noiseless steps a servant entered. Salaaming to the ground the menial approached the Raja and whispered in his ear: "Lord, the snake charmers are without and await your orders."

Starting as if from a heavy dream, the Raja looked up and said, "Let them enter!" In a few moments the curtain before the door again moved aside and revealed a group of those mysterious vagrants of the east, the snake charmers. They stepped forward and threw themselves respectfully on the ground before the Raja. Pointing to the couch as he addressed them, the prince said, "Here lies my child; priest and doctor tell me he has been poisoned by the serpent spirit. Neither medicine nor sacrifices to Siva, Vishnu, and Brahma have proved of any avail. Can you drive the demon from my son? "Ha!" lord, replied the charmers, "we can do it; but gold and milk must be given to appease the spirit."

"SORROW AND DISMAY CAST THEIR BODING SHADOW OVER AN INDIAN PALACE NEAR TRICHINOPOLY."

Determined to leave nothing untried to save his child, the Raja threw down a purse of gold and bade his servants bring milk.

And now the two exorcists spread out a carpet, set down their baskets with the poisonous cobras, squatted beside them, and taking their reed pipes began to blow them softly. At the first notes the snakes raised their venomous crests aloft, and glided out of the baskets. Slowly they turned their heads around, darting forth their forked tongues until they eyed the milk, when, quickly crawling towards the dish, they greedily sucked their favourite food. When they had drunk enough, they raised their heads again and began to sway from side to side in tact with the music. Up till now all eyes had been bent on the snakes and their movements,

* Strictly in accordance with facts, as stated in the *Katholischen Missionen*, January, 1884, this tale is a stirring example of Christian fortitude, and as such will, we hope, both please and edify our youthful readers.

when suddenly a shriek ran through the room. The startled spectators turned and beheld the sick child with eyes full of terror, trembling in every limb, half raised from the couch, and pointing to the snakes. Anxiously the Raja threw himself towards the child and tried to calm his terror. It was in vain; and half-wrathful, half-terrified he demanded of the charmer, "What does this mean?" They motioned to him with their hands to remain quiet, and began to blow louder and quicker. More and more rapid grew the movements of the snakes. The terror of the child visibly augmented as he watched their motions, until again uttering a piercing scream, he fell back into convulsions. "He is dying; he dies!" murmured the attendants. The awful character of the cry, and the sudden movement among the bystanders, appeared to terrify and annoy the snakes. They hissed angrily, and darted towards the couch, perhaps to seek cover beneath its hangings. In the midst of the commotion that ensued the Raja rushed forward, and, with a rapid movement of his foot, sent the reptile to the opposite corner of the room. "Impostors!" he cried; "you have killed my child, instead of healing him. Off with you, before my vengeance falls on your head!" The prince's servants would scarcely have waited for a sign from their master to seize the charlatans; but the latter had already hastily snatched up the purse, and seizing the snakes by the tail they swung the enraged reptiles round their heads, so that none dared approach them as they quickly retreated from the chamber and left the palace.

II.—The White Brahmin.

Scarcely had the snake-charmers gone than the child appeared to grow calmer. The convulsions subsided and he lay back exhausted, with closed eyes and froth-covered lips, the picture of death. Despair took possession of the Raja, and it required the repeated touch of an old Hindoo physician to attract his attention, as he said "Prince, I know of but one remedy still untried. Send for the foreign priest of the Cross. Against these strangers the serpent spirit is powerless; nay, it obeys them; for I have seen them cure cases that no human science could heal." "What!" cried the Raja when he had grasped the other's meaning. "Do you, a worshipper of our ancient gods, advise me to seek help from the enemy of our faith?"

THE JESUIT COLLEGE ON THE SITE OF CLIVE'S HOUSE, TRICHINOPOLY.—NATIVES FISHING IN THE TANK.

"Highness," replied the old man, "among all the evil spirits that bring misfortune to the world, the snake is the bitterest enemy of Brahma and his worshippers. To call in the aid of those who have power over this demon cannot be unpleasing to the gods. I counsel you again to send at once for the white Brahmin of the West." "Be it so," said the Raja, with less of conviction than resignation, "send for the priest of the Cross."

Half-an-hour later a messenger had visited the College of Trichinopoly and brought back a Catholic priest. A long white cassock enveloped his form, a crucifix hung upon his breast, and a breviary was in his hand, as he entered the apartment. After the customary salutations the Raja said, "Padre Sahib, my son is dying, poisoned by the breath of the serpent spirit.

If, as it is said, you possess power over the evil spirits, heal my child," here the unhappy father broke down, overcome with emotion. Touched by his grief, the missioner replied, "Prince, I will pray to God, the creator of heaven and earth, and the sole Lord of life and death, that he may grant your wish, but—." "Name it," exclaimed the Raja, "whatever it is in my power I will give it you." "It was not of a reward I was going to speak," said the priest, "for the God who has freely lent his servants power over the evil one requires them to freely exercise it for the benefit of their fellows. But I was about to offer you the advice which the prophet Daniel gave to the Prince Nebuchadnezzar: Give alms, and food, and clothing to the poor, the hungry and the naked that lie before your palace door, for God more readily sheweth mercy to the merciful.

The heathen prince regarded the missioner's request with some amazement, but he ordered bread, and linen, and silver to be distributed to the poor. Then he earnestly conjured the priest to prepare at once his remedies. "Do you then believe," asked the missioner, "that my God can heal thy child?" For the moment the Raja hesitated to reply; then he resolutely answered: "Yes, for one that has never told me a lie"—here he pointed to the aged Hindu physician—"has affirmed it." "It is well for thee," replied the priest, "for if you believe all things are possible." Then he knelt down, took out his stole, and placing it round his neck, held one end over the head of the sick child. After he had made the sign of the cross he laid his hand upon the child's forehead, and prayed aloud in the Hindu tongue that all might understand: "They shall lay their hands upon the sick and these shall be healed—Look down, oh Lord, upon this child who lies sick, and quicken the soul that Thou has created, that being cleansed through suffering it may be saved by Thy mercy. Through Christ our Lord. Amen." Next he read the Gospel of St. John as it stands at the end of the Mass, and after that he gave the child the blessing.

During this ceremony the Raja, following the priest's example, had knelt down, and at a sign from his hand, all present had assumed the same position. They had listened in silence to the words of the priest.

It was now not without considerable astonishment that they remarked that the eyes of the sick boy were attentively fixed upon the priest. The sight of the visitor appeared to excite no alarm, but rather to inspire confidence, and as the missioner bent over the child it painfully raised its head and kissed the hand of the venerable stranger. Even the pagans were touched by this display of childlike trust and were prepared to attend with less of jealous envy to the further performances of the western Brahmin. Calling for salt and water, the priest blessed the latter, and sprinkling the sick bed and the room, he gave some of it to the child to drink. To the native doctors the holy water appeared as a charm, for the boy sank back in a peaceful sleep, and the missioner signed to all to leave the room.

As the Raja and the stranger passed into a side apartment the former clasped the priest's hand, and with tears of gratitude in his eyes, begged him to ask a reward for his services. "Prince," replied the priest, "I have already assured you that I do not require a gift. Yet there is one favour I would ask you." "And that?" said the Raja, with a look of pleasure, "Is that you never prevent the child from shewing gratitude to the God that cured him." "Ha!" exclaimed the Raja, anxiously, "You would make him a Christian!" "I have not said so much," replied the priest, "I have asked only that the boy may be allowed to express his gratitude to the God that saved his life." "He shall do so," exclaimed the Hindu, evidently relieved, "He shall build him a temple if he will, he shall learn to know him, if he desires it, but he can never become his follower, for he is my only son and heir." "But you promise me," repeated the missioner, "That the boy shall learn to know our God, if he desires it?" "I promise it," replied the prince. "Then," said the priest, "I shall pray God to lay this desire unto his heart, and its fulfilment shall be my reward." With these words he rose and left the astonished prince alone.

(To be continued.)

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) something about Chinese Secret Societies.

From Fr. E. Crespeau, Orleans:—M. S., etc.

From Miss Edes:—Cuttings.

From the Editors, Publishers:—*St. Josefsblättchen, Natal Record, Les Missions Catholiques, Las Missiones Catholicas, Bombay Catholic Examiner, Jaffna Catholic Guardian, Madras Catholic Watchman, Franciscan Annals, Katholischen Kirchen Atlas (Messrs. Herder & Co., Freiburg).*

N.B.—Books, &c., for review, must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 27, Wellington Street, Strand, London, W.C.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.

The year will date from May to May.

All Subscriptions are to be paid, *absolutely*, in advance.

Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 27, Wellington Street, Strand, London, W.C.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our frontispiece this month represents Christ giving His Catholic Apostolic Mission to the Disciples, and in them to the Church's Missioners throughout all ages. To the right and left of this central group are scenes depicting the work of the Foreign Missions over the whole world.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 27. JULY, 1888. Vol. III.

ON THE SHORES OF THE ARCTIC OCEAN.

(The Mission of Alaska.)

1. Midwinter in the Far North—The Arctic Mission Field—Topography. 2. An Icy Climate—A Curious Phenomenon—Alaskan Houses—Nature's Supply—Fishing and Hunting—The Fur-seal—Baby-life—Desperate Fighters—Water Sheep—Procuring and Preparing the Skins. 3. The Natives of the Interior—15,000 Pagans. 4. Alaskan Language—Absence of Polygamy—Before Marriage—One Impediment.

SEAWARD, before us, lies an endless plain of white seething breakers, over which the great grey gulls wheel, shrieking, through the dull, leaden, misty vapours. Slowly the iceberg looms into sight, drifts past, and vanishes like a silent ghost, amid the roar of the northern gale. Upon the shore, around us, the foam lies frozen as it falls, and, higher up, the grey cold rocks stand like the skeleton of old mother earth, done to death by that glacial blast and those icy ocean waves (*see p. 34*). It is midwinter on the north-western portion of North America, in Alaska, the once Russian America. But even here "Where dark and cold as death the winter reigns," the life-giving cross has been planted, and the Catholic missioners are actively at work. From two of their number, Fr. Tosi and Fr. Robaut, have come some particulars of this Arctic mission field, and these we hasten to place before our readers.

This vast region may be roughly divided into the northern district, situated between the river Yukon and the Arctic Ocean, and covered with rolling, rocky hills, and broad marshy plains, without roads, and with a soil always frozen at a depth of three or four feet. Then there is the Aleutian, or central district, with a milder and moister climate. Lastly, the Sitkan district, from the northern boundary of the territory to the Aliaskan Peninsula, a region rugged and mountainous, and thickly covered with wood and forest.

2. The Alaskan climate is comparatively equable, only moderately warm in summer and very cold in winter, when the thermometer usually sinks to —15° Fahr. and sometimes even lower. During this extreme cold a curious phenomenon is observed: breathing is accompanied by a sound distinctly audible at some distance, and, as it seems, due to the rapid condensation of the warm breath in the cold atmosphere. For protection against this rigour of winter, the dwellings are built half below and half above ground, and are thickly coated with a layer of clay.

For man's support, even in winter, nature has well provided. The frozen rivers and swamp offer easy communication for the native sledge and dogs (*see p. 34*). Wood for building and burning is abundant. Water, however, must be obtained from the middle of the river where the current runs strong and the thickness of the ice is not much over six feet. Hunting and fishing have hitherto proved very productive both for food and for trade. Indeed so great is the Alaska fur trade that its history may be called the history of the country. The sea-otter, the fox, the marten, and the beaver, all supply

IN AN ARCTIC CLIMATE.—ON THE SHORES OF ALASKA.—A DESOLATE SCENE.

A NATIVE SLEDGE AND DOGS.—WAITING ON THE ICE.—THE RIVER BANKS.

valuable skins, but it is the fur-seal that is the great source of that trade of which our readers may perhaps like to hear some particulars.

"The seal arrive in the Bering sea about the middle of June, and leave generally about the last of October. They are thought to spend the winter in the open sea, south of the Aleutian Islands. The pups are born about the middle or end of June. When born, they are covered with fine black hair without down. The latter appears when they are about three months old, and about six months later the black hair is replaced by a stronger hair tipped with white and brown. They appear to feed on fish, and sleep in the water on their sides, with the upper flippers out of water. They have three cries—a kind of roar, like that of a young calf, which indicates anger; a milder cry, which they use in calling to one another; and a kind of piping whistle when they are hot or tired. They come in droves of many thousands on the hill sides near the shore, and literally blacken the islands with their numbers. The rocks, which they have scrambled over for ages, are polished and rounded. The ground which they frequent is destitute of herbage, and the vicinity has a strong and disagreeable odour. They fight desperately among themselves, each bull have five or six females which he defends with the greatest courage, while they look on complacently, and encourage him with their cries. The male has a mane and a longer tail than the female.

"The manner of conducting the fishery is as follows:—A number of Aleuts go along the water's edge, and, getting between the animals and the water, shout and wave their sticks. The seal are very timid, and always follow each other like sheep; yet, if brought to bay, they will fight bravely. A body of 400 or 500 having been separated from the main assembly, they can be driven very slowly by two men into the interior of the island, exactly as a shepherd would drive his sheep. Their docility depends on circumstances. If the sun is out and the grass dry, they cannot be driven at all. If the day is wet and the grass sufficiently moist, they may be driven for several miles. Every two or three minutes they must be allowed to rest. Those who become tired are killed and skinned on the spot by the drivers, as it is no use to attempt to drive them. They would at once attack the man, and perhaps seriously injure him. When the seal have been brought to a suitable place, they are left with some one to watch them until it is desired to kill them. No females, pups, or old bulls are ever killed. This is a necessary provision to prevent their extermination. The seal are killed by a blow on the back of the head with a heavy sharp-edged club. This fractures the skull, which is very thin, and lays them out stiff instantly. The Aleut then plunges his sharp knife into the heart, and with wonderful dexterity, by a few sweeps of his long weapon, separates the skin from the blubber to which it is attached. The nose and wrists are cut around, and the ears and tail left attached to the skin. When the operation is over, the skin is of an oval shape, with four holes, where the extremities protruded. These skins are then taken and laid in a large pile, with layers of salt between them. They are then packed for transport to London, where all the fur-seal skins are dressed. The skin is shaved very thin by a machine, which cuts the roots of the stiff hairs and leaves the down, which does not penetrate to any distance. The former are brushed away, and the down is dyed black or rich brown, and we have the skins in the shape in which we see them at the furriers."—("North America," by Hayden & Selwyn, p. 281-2.)

AN ALASKAN SEAL-HUNTER IN WINTER DRESS.—CANOE, PADDLE, ICE-AXE, AND DOG.

3. For the purposes of trade, steamers leave San Francisco thrice a year, and in this facility of communication with the outer world, the Alaska mission has an advantage over that of the Rocky Mountains. But in order to form an accurate judgment of the missionary prospects of Alaska, we must

become acquainted not only with the country, but with its people. Thanks be to God, the natives in the interior of the land are comparatively free from the demoralizing influence of Europeans. Only on the south coast where the climate is milder and where mines, coal, copper and sulphur, have been discovered, have the Europeans obtained the upper hand and exercised a baneful power over the morals of the pagan natives. In this district, indeed, there seems little chance of introducing Christianity. In several portions of the country Protestant and Russian missionaries have settled; but there are districts to which they have not as yet penetrated, and of which the population have expressed a desire to have a Catholic missioner. Such is the locality where Archbishop Seghers was murdered, (see *Illustrated Catholic Missions*, Vol. II., pp. 80, 93.), and where Frs. Robaut and Tosi with two companions are now labouring. Here there are about 15,000 Pagans living in villages so closely situated, that if three or four stations can be established, the missioners, even in winter, can hold frequent communication.

The difficulties of the language are here not so great as in the mission field of the Rockies, for the Alaskan natives use only two distinct tongues. In general the inhabitants are mild and peaceable, so that living with them entails little danger. They are, moreover, of a lively intellect and much inclined to accept religious instruction. But perhaps the chief ground for hopes of success in their evangelization is the absence of polygamy. This exceptional advantage enjoyed by the Alaskan pagans appears to be rooted in a peculiar national custom. When their children have arrived at an age of seven or eight years, the parents institute on their behalf a sort of betrothal contract. From this time onwards the young betrothed are bound to help each other as if they were married, although they still live with their parents. Thus, should the boy go out fishing or hunting, he must share his spoil with the girl, whilst she, on the other hand, must mend, wash, and dry his clothes, prepare food for him, and so on. In this way the children grow up in the exercise of mutual offices of love, and by the time of marriage are so accustomed to each other, and so confirmed in their affection, that infidelity, much less polygamy, is never thought of. On the other hand, a great impediment to Christianity will probably be the superstition, perhaps the black art, practised in their therapeutics. But the grace of God is stronger than the wiles of the Evil One, and with that grace we may hope to see Alaska yield a rich harvest of souls.

A SOLITARY DUTY.—WATCHING THE SEAL.—THE SNOW SHELTER.

REVIEWS.

"ABRIDGED BIBLE HISTORY." By T. Schuster, D.D. (Messrs. Herder & Co., Freiburg, Baden, and St. Louis, Mo., U.S.A.)

We have received a copy of this excellent little work, which has already obtained the approbation of 32 Archbishops and Bishops of Germany, Austria, and Switzerland, as well as of 15 Archbishops and Bishops of France and Canada. The book, which is profusely illustrated, embraces both the Old and the New Testaments, and in a series of short chapters gives an admirable account of all the historical and doctrinal points with which the young biblical students should be conversant. The marvellously low price of 5d. per bound copy, should ensure it a large sale in Catholic schools.

BENEATH THE SWORD OF DAMOCLES.

1. Our Negro King—His Distrust of Stanley's Mission. 2. Unfortunate Letters—A Scene at the Levee—A Cruel Sentence. 3. Muanga's Threats—A too familiar King. 4. Our Christians—The Martyr's Farewell—Catechumens and Orphans.

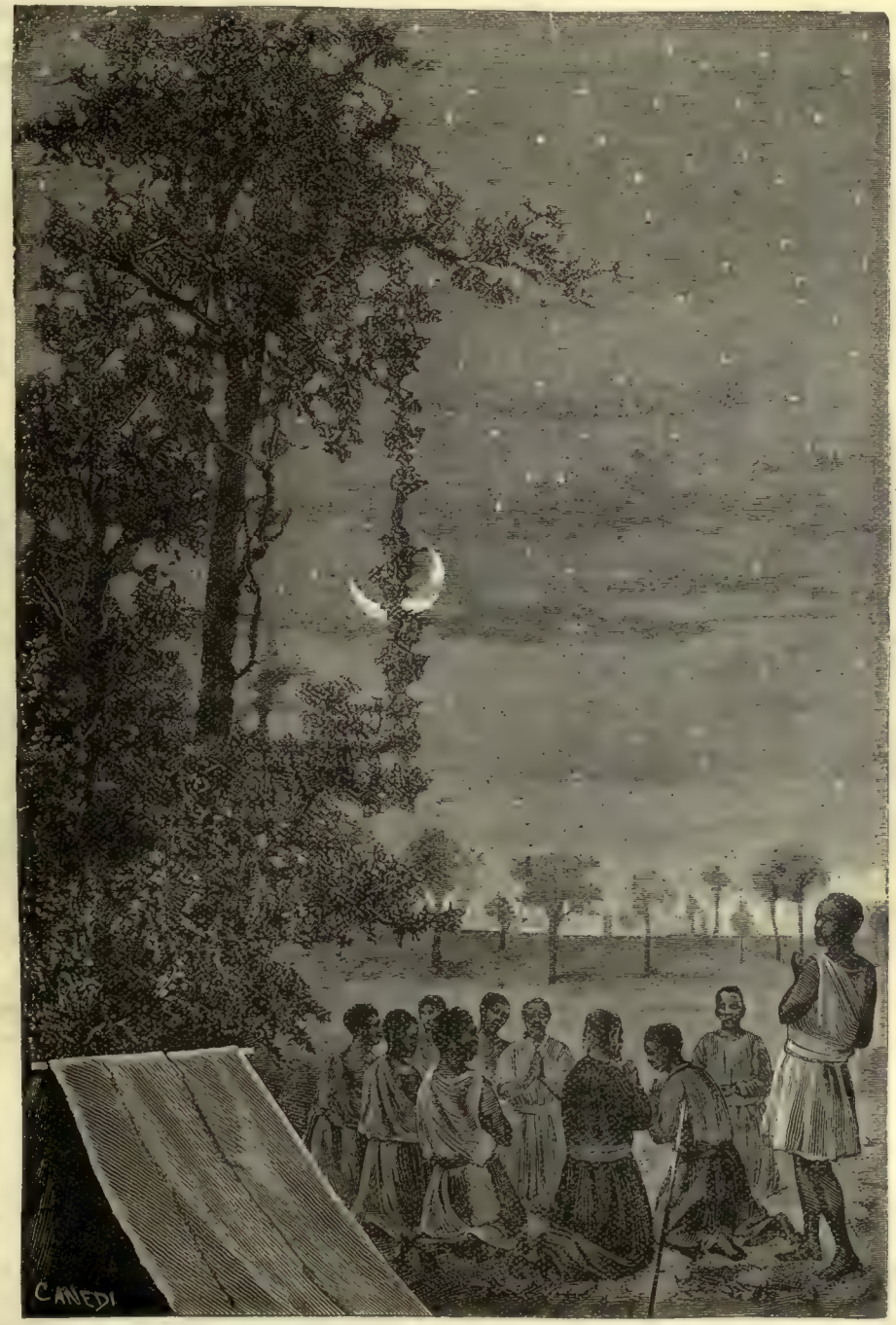
Several months have passed since we drew attention to the cruel persecution of the Christians in Uganda. After the massacres enacted by the king, Muanga, Mgr. Livinhac transferred the head-quarters of his mission to the south of the Victoria Nyanza, leaving only the Fathers Lourdel and Denoit at St. Mary of Rubaga. The following letter shews us that all danger of persecution is not yet passed, yet that God's work progresses, and the newly made Christians display a courage and perseverance worthy of all praise and imitation.

Letter from Fr. Lourdel to the Very Rev. Fr. Deguerry, Superior-General of the African Mission (Algiers):—

St. Mary of Rubaga,
Victoria Nyanza,
1887.

"Very Rev. Fr.-General,

1. "My present letter shall briefly sketch the actual state of the Mission. Humanly speaking, our success depends almost entirely on Muanga's disposition towards us. Our negro king at the present moment is greatly pre-occupied with his relations to the Europeans, and with his war against Kabaraga, chief of the neighbouring Bunyoro. The rumour of Stanley's approach has excited in Muanga's breast mistrust and hatred of whitemen in general. Immediately on receiving the news the king came to ask me if the whites intended to seize his country. I explained to him that Stanley's mission was pacific, and that as to ourselves, we did not meddle with politics; that our chief, the Pope, was not a conqueror, and that our only object was to teach the true religion. The king was evidently much pleased with what I said, although, for the matter of that, he knew our object long ago, for the Arabs had told his father, Mtesa, 'the true *caalinius* (teachers) are the whitemen with cassocks, who come only to instruct and pray.' Nevertheless, Muanga was not quite reassured, for he presently desired me to visit his *kateckiro* or minister, and state further particulars as to Stanley's expedition. Even then mistrust was not banished from his majesty's heart, for, five days later, he again asked me whether I was quite sure that the whites were not going to attack his country.



THE MORNING PRAYER.—A TRUE "CAALINIUS."—NATIVE CHRISTIANS.

O'erhead the moonlight beams,
And starlight softly gleams;
The world still plung'd in sleep
Lies mute in silence deep.

But now the day draws nigh,
And lifting voice on high,
God's servants kneel and pray:
Bless Thou our coming day!

2. "Unfortunately the letters sent by the English Consul at Zanzibar with the object of predisposing Muanga towards Europeans have had the opposite effect.

"These despatches were read at a grand levee at which I was present. The king who was already aware of their contents, began by addressing the Protestant minister, Mr. Mackay: 'So it appears,' said he, 'that I hold you prisoner here? It is you then that has written this to the coast!'

"'No',' replied Mr. Mackay.

"'How, No! Don't you acknowledge these letters brought by Sliman? Do they or do they not come from the English Consul?'

"Hereupon Sliman rose and protested in a solemn manner that he would give his head to the executioner, if the letters

were false. The despatches were then produced bearing the seal of the Consul, and that of Said Bargash,[1] Sultan of Zanzibar. Their contents were briefly to the effect, that the English padres should be allowed without molestation to teach the natives, and should be permitted to leave without trouble, with all their belongings. Mr. Mackay protested that he wished to stay in the country. The Arabs on their part declared to the king that Mr. Mackay was recalled by his Consul, that if he died in Uganda, Muanga would be held responsible for his death. The king closed the audience by bidding Mr. Mackay leave the land, and on entering the royal apartments burst into violent invectives against the Europeans. 'Ah, they threaten me, do they! Well then, I shall kill a few more Christians.'

"With this he sent for Anselm, one of our young neophytes, and accused him of an imaginary theft, from which the boy easily cleared himself. 'After all,' roared the angry monarch, 'I knew that you did not take anything, and if I have you arrested, it is because you are a *Kusameur* (Christian). Let the executioners seize him, and cut off his hands and feet!' Happily execution of the sentence was delayed, and in the evening the king grew cooler, and ordered the lad to be kept in chains.

3. "In these excesses of passion Muanga utters terrible threats against the Christians and ourselves. Once we were on the point of being burnt alive in our hut, which they had barricaded outside so as to prevent our escape. Fortunately the war with the Bunyoro has turned the king's thoughts from us, and inspired him with better feelings towards the Christians. For the hostilities have enabled our neophytes to prove that their new religion is not incompatible with valour in battle. When Muanga is not under the influence of passion, his relations with us are very friendly or rather, interested. He receives our presents readily, and has sometimes even done us the rare but in Uganda costly favour of a visit. On such an occasion, the monarch throws off all reserve, and indulges in a familiarity anything but royal. He runs up and down the staircase, sits on the beds and the tables, opens all the boxes and turns out everything, shirts, pantaloons, all that he can lay hand on. On a second visit he gave himself an aspersion with holy water, by emptying on his heathen pate my stoop which he had taken down to examine. Then he began to recite the *Credo*, by way of showing the goodness of his memory,* and afterwards asked

THE APPROACH OF DAY.—SUNRISE IN AFRICA.—SCATTERING THE DARKNESS OF NIGHT.

Night surprising,
Swiftly rising,
Mounts the sun on wings of light;
Whilst awaking
Nature's taking
Hues of golden glory bright.

Thus dawn's giving
All men living
Lessons of that wondrous might,
Which the preaching
Gospel teaching
Hath to scatter pagan night.

* Before ascending the throne, Muanga had received Christian instruction, and had been very friendly with the missioners. See *Ill. Cath. Miss.*, Vol. I., p. 146.

me to explain a picture of the creation and fall of man. But as he sometimes assists at the Arab prayers, and reproaches our Christians for not becoming Mahomedans, it is difficult to say what are his real sentiments.

4. "But now I must tell you something about our neophytes, catechumens, and orphans. Although persecution has ceased, the sword of Damocles hangs over us, and the least and most futile cause may excite a fresh outburst. Yet our Christians do not appear much affected by Muanga's threats; they remain faithful to their religious duties, but in prudence we are obliged to restrain them from visiting us oftener than every five or six weeks. Three of the Christians imprisoned by Muanga have been set free, and one of them bore us the last farewells of our dear martyrs of last year. 'They begged us,' said he, 'before they died, to come and greet you, and say that they died faithful to their religion.'

We have recommenced our daily catechisings, and since the last few months Fr. Denoit has enrolled no fewer than 260 catechumens. You will thus understand how burdened we are with work for which five missioners would scarcely suffice, and we are but two.

The slave children we have purchased amount to sixty, and we could easily increase the number had we more means. Such, Very Rev. Father, is briefly the present state of the Uganda mission. God grant that we may be assisted by your prayers and by those of all who are inflamed by God's zeal, so that the Sun of Righteousness may rise out here as gloriously as the luminary which, day by day, calls us from our slumbers to labour in the enlightenment of this pagan country.

South African Snakes.—A correspondent to the *Field* gives the following interesting information :—

"The *spungh-slang*, or spitting snake (a variety of the Cobra capensis, in colour intermediate between straw yellow and pale cream yellow), is also a dangerous reptile, combining, as it does, the power of ejecting its poison as through a squirt. Its length is about 6ft., with a large flat head, and when angered it exhibits extreme ferocity. This extraordinary peculiarity of spitting poison has been frequently discredited and ridiculed as being purely imaginary, although the existence of the spitting snake has been familiar to naturalists for a number of years. A colonist whom I knew, a man of keen observation, told me that, having heard many marvellous tales in connection with this peculiar power, he resolved to avail himself at the first opportunity of proving their correctness or otherwise. When riding along the public road one day, he was challenged by one of these reptiles, which raised its head several inches in a defiant manner above the low bush that it occupied. The narrator at once seized the opportunity, and, having a companion with him, it was arranged that one should look the creature full in the face, whilst the other irritated it by throwing stones into the bush wherein it lay. This so exasperated the creature, that the moment it caught sight of my informant it let fly a charge of poison, evidently aiming at the eye of its human antagonist, with the liquid of which the poison is said to infuse itself, causing death. In this instance, however, the poison happily, did not enter the eye, owing perhaps to the distance (eight or ten yards); it only lodged upon the cheek-bone, about an inch below the eye, and being immediately wiped off, no injurious results followed. Next to the cobra, the puff adder (Vipera arietans), of a brown colour, chequered with dark brown and white, ranks as the most poisonous of South African snakes. It attains a length of 4ft. or 4ft. 6in. Its circumference equals that of a man's arm; it has a very broad head, and the tail tapers suddenly. It is indolent in its habits, and may often be heard to snore loud at noonday. It is safer to pass by the head than the tail of a puff adder, because it possesses the singular power of throwing itself backwards over on its tail when it wants to strike."

Hints for Arctic and Tropical Missioners.—*Prevention of Snow-Blindness.*—The following very interesting and remarkable communication from Mr. E. J. Power appears in *Nature* :—

"When in Colorado shooting the end of last year, my friend had a very bad attack of snow-blindness, caused by a long march on snow with bright sun. My eyes also were very bad the next day, and caused much pain. Some days after I was under similar circumstances, when my guide stopped, and, taking some burnt wood from a stump, blackened his nose and under the eyes well down on the cheek bone. On asking him the reason, he told me it stopped snow-blindness, and as the glare was very strong I did the same, and found immediate relief. I did this all the time I was out, and never found the snow effect my eyes in any way. Everyone I spoke to about it could give no reason for it, but all used it on the march. Some use glasses; but, as my man remarked, 'Glasses cost dollars; dirt nothing'."

Protection against Mosquitoes.—It is said that Mosquitoes will not bite if the skin be bathed with a tincture prepared by macerating one part pyrethrum roseum in four parts of dilute alcohol. The tincture may be diluted with ten times its bulk of water.

OBITUARY.

The Diocese of Colombo, Ceylon, has just lost a zealous missioner in Father Smythe, O.M.I., who died on the 4th May in the 42nd year of his age. John Rowley Smythe was the son of an Ulster Presbyterian minister. He was a civil agent, or magistrate, in Ceylon when he received the grace of conversion to the true Faith. After a visit to Rome, where he studied for a while, he determined to join the Oblates of Mary Immaculate, by whom he had been received into the Church. He entered their noviciate at L'Osier (Isère) in the South of France. After some years in France he returned to Ceylon, where he was ordained priest by Dr. Bonjean, O.M.I. in the year 1881. R. I. P.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. Donovan, 27, Wellington Street, Strand, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For St. Elizabeth's Home, Baltimore :—			
From a Lincolnshire Lady	0	10	0
For Fr. Maene, S.J. (Sunderbund Missions) :—			
From a Lincolnshire Lady	0	10	0

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) something about Remarkable Conversions in the Missions.

From Rev. Dr. Casartelli :—The Book of Authors; Curiosities of Literature.

From Fr. Dawson, O.M.I. :—MSS. and Photographs.

From Messrs. Herder & Co. :—Abridged Bible History.

From the Editors :—*Les Missions Catholiques, Die Katholischen Missiones, Las Missiones Catholicas, Bombay Catholic Examiner, Madras Catholic Watchman, Jaffna Catholic Guardian, Natal Record, Belize Angelus, Franciscan Annals*, &c.

N.B.—Books, &c., for review, must be sent to the Editorial Office.

A FLYING VISIT TO THE SAMOA.

AWAY on the wings of fancy to the Samoa, and, whilst we catch a glimpse of these sunny isles of the South Pacific, let us also view that dark cloud of paganism overshadowing Polynesian life!

To begin with the Polynesian gods and their heathen priests! Throughout Eastern Polynesia the chief word for "God" is "Atua", probably indicating that which is the "Core or Life" of man. But a very usual and comprehensive term for Polynesian divinities is "Te Anau Tuarangi" or "The heavenly family," a celestial race that strangely enough includes rats, lizards, beetles, eels, sharks, and several kinds of birds. Indeed, it is through small land birds that the island gods are believed to have first spoken to man; but, as these bird utterances were too indistinct to be easily understood, an order of human priests was established. In these sacred men the gods took up their abode, and thus the human habitations were termed "Pia-atua," "God-boxes," or briefly "Gods." Of course, these divine oracles cannot be consulted gratis. A present of the best food, and a bowl of the intoxicating *piper mythisticum* are indispensable, and even then the medium in his prophetic frenzy vouchsafes a response intelligible only to the initiated.

The first step in initiation begins at the hour of birth. As soon as a new born babe sees light, a leaf of the gigantic *taro* plant is procured, its sides gathered up and the hollow filled with pure water. Into this baptismal font the child is plunged and the name of the tribal divinity is pronounced over its head. Hence the common query: "What divine name was pronounced over thee?" or "Who is thy God?" as also the words often addressed to an ill-tempered person: "The name of a devil was uttered over thee."

At this dedication to their tribal gods, the children did not receive a name. This was conferred later on, when some verging on manhood or womanhood, and others scarcely able to walk were assembled before the high priest of all the gods, and were sprinkled with the water of a sacred stream.

As the priestly influence begins with the dawn of life so it continues up to the last hours. At the approach of death the aid of the priest is eagerly sought, for it is believed that the souls of the dying leave the body ere life be quite extinct, and can, therefore, at times be enticed to return. Thus at Uea, one of the loyalty islands, it was formerly the custom, for those dangerously ill to send for a man whose occupation was to induce souls to re-enter their forsaken bodies. The soul-doctor or spirit-catcher would call together his male and female friends, and in their company proceed to the family burial ground. There the men began to play on nasal flutes, whilst the women assisted by low whistlings supposed to be very attractive to truant spirits. After a time the procession returned leading back the vagrant soul, and extolling the cleverness of the spirit doctor, who with his assistants then partook of a feast provided by the patients' relations. Should the sick man die, the misfortune was attributed to a defect in the banquet given to the doctor.

After death the soul, according to Polynesian teachings, went either to hell, to be devoured by the cruel goddess Miru; or else to heaven, the good land, Iva, to rest for ever, chewing with uncloyed delight the sweetest of sugar cane.

Poor Polynesia, with its god-boxes, its spirit doctors, and its sugar cane heaven, who will not pray for thy speedy conversion to the heavenly light of Christ?

A POLYNESIAN ISLAND.—THE HARBOUR OF APIA, IN THE ISLAND OF UPOLU, SAMOA.

Illustrated Catholic Missions,

JULY, 1888.

"Amare et servire."

MARS IN THE MISSIONS.

THE outcome of the Nyassa Conferences lately held at London, Edinburgh, and Manchester, has been the reiterated expression of a strong desire for protection against all high-handed dealings, whether of European or Arab power, in Nyassa-land and its approaches. Although agreed as to this common object, the traders and various representatives of Protestant missionary bodies labouring in these parts have shewn, as regards the choice of means, a difference of opinion ranging from recourse either to brute force, or to moral power alone. Did the Nyassa, and, for that matter, African difficulties in general arise only from the interference of a rival European nation, the sufficiency of political persuasion would no doubt be admitted by all; but unfortunately facts throw discredit on the power of diplomacy over slave-trading Arabs and African savages. That such, indeed, is the opinion of persons well able to form an accurate judgment, we may gather from several utterances at the late Conferences. The African Lakes Company, for instance, established, be it remembered, as a part of a missionary enterprise is now, it was said at the Manchester meeting, raising a force of thirty men. At the same assembly the Rev. L. Scott (Nyassa) expressed a belief that the importation of arms would render the Company sufficiently strong to protect itself and the missionaries. "No one wanted to take the offensive. They did, however, wish to be strong enough to defend themselves." Consul Hawes and Consul O'Neill, we hear, would like to see more guns and plenty of ammunition. Mr. Wild, late of the Foreign Office, would have a second Emin Bey on the shores of the Nyassa. The Rev. Professor Drummond thought that possession of the chief water ways of the country would strike a blow at Arab lawlessness. "This could be done very cheaply, and a protected Consul with a depôt or two of men, would be all required to keep the whole country quiet." Speaking of an analogous case, the Tati gold fields, Captain Haynes, R.E., urges the establishment of a strong white settlement, containing within itself the elements of self-protection; and so on.

These opinions are evidently based on the *de facto* state of the country, and the present views of the British Government. The time has not yet arrived, either for a European annexation or protectorate of Nyassa land. Meanwhile, if resident Europeans and native Christians are not to be left defenceless, preparation must, it is said, be made to repel force by force. In such a proposal there is no question of aggression, but merely of lawful self-defence.

Those who cry down such a preparation as an anti-gospel measure, apparently forget that though they individually may place their life and property at the mercy of savages, they have no power to demand that sacrifice from their dependents or their converts. The right of self-preservation is natural, and in no wise abrogated by Christianity. We would not indeed have Christian missioners themselves become military chiefs, but we believe that in many parts of Africa suitable steps might well be taken, with the sanction of the respective Governments, to assist converts in securing for themselves the peaceful enjoyment of their religious, social, and civil rights. Until a responsible Government steps in to maintain public order, the right and duty of upholding the commonweal devolves upon individuals and communities united in civil life, and so far the Gospel and the Sword, far from being opposed, are legitimately allied.

"THERE IS A SEASON FOR EVERYTHING; A TIME FOR WAR AND A TIME FOR PEACE."

Eccles. ii. 1-8.

THE War God that in lawless hands
Spreads ruin over peaceful lands,
When bound by ties that Faith impose,
Becomes the guardian of repose.

For there are times when reason fails
To check a tyrant's heart that quails
Alone before the arm'd and strong
Swift to protect the weak from wrong.

'Tis thus the task of Mars should be,
To watch the cause of liberty;
To see that all can live in peace,
And guard religion's safe increase.

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, photographs, books, etc.*

SOUTH AFRICA.—*(The Diamond Fields, Kimberley.)*—In a letter, April 16th, 1888, communicated by Fr. Dawson, O.M.I., Bishop Gaughran, O.M.I., writes:—

". . . . . We are just now beginning a large Home here in Kimberley for the Sisters of Nazareth, who, as you know, are coming from London. We are about to build also a Hall for the Catholic Societies of the town, and a school for the town of Beaconsfield, so that in the way of material work my hands are full.

"The spiritual work is very consoling. We have many converts, far more than one could expect in such a worldly and busy place. On Easter Saturday I received 10.

"In our Basuto Missions everything promises better than ever. Our only drawback is not having priests enough and the means of establishing stations, for all through the country there is a yearning for the true faith. There are over 200 Catechumens at present, and I baptized 150 last year."

INDIA.—(*Madura.*)—Writing from the Madura Mission, Fr. Trincal says:—

"From the end of June last year to the end of January this year, I baptized 452 converts and founded four entirely new Christian congregations. I have at present in hand some 800 catechumens to instruct.

"Consoling and encouraging as these results are, they are not obtained without struggle. The greatest obstacle is the tyranny of those petty despots, who are called *zemindars*, whose ruthless extortions are generally put an end to when their *ryots* become Christians, for they then become aware of their rights. I have 15 of those *zemindars* in my district, and until 1872 I could get no convert on their grounds. Before the English domination it must have been literally impossible for a missioner to withstand these tyrantlets, since under the ægis of the English law I find it so hard to keep my ground.

"Well, I have now founded congregations in nine out of the fifteen zemindariats, but it was only after a ceaseless course of molestations of every kind. Three of my chapels built in the central villages of those zemindariats were burned down. That of Elevandur in 1881. I could not prove juridically that it had been done by the *zemindar's* orders, although it was a patent fact, but his tools were sent to jail for three years, and we had peace. At Curuviculam, we were burned down in 1886, but the *zemindar*, hearing that I was going to court begged pardon, repaired the damage, and promised to be my friend, if not in his heart, at least by words.

"In the zemindariat of Sittur, where I baptised a cluster of 34 families of the *pallen* caste last year and built them a chapel to accommodate them all, the *zemindar* left no stone unturned to make those poor people apostatize, and failing in this he set my chapel on fire last December. I have brought an action against him and have got convincing proofs. Pray that I may win the case; for human justice is always more or less unreliable. If I do win, we shall have peace, if not, there is no mischief that he will not attempt."

INDIA—(*Madras.*)—*Another Dotheboys' Hall*:—

The Madras Christian (Protestant) College has been the scene of a serious academical revolt. A number of Hindu students taking offence at the announcement of the impending baptism of one of their number, and at their professor the Rev. Mr. Laidlaw whom they accused of saying "My bench, my chair, my boots, are far better than your hideous belly-gods, absented themselves from attendance and demanded an apology from the professor. The result has been the forcible expulsion of the ringleaders, and the submission of the others. Subbraya Sastri whose impending baptism gave such offence, has upon the earnest sollicitation of his wife, family, sisters, etc., resolved not become a Christian but to adhere to his old faith. His friends are said to be greatly rejoiced and to be fêting him. Apropos to this disturbance, Dewan Ragoonatha Row addressing a large meeting of Madras students, urged largely increasing the fund of Pacheappah's College or else starting a National College, where the Aryan religion would be taught, and where purified Hinduism would be revived among the students. He paid a high tribute of respect to the Christian missionaries, and said he wished his countrymen showed a hundredth part of the zeal that the missionary shows in teaching the Christian religion."

BORNEO AND ITS MISSIONS.

(Continued from page 20.)

VII.—A TWICE ABANDONED MISSION.

RETRACING the long vista of time, our readers have been present at the discovery of Borneo, they have reviewed its early history, gazed upon its wealth and beauties, and only its inhabitants have hitherto escaped their notice. But these, with their religion and customs, we shall leave for the missioners to describe, after we have narrated the past efforts made for the conversion of this Island Queen.

Innocent the XI. ruled the Church of Christ when the Theatine priest, Fr. Ventimiglia, received a commission from the Papal throne to carry the Faith to Borneo. After incredible difficulties he landed upon the Portuguese settlement of Banjermassin. Whether he succeeded or failed, when or how he ended his apostolic mission, we know not, for the ancient traditions tell us only that he placed the island under the protection of the Queen of Heaven, of the Archangel, and of St. Cajetan, the founder of his Order, and that many miracles attested the piety of his life.

Two hundred years elapsed ere a second mission was attempted. The Portuguese were driven from their possessions, the Dutch checked every effort to propagate the faith, and thus the year 1857 arrived before another Catholic priest trod the unexplored land. This second missioner was a Spaniard, the remarkable Don Cuarteron. A strange life was that of this sailor-priest. Up till 1850 he commanded a Spanish liner attached to the Philippine squadron. On one of his voyages through the Chinese sea he found treasure trove in a sunken vessel richly laden. Conscientiously he informed the Hong Kong officials of his discovery, and saw that measures were taken to find the owner. Meanwhile the gallant captain, with his vessel, sailed into imminent danger of shipwreck, and vowed that should he escape he would devote his life and property to a mission life abroad. The owner of the sunken bark was never discovered and the greater share of the treasure fell to the Spanish captain. True to his vow, he quitted the service, and at the age of forty entered the Roman College of the Propaganda. His superiors must have placed singular confidence in his piety and skill, for scarcely was he ordained priest than he was made Prefect Apostolic of Labuan and North Borneo, where he landed in 1857. For twenty-two years the seaman of St. Peter remained courageously at his post, but death and sickness swept away his missioners one by one, and in 1879 the aged Prefect returned alone to Rome, and shortly afterwards died in Spain. Thus was the second Bornean mission abandoned.

VIII.—POPE LEO XIII.

"Let us not be weary of well-doing, for in due season we shall reap, if we faint not," may have been the thought of Leo XIII., when, amid the persecution of European Catholicism, he cast his eye towards this twice forsaken mission in the distant East. A worthy successor of Innocent XI., he determined to recommence the latter's

work. On March 19th, 1881, the Prefecture Apostolic of Labuan and North Borneo was re-established, and committed to the charge of the Missioners of St. Joseph, founded by the present Superior General, now also Bishop of Salford A few months later, several members, headed by the Very Rev. Fr. Jackson, as Prefect Apostolic, reached the island.

Advised by the Raja of Sarawak, the missioners at once fixed their head-quarters at Kuching, the capital, chief port and seat of the Raja's Government. From Sarawak as basis they gradually extended their operations up the River Rejang, the main artery of Western Borneo, using Kanowit as a working centre, and the stations of Fort Kapit, Sibu, and Sarik (Seri) as mission posts; whilst higher up the coast, almost opposite to Labuan (*see map, p. 2,*) they opened a mission on either side of the river Papar, within the territory of the North Borneo Company. The population thus subjected to missionary influence comprises Chinese, Malays, and Dyaks* in the Sarawak and Rejang Districts, with Muruts, Dusuns, or Ida'an, descendants of the aborigines, in the more central and inland portions of the missions; and, in the Papar region, a race chiefly of Malay origin, intermixed with Bajus or Sooloo Islanders, with other tribes of the neighbouring isles.

It is this topographical division of the mission that we follow whilst laying before our readers extracts from letters that, written from time to time by the missioners, tell us something of the origin and progress of their work, and of the people among whom they labour.

Highness the Raja placed a house at their disposal. On the 23rd of July, 1881, in the presence of seven Catholics, mass was said there for the first time, a few days later three patients in the hospital were received into the church, then some Catholic Chinese were found in the town, and thus the mission work began. In accordance with holy poverty which is the fundamental rule of the Society, the mission residence was furnished with only the barest necessities, but the generosity of the Europeans soon provided many comforts.

"They got to know, writes a missioner, that our furniture amounted to very little. What did they do? They seemed to watch when we went out into the country, and at our return we found ourselves enriched now with comfortable chairs (too comfortable for

IX.—Kuching.

As Sarawak is the basis or principal sphere of the Society's work, our first letters shall speak of the mission work in its capital, Kuching. The town, which lies 25 miles from the mouth of the Sarawak river, though only 7 miles as the crow flies, has a population consisting of some 10,000 Chinese, many Malay, and Dyaks, with a few Europeans, mostly in Government employ.

It was about the middle of 1881 when the missioners reached the capital. For the first few days after their arrival they were forced to stay at the hotel, but then his

* The Dyaks claim to be the descendants of a tribe that, some fifteen generations back, lived on the sea coast, near the mouth of the Rejang. As their number increased they ascended the river as far as the Kyan country, and moved south, settling on the various streams between Rejang and Sarawak, splitting up into small tribes, and adopting local names.

poor missioners), then with mosquito curtains, tables, etc., etc., without our knowing the names of the kind donors."

Although the dwelling presented by the Raja had many advantages, yet it was extremely damp, and admitted no extension for church or schools. Accordingly Fr. Jackson applied for a better site, but, added he to the Raja, "I have no money for buying land." His Highness smiled and replied by asking him to select a suitable piece and accept it as a gift from the government. Some fifteen acres of freehold land, situated ten minutes' walk from the centre of the town, and admirably adapted for the purpose were thus obtained. On this site were built the schools and residence of St. Joseph. To these mission buildings was subsequently added a convent now occupied by Franciscan nuns, "For," wrote the Prefect Ap. after some months of experience, "there is no chance of converting the Chinese women without a convent." Of the modest style in which these buildings were erected and furnished, the reader may learn something from Fr. Byron who landed in February, 1885 :—

"After two days' voyage from Singapore, he writes, we reached Kuching, and made our way in the dark to St. Joseph's. Two of our party sleep in a room separated from the sacristy by a screen of leaves, their beds being boxes more or less even; and the rest sleep on planks. Our first night was disturbed by the tom-toms of the heathen, who were keeping some festival, by mosquitoes, and by the fierce grunting of wild boars in the jungle close at the back."

But in spite of the hardships which poverty and a missionary life entailed the work successfully proceeded, and the effect of Christianity on these poor childen of nature admitted to the Catholic schools, is thus described by the same writer:

"I was delighted and edified at the conduct of our children; each one could tell me about his patron saint, what he was, how he died, and the principal interesting facts of his life. Since that Sunday I have had the opportunity of knowing the character of the boys better, inasmuch as I am with them most of the day teaching them, and the more I know them, the more I love them.

"If one wants to see the effect of Christianity on the heathen child, he can be satisfied here. On first coming to school they are most untractable, and very bad in their behaviour. Of course, they have to be punished, and on such occasions they show their temper and undisciplined spirit. They threaten to cut the priest's throat, cursing and swearing the while. After a few months there is quite a change, due in no small degree to the conduct of some of the bigger boys. These good boys take advantage of every opportunity to help the missioner, and hope to be of some use to him when old enough. They love to hear the lives of the saints, especially of those who are their special patrons, and are ever ready to put in practice any pious suggestion the priest may make. Often, in an evening, I have looked into their dormitory some time after they have retired to rest, and seen several on their knees in prayer. In the morning, at 5-15 a.m., when they rise, you may witness the same. Ask them what they pray for in particular and they answer that they thank God that He has made them Christians, and that they pray for the same grace for their parents.

"The other day, the eldest boy but one in the school performed an act that shows how strongly he is imbued with virtue. He said something to another in rather an angry tone; as soon as he had said it he went upstairs, threw himself on his knees, and remained there for some time, after which he went to the boy whom he had offended

NEAR KUCHING.—FOREST LAND.—A CLEARING AND NATIVE HUT.

and casting himself at his feet, humbly begged his pardon. All this came under our notice by accident."

Writing on the subject of work among the children at Kuching, another missioner says:—

"I think it is the unanimous belief of our Fathers that our work is to be chiefly among the children. This of course is done by schools. The adults, especially the Chinese, are in all their actions moved by the material profit that will accrue to them. If in speaking about God and their souls, they forsee no temporal good arising from their embracing Christianity, they for the most part will no longer listen to the missioner. As, then, it is so difficult to deal with the adults—the missioner turns to the children, and there he finds young hearts ready to listen to him, and to put in practice what he suggests. Many of our boys, the bigger ones, go every week to confession, and that of their own accord. We frequently talk together about the future of our boys. The outcome of all our conversation is that we wish to do with them what the Jesuits did with their people in Paraguay. Borneo is a large place, and a grant of a piece of land from the Rajah would not be difficult. How far this is in accordance with God's will, time alone will manifest; but those who have read of the labours and success of the good Jesuit Fathers in the above-named place will, I am sure, agree that, were such a measure possible, it would confer a great boon on Christianity in Borneo. We wish to keep our boys about us when they are grown up, and the above plan seems the best way of effectually doing so."

With this we shall leave our missioners evangelizing the youthful population of Kuching, and show our readers a glimpse of another portion of the mission.

(To be continued.)

NEAR KUCHING.—A SCENE ON THE RIVER.—NATIVE HUTS AND TROPICAL VEGETATION.

Arumugam:

The Adventures of a Raja's Son.

(Continued from page 32.)

III.—The Dreaded Wish.

WHILST the Raja stood meditating on the last words of the white Brahmin, the latter returned to the college, and, calling the Christian pupils together, related what had passed. "Pray," said he, "that God may lay my wish within Arumugam's heart!"

On the following morning Fr. Francis, for such was the missioner's name, was again summoned to the palace. As he entered the Raja's presence, the latter hastily advanced towards him, exclaiming "What do I not owe you! Through you my child is indeed restored to life!" "Not I," replied the priest, "but God has cured him," and so saying they passed into the sickroom.

Finding that the fever had entirely left his patient, Fr. Francis asked whether the child had tasted anything that day. "Not yet," answered the prince, "for we waited to ask you." Calling for food, the priest blessed and gave it to the child. "Let more food be blessed," said the Raja, "that he may eat of it again." "It is unnecessary," rejoined the missioner. "Sprinkle with holy water what is given him, and it will do him good." The prediction was true, and day by day Arumugam grew stronger and better.

During the convalescence Fr. Francis frequently visited the palace and delighted the young prince with tales and descriptions of Europe, where the rain sometimes fell in white flakes like cotton-wool, and the people skated on the solid water, and all manner of wonderful things were to be seen. But the Raja never left the two alone, for he remembered the white Brahmin's words, and feared he might bid his child ask to learn something about the Christian deity. "If he is a man of God," thought the Raja, "the wish will be put into my child's mind."

Now one day as the missioner was again speaking of Europe and its marvels, and Arumugam was all eyes and ears, the Raja suddenly turned to his son and said, "Child, to-morrow shall be a festival in honour of your recovery. Ask of me whatever you most desire and it shall be granted." This he said, as he hoped and expected, the boy would ask to visit the wonderland of Europe. Arumugam clapped his hands with joy, and cried, "Oh father, I have but one wish. My attendants tell me that the white Brahmins have a large house at Trichinopoly, with beautiful pictures and a garden where many boys play and learn all that Europeans know. Let me go there and learn what the Brahmins teach."

you the dearest object I possess, will you guard him from all evil and teach him all good?"

"I will," replied the priest.

"And will you promise never to urge him to become a Christian?" anxiously added the prince, "for under this condition alone can I permit him to go."

"Prince," rejoined the missioner, "your son shall learn only what he himself wishes. But if he desires to learn our doctrine and practices, I cannot refuse instruction, nor dare I close the door of the church to him, for our God is the Father of all."

"Well then," said the Raja, with evident reluctance, "he

THE HOUSE OF THE WHITE BRAHMINS, OR THE JESUIT COLLEGE AT TRICHINOPOLY.

A cloud passed over the Raja's face; for a moment he was silent, and gazed thoughtfully at his child. But the boy pleaded again. "Father, you promised me whatever I asked. Do let me go, it is the only thing I want!"

But said the Raja with a sigh, you will have to leave your mother and sisters, and—

"Oh no," interrupted the child, "I shall come back every week to see you all, and tell you what I have learned, and you will find how wise I have become."

"Well," said the Raja as he clasped his boy to his heart. "I have promised, and you shall go, so tell your mother and your sisters of your plans."

With a cry of delight Arumugam left the room, and the Raja turning towards the missioner said, "You see I give

can go, teach him all science, but remember he can never become a Christian!"

IV.—The Camel and the Needle's Eye.

We must now pass over a period of five years, during which time Arumugam had been an inmate of the college. From a child he had developed into a youth, and had made such progress in learning that even the English Governor had congratulated the Raja on his son's education, and had promised to give the lad a post under Government. But Arumugam had become something better than learned, he had grown up good and virtuous. Christian teachers and Christian companions had aided the work of grace, and the boy had soon discovered the truth of Christianity.

1–6. MEMBERS OF THE RAJA'S HOUSEHOLD.—7. THE RAJA'S SON.—8. THE RAJA'S DAUGHTER.—9. A STREET IN THE CITY.
10. THE RAJA'S WIFE.—11. SOME OF THE SERVANTS.—12. THE RAJA.—13. A BRAHMIN PRIEST AND HIS WIFE.

Little by little he had grasped the teachings of religion, and had made its precepts his guide in life. He was a model of innocence, humility, and obedience. So charitable too was he that as often as he saw a beggar he would ask to be allowed to relieve him, and would speedily have given away all that he possessed, had not a limit been set to his generosity.

He was in his seventeenth year when one day he came to Fr. Francis and asked, "Father, what must I do to be baptised? For some time past, the missioner had expected a similar question, and now that it had come, he felt that the decisive moment had arrived. "Arumugam," he said, "if you will become a Christian, speak to your father, and then—" he paused. Arumugam read what was passing through his mind, and added—"and then lose all." Fr. Francis was silent, and as the boy sorrowfully left the room, he ejaculated to himself, "Poor lad! a beggar child could receive baptism and none would hinder him, but you, the son of a Raja must purchase the faith at a heavy price! Truly it is harder for the rich to enter heaven, than for the camel to pass through the needle's eye."

V.—An Untimely Revelation.

Arumugam's college career was drawing to a close. Early one morning, the music teacher, Winefried by name, invited the young Raja to accompany him on a visit to a sick person. He knew the youth's leaning to the church, and thought that the exercise of works of charity might more quickly win the precious gift of faith.

"Who is the sick man?" asked Arumugam.

"He is a poor Pariah," replied the other.

"A Pariah!" cried Arumugam with dismay, "But do you not know I am lost if I am discovered?"

"Whatsoever you do unto the least of my brethren, you do unto Me," quietly rejoined the teacher.

Arumugam stood perplexed. Whilst he debated in his mind, a poor woman hobbled past, and begged for alms. Arumugam gave it, and as the beggar passed on she said, "God bless you, and all your ways, young master!" When the young prince heard this, he turned to Winefried and said, "I will go with you, for has not this poor creature called down a blessing on the way?"

Outside the city, in one of the suburbs, they halted before a wretched hut. This was their destination, and as they entered, Arumugam recognised in the sick man one of the college servants. They spent some time by his bedside, and as the young prince rose to leave, he said, "Pray for me that I also may be a Christian." Then he stepped out, whilst the teacher lingered a moment longer.

Scarcely had Arumugam crossed the threshold of the hut than an exclamation of dismay sprang from his lips. There before him he saw his father, the Raja, on an elephant, accompanied by a retinue, as he passed by on his way to the college. It was too late to retreat, the Raja had already caught sight of him, and with a voice of thunder cried out, "Arumugam, what are you doing there?" "I have but visited a poor sick man," answered Arumugam. "Have you then become a Christian Pariah?" shouted the infuriated Raja. For a moment Arumugam hesitated, and then replied, "No! not yet!" "Ah, I see how it is," exclaimed the Raja, "and Brahma has sent me in the nick of time to prevent your destruction. Come here at once!"

It would have been useless to refuse, and Arumugam therefore took his seat beside his father, who instantly ordered a return home.

Great was the astonishment at the palace when they beheld the Raja suddenly return with Arumugam, and greater still when they noticed his violent passion. As he descended from his howdah, the Raja took a gun from an attendant and shot his English hound dead; then, turning to his son, he cried "Thus would I have shot you down had you become a Christian!" With these words he strode into the palace, and in a few moments Arumugam found himself locked within his former room. Hours passed and found the youth upon his knees, praying that his father's rage might not lead to a deed of blood. At last as evening came, he heard his father's step, the key turned and the door opened. Arumugam raised his hands with an air of supplication, but to his astonishment the Raja appeared calm and affectionate. "Son," said he, as he placed his arm round his boy's neck, "have no fear. It was my love for you that filled me with anger. What may not your folly occasion! Should those lick-penny, beggarly cousins of yours discover it, they will insist on your expulsion from the family caste. You will be disinherited and out-cast, and I shall be an unhappy parent. Give up this nonsense for the future and cling to the religion of your ancestors."

"Father," replied Arumugam with emotion, "it cannot be, I must become a Christian. I know, I feel that it is the only true religion."

"Bah, bah!" impatiently rejoined the Raja. "When you know it better you will find it is the devil's worship."

"No, father," boldly replied his son. "For five years I have studied and examined it, Christianity is true, and it has been my earliest and only wish to become a Christian!"

The Raja turned on his son with a look of almost horror, and, without another word, rushed from the apartment, locking the door behind him.

(To be continued.)

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 27, Wellington Street, Strand, London, W.C.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 27, Wellington Street, Strand, London, W.C.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD

THE ILLUSTRATED CATHOLIC MISSIONS.

St. Dominic, whose feast is celebrated on the 4th August, was the illustrious founder of an Order that has done countless services to the Foreign Missions. The incident illustrated in our frontispiece is the vision accorded to the Saint whilst praying in St. Peter's for the preservation and extension of his Order. St. Peter and St. Paul appeared and respectively presented him with the Gospels and a pastoral staff. St. Dominic also heard a voice saying: "Go and preach, for thereto have I chosen thee," while at the same moment he beheld his disciples dispersed throughout the world.

Famous among these Dominican Missioners were "the Apostle of the North," St. Hyacinth, born in 1185; and "the Xavier of the West," St. Lewis Bertrand, who died in 1581. The exact record of St. Hyacinth's labours has not been preserved; but during 40 years of missionary life, he is known to have traversed Norway, Prussia, Austria, Poland, Russia, Thibet, Tartary, as far as China. We behold him, in our illustration, preaching to the idolaters of the icy North. The shorter life of St. Lewis was filled with extraordinary success, and the numerous conversions which he made recall the days of St. Francis Xavier. The picture represents him evangelizing the savages of the West Indies.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 28. AUGUST, 1888. Vol. III.

OPIUM AND CHRISTIANITY.

1. The Victims of Opium—Personal and National Effects—A Striking Illustration. 2. The Confessions of a Smoker—The Opium House—Without and Within—Preparing to Smoke. 3. First Experiences—Narcosis—Soaring through Space—Intellectual Excitement—The Pictures of Fancy. 4. The Awakening—The last Pipe—Near Death's Door—England and the Opium Trade.

THE reports of the Society for the Suppression of the Opium Trade estimate that one-half of the adult male population in China are addicted to the use of opium, and that in Japan and Burmah the opium trade is increasing. To those interested in missionary work this statement will have a more than usually painful interest, for apart from this work of wholesale poisoning, the abuse of opium must prove a considerable obstacle to the diffusion of Christianity in these pagan countries. The habitual use of the narcotic is found to sap the physical and mental energies, to induce disease, indolence, and crime, and not only to hinder the development of trade and agriculture, but also to check the natural growth of the population, and enfeeble the constitution of succeeding generations; in a word, to create those moral and physical conditions which are especially unfavourable to the development of Christianity. The evil is unfortunately one that is extremely difficult for the missioner to combat, for the development of the trade has placed within easy reach of all a drug of which the charm, once felt, appears well-nigh irresistible. A sad but graphic illustration of this seductive influence is furnished by the fact that, within six months after the stringent prohibition of opium-smoking issued by General Buffan, one-twentieth of the French population of Cochin-China had succumbed to the vice. That our readers may more fully realize the fatal power of this narcotic, we print the personal narrative of one of these victims, an officer of the French Marine Infantry, whose name is given under the initials C. T.

2. "Night was falling," he says, "as one evening I set out for a small village in the vicinity of Chaudoc, there to visit a so-called opium-house. The establishment consisted of a two-room building, of which one apartment opened on to the road, and the other extended to the back. By the door, as I entered, stood an opium-seller. On a small counter before him

lay a pair of scales, opium-boxes, shells for receiving the drug, and small leaden balls that served as weights. The narcotic was weighed out against the silver offered in payment, and then I entered the smoke-room. In the centre stood a table with all sorts of smoking apparatus: pipes, tobacco, cigarette paper, scales, coffee cups, &c. The use of all these was free, as also that of the room, the profits of the owner consisting in the sticky residue, *chaudos*, left in the pipes. These remains are converted into opium pills for non-smokers, and are eagerly purchased. Round the chamber ran a sort of couch or bed, separated off at pleasure by curtains. After I had selected a pipe, a female approached, led me to one of the compartments, drew the curtains, and sat down near me to prepare the nargily. Every smoker is waited on by such an attendant. They are

3. "My first pipe resulted merely in a feeling of nausea, such as is experienced after the first trial of tobacco. But on the next attempt, a quarter of an hour's smoking sufficed to produce the so often described influence of opium. An inexpressible feeling of comfort stole over me; it seemed to me as if I lay immersed in a bath of tepid milk or wrapped in the softest wadding. Then I quite lost the sensation of possessing a body, and the spirit seemed free to soar at will through space. It was precisely the state that Bonnetain describes as 'an immense stillness, a motionless ocean in which one floats without the least exertion.' Alcoholic intoxication cannot be compared with the delights of this condition. Long-forgotten memories rose with startling clearness to the mind; one of Bach's fugues that I had heard only once, and never remembered, sounded

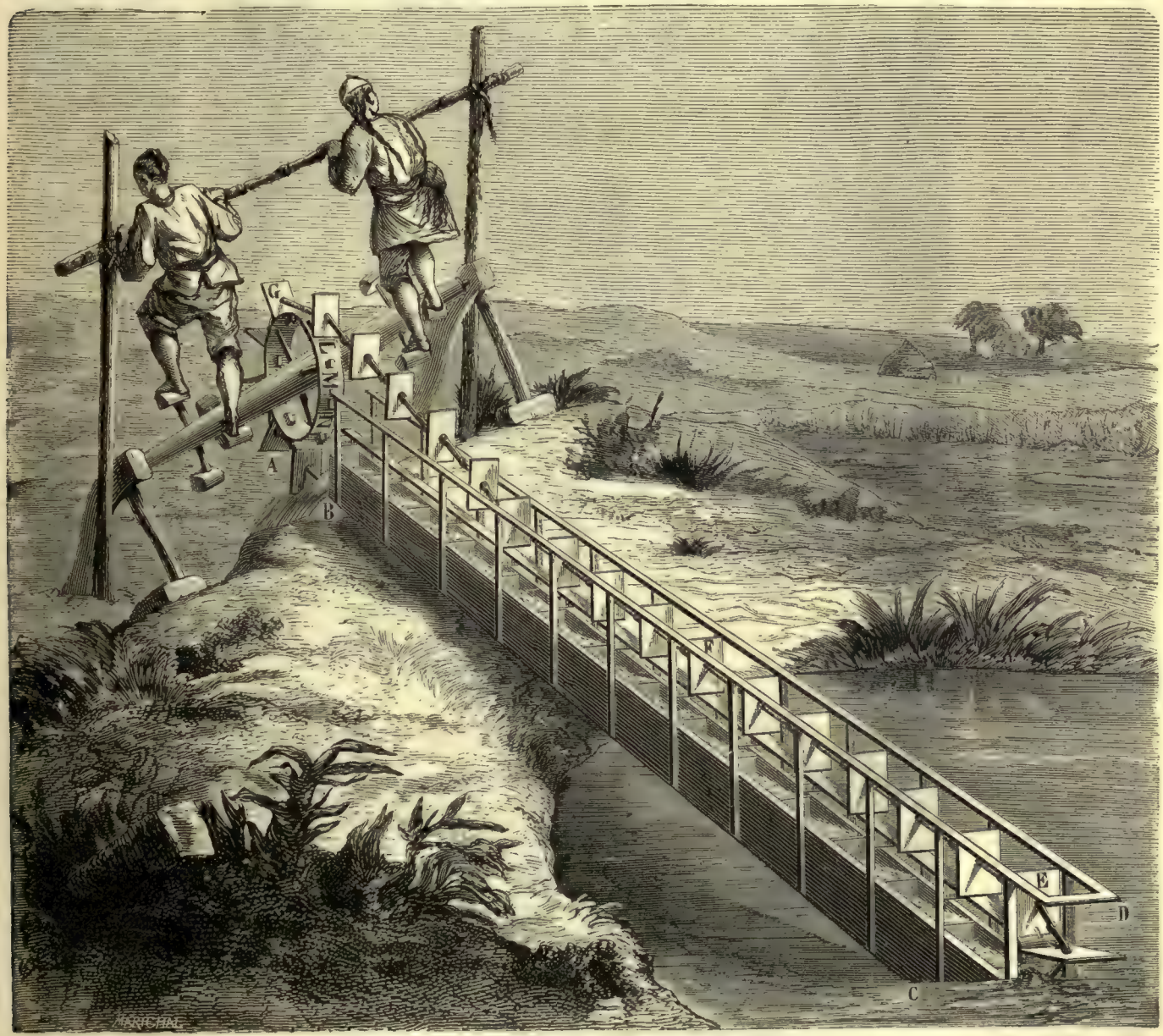
THE OPIUM HOUSE.—AN OPIUM-SMOKER BEING WHEELED HOME.—AFTER THE PIPE.

poor wretches, female opium-smokers, who never quit the house, and are content to receive as payment a few whiffs from the smoker's pipe. Between my attendant and myself stood a table with a burning lamp, and some long thin wires, in length and thickness resembling knitting needles. My pipe consisted of a bowl and a bamboo stem, as thick as an ordinary cane, and about nine inches long. The opium, some of which I carried in a shell, was like a thick brown syrup. As I took my place on the couch, the young girl received my pipe, dipped one end of a needle into the opium, and drew out a drop about the size of a pea. Then she heated the bowl of the pipe, placed the needle with the drop in the hole, waited until it cooled, and, drawing forth the needle without the opium, handed me the prepared pipe. I then fastened the bowl over the lamp and began to smoke. The fumes that the burning opium gave forth reminded me of burnt sugar and baked apples.

again clear and distinct in every note and part from beginning to end."

On repeated applications to opium C. T. experienced that during the narcosis he could, with astounding ease, accomplish whatever work he undertook. Over the writings of the 18th century philosophers perused only with rapidity and without reflection, he could then profoundly meditate with the fullest intellectual freedom and clearness, as if their works lay open before him. Hours and even nights he could pass in the company of his friends, conversing on difficult problems, without the least labour and without interrupting himself or ever being at a loss for the right word to express his thoughts. But usually he preferred to remain alone, whilst under the influence of the drug, for the wondrous pictures of his phantasy were to him more agreeable than any conversation, or any reading, or any pleasure of the senses. Only exceptionally did love ever share in these dreamings.

4. "The awakening from narcosis C. T. describes as painful beyond measure. "I awoke bathed in cold sweat, with a heavy head, trembling with cold in a tropical temperature. Gloomy thoughts oppressed me, the future appeared to me in the darkest colours, a feeling of hopeless despair fettered my soul, and a sense of pain, exhaustion and diseased nervous excitement weighed down my body. There was only one escape from this suffering—a fresh recourse to opium; it removed the evil and placed me again in a state of ecstatic pleasure, but only as long as the effects of the poison lasted. I had, moreover, to continually increase the dose, so that whilst I had begun with 2½ grams, after a year and a half I required 25 grams daily." This, indeed, is relatively a modest quantum, for there are smokers who daily consume as many as 150 grams. The strongest dose that C. T. ever smoked was 30 grams. It was as the last meal of the condemned prisoner. The final pipe after his resolution to abandon opium, on the eve of his return to Europe. "It was," says he, "in an earthly sense, the happiest night of my life. Six hours long I paced the deck of the ship. I drained to the dregs the cup of delight, I knew that on the following day I should be deprived of opium, and that even if I did not die, fearful sufferings awaited me. But even this did not disturb my felicity; for the opium-smoker there is no future, he lives only in the intoxicating enjoyment of the present. In my case, as it proved, the crisis, though terrible, was favourable. For two weeks I lay almost senseless; then I slept eighteen hours a day, finally I returned to life. But now sleep fled from me. Exhausted, spiritless, without strength or energy I passed weeks of torture, and when I entered the Paris Hospital of Charity I could hardly walk; my whole organism seemed one pain. But what were all these bodily sufferings to the moral torments I endured! Inexpressibly slowly my physical and moral strength returned, and thanks to the excellent treatment of Dr. Luys, I feel that, if God wills, I shall one day be cured. May the memory of the sufferings I have endured restrain me from ever again yielding to the temptation of recourse to opium."



CHINESE METHOD OF IRRIGATING THE OPIUM FIELDS.

A, G, Paddles crossing the Driving Wheel, L; B, The Outlet; E, The Hinge on which the Paddle turns; D, The Framework.

6. Such is the confession of a European opium-smoker. Well may we draw attention to the obstacle that opium will offer to the spread of Christianity among a people slow to hear the voice of conscience, unguided by the light of faith, and unchecked by the judgment of public opinion! Surely, without serious detriment to the revenue of its Indian Empire, England might do something to discourage this pernicious trade.

AMONG THE NATIVES OF THE LOWER CONGO.

More than 200 years ago, or in 1640, the Prefecture Apostolic of the Lower Congo was opened, under the charge of the Capuchin Fathers. For two centuries the mission struggled on through adversity till the year 1834, when, all communications being closed, the work ended. In 1865, however, it was again re-opened, under the direction of the Society of the Holy Ghost and of the Immaculate Heart of Mary. The present mission, which extends from the Atlantic and Angola on the west, to the Vicariate of the Belgian Congo on the north, and the Prefecture of Cimbebasia on the south, possesses 3 stations, several schools, 1 seminary for native students at Landana, 14 missioners, 2 or 3 Sisters of St. Joseph of Cluny, and about 500 Catholics. Of the natives, among whom the Gospel is now being preached, we are able to give the following interesting particulars.

1. Kindred Tribes —The Social Unit— Male and Female Occupations — Baby Nurses. 2. The Native Trinity — A Trace of the Portuguese Missioners — Ghosts and their Ways. 3. Charms and Magicians — Curious Fetishes—A Warning to Shrews. 4. The *Ndochi* or Witch — Tested by Poison. 5. Some Strange Cases — A likely Explanation— The Ordeal of the Hot Knife — An Appeal.

1. A FETISH HUT.—2, 3. PORTABLE CHARMS MADE TO ORDER.

FROM the mouth of the Congo to Vivi, and on the sea coast from Loango to Ambriz, the traveller meets a group of native tribes, marked with a strong social resemblance. Throughout these people the unit of society is the family formed of a head or patriarch, his several wives, children, relatives, dependents, and slaves. It is the union of two, three, or more such families that constitutes a village or a town. Through polygamous marriages, connecting links are formed over wide areas of land, and reluctant to take up arms against their relatives, the villages or towns rarely come to blows. Thus the energy of the people is chiefly devoted to agriculture and commerce. In these pursuits both the women and men are engaged. But the task of building the native huts or *chimbeques* is confined to the men. These structures are, in most parts, walled with *loangos*, or papyrus mats, securely tied to upright posts, and thatched with mats of palm leaves. Some of the dwellings are small and ill-kept, but the majority are airy, commodious, and pretty clean. Poultry, ducks, goats, and sheep are kept round about the town, though but few are consumed by the inhabitants. In the neighbourhood of the sea and the lower portion of the Congo much fish is consumed, also prawns and lobsters, several kinds of shell-fish, and, where procurable, oysters. Surplus fish and prawns are dried for barter with the inland tribes, and salt is made from sea-water for the same purpose. The light drudgery, attending to cooking, washing pots, sweeping the huts, &c., is principally done by the children, while every baby is nursed by a little girl of some seven or eight years of age.

2. As regards religion the natives of the Lower Congo have but vague notions. "They recognize" says a recent traveller in these parts, Mr. R. C. Phillips, "a species of Trinity—Zambi, the son of Mpungu, the daughter of Dezu. This is probably a misinterpreted notion, obtained from the Portuguese missionaries, and translated into the original,

would be 'Jesus, the son of Mary, the daughter of God.' Dezu is the natural adaptation into their language of Deus, the Fiote tongue requiring that each syllable shall end with a vowel. However, speculation apart, Mpungu and Dezu are held as somewhat obsolete beings, Zambi being the one entirely responsible for affairs in general. During an epidemic of small-pox they would say, 'Zambi is a bad fellow: he wants to kill everybody.' Their Zambi is merely an intellectual idea, not affecting the emotional nature. There is no worship, no prayer, praise, or sacrifice. His existence is recognized, and that is all. Zambi is the creator of all things, as far as the Fiote care to speculate, but many things of his ordering are interfered with by external agencies. Thus luck, rain, diseases, are to some extent under the control of magical arts. Belief in ghosts is universal, though the idea is indefinite. Some maintain that they are 'otherselves' of bad people who are dead; that they are seen at midnight during storms; they attempt to converse, but after the first few words they become unintelligible; they try to eat, but can only manage a morsel or two of vegetable food. There are other beings who haunt solitary spots, appearing after nightfall, and the sight of whom is fatal to the passer-by; they may be avoided by going in company, never being visible to two or more companions."

NATIVE HUTS AND FETISH INSTRUMENTS.—A WIZARD AT WORK.

3. Belief in charms is general. Certain kinds of nuts or seeds, shells, peculiar shaped branches of trees, little bags of cock-spurs, snakes' heads, bits of bark, leaves, also images, bundles of rags containing charm mixtures, &c., all are used for healing the sick, punishing thieves, obtaining success, and so on. Magicians make and sell these things to order. Old weather-beaten images are supposed to preside over rain and have huts built for them. Other images, again—those for enforcing commands, &c.,—are elaborately got up, with bags of charms, looking-glass eyes, a prince's cape and hat, and a knife in their hand. These images are stuck full of nails, every nail recording a command, promise or protest. If an article be stolen, a nail is driven in, to the end that the thief shall die if he does not return the property stolen. Is a drunkard incorrigible, a nail is added to the effect that he shall touch no more liquor. Of course for the driving or withdrawal of nails a fee is demanded by the keeper of the image, and Mr. Phillips relates an incident showing how large a charge is sometimes made. A native, burdened with a termagant wife, returned her to her parents and courted a more amiable spouse. But the former wife drove a nail into the fetish that her rival should not marry her ex-husband. This caused a difficulty, but a counsel was called, the virago was declared in the wrong and condemned to withdraw the nail, for which act the fetish man demanded £10. Another fetish used in the affirmation of facts is an ugly blood-besmeared fellow. When used, a fowl is killed, and the blood poured into his mouth; then the individual makes an obeisance, kneels, puts dust on his head, and declares the truth of his state-

ment, adding that the image may kill him, if his declaration be false.

4. The natives believe not only in charms and fetishes, but also in the *ndochi* witch or wizard, who exercises a malevolent influence on persons and things. The *ndochi* is born with structural peculiarities, a maw-like continuation of the stomach, which when pulled downwards will work the ears and eyes, being one of the strongest. The *ndochi* may not know of his own peculiarities and his evil influence, until he his tested by poison, for his stomach is so constituted that the bark, *nkasa*, will poison him, though acting only as an emetic on "good people." "A man with whom I was well acquainted," says Mr. Phillips, "was given this poison-bark, and from the absence of vomiting, but the presence of toxic symptons, he was convinced that he was a veritable *ndochi*. He spoke after this fashion: 'Yes, I now find that I am *ndochi*, but I never knew it before. I must have killed A and B, for really I did not like them.' 'Yes,' said a bystander, 'and you killed C and D.' 'No,' replied the man, 'I am sure I did not kill them, they were great friends of mine."

The fear of developing into a *ndochi*, or of being suspected and treated as such, checks a good deal of revenge, malice, and evil doing that would otherwise become active. The *nkasa* or poison test is not confined to cases of witchcraft, but is used as an ordeal for criminals in general. In cases of men of superior position, the swallowing of the poison is often done by proxy. Thus in a case noticed by our traveller, the first suspect chose a youth to eat for him, and this was done without evil effect. The other delegated another boy. In a short time the body of the latter began to swell. "You may as well confess," said the bystanders to the principal, "or you will kill the boy and make matters worse." He did so, the confession proved correct—the boy was rolled on the ground by the medicine man and his assistants, and magical rites were performed until the body resumed its normal size. "How to explain the swelling of the body I do not know" writes Mr. Phillips, but to account for the different action of the poison on the innocent and the guilty he suggests the physiological effect of fear on the system of the criminal. This consists in a sur-excitation of the vagus nerve, causing inhibition of the heart's action, decrease of circulation, consequent paralysis of the stomach, muscles, and thus inability to reject the poison by vomiting. Possibly this loss of the circulation necessary to the rapid convection of heat from a given spot, may explain how the guilty may be burned and the innocent escape in the ordeal of the hot knife. In this test to which we have before referred (see Simbabola, *Illustrated Catholic Missions*, Vol. II., page 186), the sorcerer heats a knife in the fire, chalks a circle on the bare leg of the suspected person, sputters thereon a white substance which he has chewed, and administers three sharp slaps with the knife. "I once," says Mr. Phillips, "saw thirteen men undergo this ordeal. The doctor failed to burn any of them, and said (as the case proved), that the culprit was not among them."

But we must now close our sketch of the social and theological characteristics of the natives in the Lower Congo Mission. May these brief notes help our readers to picture to themselves the difficulty of weaning these pagans from their heathen superstition, and prompt them to aid by prayers and alms our zealous missioners in the arduous task of evangelizing the Lower Congo!

REVIEWS.

"WORDS OF THE SAINTS FOR EVERY DAY IN THE YEAR." (Benziger Bros., 36 and 38, Barclay Street, New York.)

In the two volumes, Words of St. Vincent de Paul and Words from the Benedictine Saints, the widely known firm of publishers, Messrs. Benziger Bros., have produced works admirably adapted to the wants of the Catholic and indeed of the religious world at large. No books of piety, we imagine, are at present more popular than the collections of the great thoughts of great Saints. Few of us nowadays find leisure for the perusal of long sermons or homilies and thus more eagerly turn to the concentrated spirituality, the *lumina* of the masters in spiritual life. As pocket-books for daily reference, as gifts to others, etc., we most heartily recommend these tastefully bound, one shilling volumes of Messrs. Benziger Bros.

"THE ROMAN LEGION ON LIBYAN FIELDS," by Sihlobosami. (Trappist Abbey, Marianhill, Natal, South Africa.)

Quite a romance of history, excellently written and replete with the most interesting details of the past and present condition of Marianhill and the Trappist Missions among the Zulus of Natal. Sihlobosami or if we mistake not, the Very Rev. Fr. David, one of the first Trappist Monks in the Mission, has rendered the Catholic Missionary world a great service in thus narrating the foundation and rise of the Trappist Missions in South Africa. So far as we can judge the Monks have pursued precisely that practical method of evangelization which is most certain of success in the majority of Foreign Missions. We advise our readers to purchase this shilling book, which can probably be obtained from any of the Trappist Monasteries, and we would ask them also to help the Roman Legion by generous donations.

PAGAN PRACTICES ON THE MALABAR COAST.—The following extract from a young planter's letter, says the Bombay *Catholic Examiner*, relates to a superstition widely prevailing among the labouring population of the Malabar coast:—

"Another unfortunate coolie on the estate is dying from a devil put on him by a fellow-labourer. He was quite well on Saturday; but now nothing will save him, as they say, unless his enemy can be persuaded to remove the devil from him. . . . This estate, too, has a devil, which has to be driven out once a year; and the coolies belonging to it all took the opportunity to do so last Sunday evening. In the afternoon I heard ghastly sounds coming from the 'lines,' where they all live, caused by the native band. Later on, the head coolies brought me up a present of plantains and some brass pots; and then, after I had had my dinner, the fun began. The devil, in the shape of a hideous image, was led in procession on the head of the estate carpenter, who was so excited by the potations with which he had been stimulated that he had to be held up by two others to keep him steady. He was said to be possessed of a devil himself. Then, after many incantations, the devil was said to have been cast out. On this they all began dancing and shouting frantically. It was a most weird sight in the flaming torchlight, and with the droning of the pipes and the loud drumming of the "tom-toms." First of all the "gowdas," or high caste men, and then the second-class caste men, and then the "pariahs," or the lowest, in succession took part in the rejoicings. The latter were by far the most effective, especially a child among them not more than five years of age, who seemed to enjoy himself immensely, leaping and shouting. While the "pariah" set were dancing, one of the "gowdas," who had got extra drunk, declared himself possessed of a devil, and ran off to the lines, and there made a "devil's house" for himself in the hut of another coolie. I then left the scene to retire to rest. But I could get no sleep, as this last devil was frightfully obstinate and could not be got out of the man until six o'clock the following morning; and all this time the coolies were yelling and banging "the estate drum" all round my bungalow. Then at six o'clock "the estate devil" was triumphantly carried out of the estate in a quiet corner by the public roadside, with a bottle of "toddy" and a bunch of plantains, until next year. Meanwhile the land is freed of his presence."

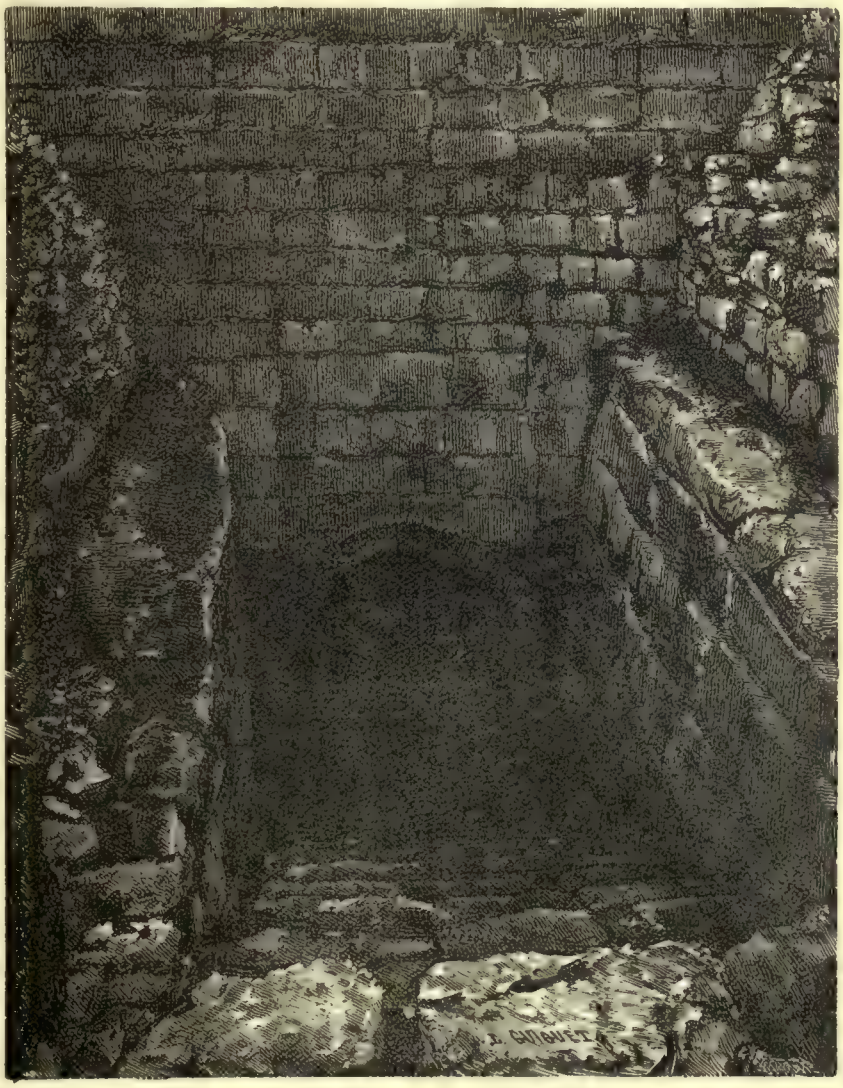
THE LEPERS OF SILOE AT JERUSALEM.

"Pray for the peace of Jerusalem: They shall prosper that love thee."—*Ps.* cxxii. v. 6.

We cannot too strongly recommend to our readers the subject of this sketch communicated by a zealous priest of Jerusalem. May divine charity inspire the hearts of all to give abundantly, for the cause is worthy of their sympathy and aid.

1. Jerusalem and its Lepers—In the Days of Old—The Church and the Lepers—A Sad Contrast. 2. Starting the Work of Relief—The Daughters of St. Vincent de Paul—Among the Lepers. 3. What is Wanted—The New Remedy—Treatment by *hoang-nan*—A possible Cure for Cancer—Something for the Lepers.

LEPERS, writes our correspondent, are still numerous at Jerusalem, whither they flock from all parts of Palestine. In times gone by they might be seen in every part of the town; but some eighteen years ago a pacha assigned them a quarter at the extremity of the Valley of Cedron, not far from the ancient fountain of Siloe.* There they now live and die the victims of a fearful disease that gradually ravages the interior and exterior of the body, destroying the eyes, the ears, the nose and mouth, covering the whole frame with tumours, and eating through cartilage and muscle, until walking, nay almost movement, becomes impossible. In the days of old, Christian charity in Europe established asylums for these poor sufferers in whom it beheld a similitude of Christ in his bitter passion. In those days, too, though religion could not remove the physical stain of leprosy, it knew at least, how to erase the moral reprobation that clung to these unhappy victims, and it inculcated on all the duty of relieving the lepers who were yet their brethren. In the eyes of the Church and her true children this disease was a gift of heaven; and history has transmitted to us the names of some that even asked of God the grace of being afflicted with an incurable leprosy; among these stands the name of Raoul Fitz-Giroie, a knight of illustrious descent, one of the warriors of William the Conqueror; and his prayer was heard. From the Church and the faithful too, the poor lepers received names the sweetest and most consoling: they were God's sick, His dear poor, the good people, etc. Alas! the lepers of Siloe have never been considered as such by the Mohammedans of Jerusalem. They have not even received the right to beg by the wayside. Only on the road leading from the city to Bethlehem are the least afflicted of these poor sufferers allowed to stand during the morning hours and beg for alms, which are usually given in the form of bread, fruit, and firewood.



THE FOUNTAIN OF SILOE, NEAR THE VILLAGE OF THAT NAME, IN THE VALLEY OF CEDRON.

2. Touched by their destitution, a missioner of the Latin Patriarchate some years ago determined to seek means to alleviate their sufferings. It was first of all necessary to find a Congregation of religious willing to devote themselves to the service of these sick. God aided by sending the Sisters of Charity, spiritual daughters of the great St. Vincent de Paul. For twenty years their Superior, Sister Minart, had directed an orphanage which she had established at Beyrout and in which she received very many of the young girls left orphans by the massacres of Lebanon in 1860. On the 3rd of May, 1886, she and her companions arrived at Jerusalem, happy to begin their new work on the Feast of the Invention of the Holy Cross. Their first step was to open a dispensary where the sick of every creed and race could gratuitiously receive advice and medicine. So popular has this institution become that during the present year the monthly average of patients has been from 300 to 400, and in some months it has reached 650. The Sisters have now begun a refuge for found-

* The fountain is situated about 16 yards from the tomb of Absalon, within the valley separating Jerusalem from the Mount of Olives. *(See illustrations.)*

lings, and another for the aged poor of either sex. In addition to these works the apostles of charity visit the homes of patients that cannot leave their dwellings; whilst, at the request of the villagers, two of the Sisters pay a weekly visit to as many as fourteen neighbouring villages. It was at their own request also that two of the religious undertook the care of the lepers, an office they sought as a special grace. It is impossible to describe the surprise and admiration of these poor outcasts, when for the first time they beheld these ministers of charity. Excluded from society, they could scarcely believe that others could show sympathy with their affliction, and that delicately nurtured women of Europe could thrice a week come to dress their wounds and bind their sores. Once or twice a year they receive something more than usual from the Sisters, and these gifts of food, etc., even noble lady pilgrims have esteemed a privilege to offer to the unfortunate sufferers. To continue these journeys thrice a week from the city to Siloe and back, especially in winter, when the wind is violent and cold, and the rain falls in a torrent, is for these charitable women a heroic exposure of health and life. Moreover, there are often lepers that require more frequent visits, for when death approaches conversions are more easily wrought.

THE TOMB OF ABSALON, WITHIN THE VALLEY OF JOSAPHAT, OR CEDRON.

3. But it is not thus the work can be continued for ever. A hospital for lepers is absolutely necessary. May God inspire some rich and generous benefactor with the desire of undertaking this good work. It is said that the Marquis of Bute, after his conversion, expressed a wish to found and maintain at Jerusalem a hospital for 33 lepers, in honour of the 33 years our Lord passed on earth. If he realizes this pious project he will surely receive abundantly of those blessings promised by the royal prophet to those who love Jerusalem, (*Ps.* cxxii.) And what time is more opportune for this work than the present, when a new remedy promises the successful treatment of this dire disease. In 1875 Mgr. Goutbier, Vicar Apostolic of Tonkin, communicated the discovery of a powerful medicine for leprosy. This remedy, the *hoang-nan*, is a reddish and poisonous powder, covering the bark of a creeper resembling the ivy. Since its discovery the *hoang-nan* has been successfully used in the treatment of leprosy at Ton-kin, the Antilles, Tahiti, Guatemala, Venezuela, Columbia, etc. If it has not always effected a cure, the failure must be attributed to an insufficiency of medicine or to a want of proper regime and cleanliness. During treatment, and for a long time afterwards, the patient must avoid all alcoholic or fermented liquors, otherwise a fatal relapse will follow.

The missioners have employed the *hoang-nan* with marked success in cases of leprosy, scrofula, eczema, and in general for all skin diseases. At Siloe the Sisters have recorded the complete cure of a leper, as also of a patient suffering from a malignant sore in the leg. It only remains to try the remedy for cancer, hitherto considered to be incurable. The medicine is applied externally on the wounds and sores, and is also taken internally in the form of pills. The treatment extends over seven days. On the first day half a pill is taken in the morning and half at night, on the second day one pill is taken twice a day, and so on until the week is ended. The use of the pills is then discontinued for a time. As long as the virus of the disease remains in the system the patient does not experience any unpleasant effects, such as vertigo, twitching of the nerves of the mouth, etc. If these symptoms appear it is a sign that the disease is expelled. Fr. Ferois, missioner in India, has cured cases of hydrophobia by means of this medicine. Why is it that such a remedy is not better known and more largely used? It can be purchased at the *Pharmacie Centrale*, Paris, or, at least, through that establishment, it can be obtained from Ton-kin. With this remedy at hand, and with all the appliances of modern science at our disposition, all that is required is money for the foundation and maintenance of a hospital for these poor and neglected sufferers. Will your readers help us?

Illustrated Catholic Missions,

AUGUST, 1888.

"Amare et servire."

SOME OF OUR EXPERIENCES.

THOSE who are conversant with missionary statistics, must have frequently regretted the little support given to the Foreign Missions by Catholics of the United Kingdom. But should they have sought an explanation they will doubtless have been comforted by hearing that the Catholics of this country are poor, that the claims on their charity are numerous and tha the propagation of the Faith is neglected, not from want of will, but from deficiency of means. Although fully prepared to admit the general accuracy of this statement, we, for our part, have long been anxiou to ascertain how far it actually represented the true state of affairs. For this reason, during the past eighteen months, we instituted a series of tests the character and results of which we now lay before our readers.

In the first place we carefully selected a class of Catholics whom we considered especially alive to the claims of the Foreign Missions. To this body we month by month despatched a large number of our Magazine accompanied by statements explaining the purely charitable nature of our undertaking and begging, in behalf of the missions, the favour of one year's subscription to our Journal. Eighteen months of experience have shewn us that only 4 per cent. ever respond to such an appeal, in other words only four persons out of every hundred applied to, are ready to give three shillings towards the Foreign Missions, even when they receive in return a year's issue of our Magazine. It was next suggested that we should appeal to the general public, and we accordingly in one month caused 10,000 circulars to be distributed. The result of this appeal was as far we could judge, the addition of some eight or nine to the number of our subscribers. We then determined to address a personal letter to a number of very influential Catholics, and, after explaining the object of our Magazine, to solicit a few words of approbation, the publication of which we felt sure would win greater sympathy to our cause. But, alas, out of the entire number to whom we wrote only one ever replied, or expressed a word of interest with our work. On another occasion we turned our attention elsewhere, and selecting a Catholic educational institution offered to supply the students with a copy of our Magazine and to pay all expenses of postage if they would only introduce our Journal to their parents, relatives, or friends. But the only reply we received was that it was thought the pupils would not take the trouble to write.

The result of these and several similiar experiments of the past eighteen months, will probably lead our readers to the same conclusions as we have formed: that it is unfortunately not so much a possible want of means as a decided lack of sympathy that deprives the Foreign Missions of a deserved support from Catholics at home. It is an unpleasant confession for a Catholic Journal to make, but it is better that the full truth be known. The Holy Father has recently called attention to the lack of support given by England to the Missionary work of the Church and has uttered a warning as to the results of a temporary cessation of the alms so generously contributed by France and Germany. If that warning be in vain, it will be a further confirmation of the conclusion we have been forced to draw, a conclusion, let us add, applying not to our readers, but unfortunately to the vast majority, to whom our Journal and its work, are as if they never existed.

"THEREFORE I WILL SING PRAISES UNTO THY NAME AMONG THE HEATHEN."

2 *Kings* xxii., 50.

Grateful for the light of Faith divine,
Readily my heart should seek
Means to thank Thee for that gift of Thine,
Helper of Thy children weak.

Me Thou loving to Thy Church hast brought,
Plac'd me in that saving ark;
May then many others by me taught
Find their place too in that bark.

Therefore will I praise Thy holy name
To each lost and pagan race,
So that all the world may hear Thy fame
And too praise Thy heav'nly grace.

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, photographs, books, etc.*

LOWER CONGO.—*The New Belgian Mission:*—

The formation of the first Belgian Mission on the Congo is now an accomplished fact. Last month four Belgian missioners left Europe to establish on the Congo a station that will be named Berghe-St.-Mary, in honour of the founder of the mission, Mgr. Van den Berghe, curé of Anvers. Of the four missioners, two have been trained at the Seminary of Louvain, and are now members of the Congregation of Scheut, to which also the other two missioners belong. The new enterprise will be placed under the charge of the Abbé Guelny, a priest of great experience in foreign missions. Under his competent direction, and with auxiliaries so carefully trained, we may safely predict the success of the new Belgian Mission. It will be admirably situated at the confluence of the Kassai and the Congo, two large

waterways by which communication with the natives will be greatly facilitated. Before taking possession of their mission, the Fathers will make a short stay at Roma, in the lower Congo. There they will be the guests of the Fathers of the Society of the Holy Ghost, and will doubtless profit by the wide African experience of these missioners. We are glad to see that one of the chief points of the missionary programme arranged for the new mission is the method we have so frequently advocated, evangelization not only by preaching and teaching, but also by the inculcation of habits of practical industry. The Belgian Fathers intend to establish a sort of industrial school where the natives can learn the first principles of industrial labour, and in course of time render the mission self-supporting.

INDIA.—*Kirkee.*—With deep regret we learn that His Grace the Most Rev. Dr. Porter, Archbishop of Bombay, is seriously ill at this station.

Bombay.—A Victim of Hindu Superstition.—The local papers give the following curious case:—"A Hindu lad, Vittoo Hurree, was sitting near a stack of timber in Bombay, when suddenly his brother and mother were alarmed by hearing him call out in a terrified manner, and on approaching were horrified to see a large snake fastened round one of the boy's feet. The lad, however, managed to shake off the reptile which immediately crawled under the timber stack. Vittoo complained of having been bitten, and within half an hour died from the effects. One of the neighbours, Balloo, then proceeded to the Frere Bunder where he found a labourer, Kondaji, who in his leisure moments appears to have practised snake charming. Balloo induced this man to go to Mazagon and try to do something for the dead boy. Kondaji accordingly left his work and proceeded to the house to which the boy Vittoo Hurree had been carried. He tried various methods adopted by Hindus in such cases to restore animation to the body of the deceased, but without success. Kondaji then said he should like to see the snake that had bitten the boy. He was taken to the stack of wood, and on searching found a cobra three feet in length. Kondaji, as soon as he saw the reptile, seized it by the tail and neck and took it into the house. When asked what he was going to do with it, he said he wished to make the snake bite Vittoo again, as the new bite would counteract the effect of the first one and bring the boy to life. For upwards of two hours he tried to make the cobra bite the body of the deceased a second time, but without avail; and as he was thinking of abandoning further efforts in this direction, the snake suddenly turned round on him and buried its fangs in the first finger of his left hand. Kondaji quickly began to feel pain from the wound and soon died in a fit, another victim of Hindu superstition."

MALAY.—Writing from the above mission, Mgr. Gasnier says:—

"Let us not delude ourselves, the more we give for the propagation of the Gospel, the stronger will be our claim to retain the gift of Faith. Those thousands of souls snatched from hell by the children of France, and those hosts of little angels that every year wing their way to heaven, will not cease to pray for the land to which, after God, they owe the happiness of possessing eternal bliss."

Yes, indeed, and may not the neglect of this Catholic duty explain the slow progress of religion within these our isles!

CHINA.—Kiang-Nan. F. H. Havret, S.S., writes from Haï-men:—

"Within twenty-four months we have baptised 6,500 small children of pagan parents. The majority of these little ones have been placed in our orphanages. But comparatively few survive the bad treatment they have received from the hands of their parents. In the island of Tsong-Ming, near Haï-men, one single orphanage receives annually 1,500 to 1,800 foundlings; and in this island more than a tenth of the Christian population is composed of children purchased since the foundation of this work."

BORNEO AND ITS MISSIONS.

(Continued from page 45.)

X.—KANOWIT.

HALF-WAY up the Rejang, the great artery of Western Borneo, lies Kanowit. Central in position, and easy of access from the coast or from the interior, the spot, as we have said, was found admirably suited for a mission station. Hither, therefore, the Mill Hill Fathers hastened to extend their work, the more readily as the climate even in the hot months was discovered to be far from trying.

"The sunny season," writes a missioner, "occurs here at the same time as winter with you. The rain is not continuous as in India, but comes in drenching showers, once or twice in the day, accompanied by a stiff breeze from the N.E, which is very cooling. And for one that is acclimatized, this season is very pleasant, there being little or nothing to suffer from heat."

Once established at Kanowit, the missioners came into closer contact with the Dyaks, and their letters of this period supply many interesting particulars of native manners and customs.

In the many wanderings from its original home on the coast, the Dyak race, they tell us, has split up into various petty tribes, consisting of several thousand families, and generally adopting the name of the river that watered the land of their adoption. Although using the same language, and for the most part the same customs, these various divisions of the race have in other respects nothing in common; and, unless controlled by a higher authority, are, in general, hostile to one another. It is upon the river banks that the wandering Dyaks love to settle. Here, in scattered communities of from 6 to 30 families, they erect extensive buildings, which, though supplying the several families with separate rooms, yet gather all beneath a common roof. Thus, what in England is styled a village, is in Dyak-land termed a "long-house." As a protection against the spears of their enemies, and the over-flooding of their rivers, the dwellings are raised on poles from six to twenty feet above the ground, a notched trunk or rough ladder serving as a staircase. Bamboo is generally used for the uprights, joists, and rafters; palm leaves are sewn together for the walls and roof; whilst rough carvings of fanciful beings serve to decorate the exterior. Generally the houses are divided into as many sections as there are families; thus by counting the dips in the roof, the size of the tribes can be roughly guessed. Over the Dyak house or village presides a petty chief, appointed to guard the common weal, to settle disputes, and to lead in war.

The chief occupations of the villagers are agriculture and the collection of jungle produce. Though every family has its own fields, the greater portion of the work is done in common, all, in turn, working on their neighbour's ground. The more dangerous employment of gathering jungle and forest produce is carried on by parties of 6 to 20 men. These hunting expeditions often last six months or more.

The Dyaks have few innocent pastimes, for with their annual feasts and even with their social gatherings they

mingle superstition and idolatry. Although they have no priesthood nor any recognized place of worship, they are much addicted to superstition. There is no affair of importance in their social and domestic life that has not its accompanying superstitious practice. They believe that worldly prosperity is due to a member of beneficent spirits, who watch over their interests, and whose favour is to be obtained by rites practised in their honour. They imagine that these good spirits protect them from the evil demons to whose agency sickness and all temporal ills are attributed, and that they also give success in agriculture, in war, and in all matters of importance, warning their clients of coming evil or good by means of dreams and omen birds. Chief among these good fays is Batara. It is he that makes men rich or poor, and favours before all the brave and honest. Of another life the Dyaks have, if any, a very vague idea. They seem ignorant of future reward and punishment, and therefore, with few exceptions, direct their superstitious practices towards the obtaining of temporal prosperity from Batara and his kindred spirits.

In honour of these celestial beings as also for their own amusement the "Gawai" (feasts) are celebrated. The word "Gawai," literally work or business, is probably applied to these annual feasts because they are regarded as the principal events of the year, and the cause of success in all other undertakings. Weeks and weeks are spent in preparation for the Gawai Bungataun or thanksgiving after the harvest season. The whole village, men and women, young and old are called upon to aid in preparing for the ceremony. The roads are cleared and mended, men are despatched to hunt and fish and to collect fowls and other provisions; whilst the women grind large quantities of rice from which to brew the intoxicating toddy. On the day before the feast messengers are sent with invitations to ten or twelve neighbouring villages. When the guests arrive they are welcomed with superstitious ceremony, for they are supposed to be accompanied by good spirits, to invoke whom the festival has been instituted. Six or seven times during the day the chief men present perform a rite called "Piring," at which food is offered to Batara, Sempander, and to other good spirits, who with many invocations are invited to assist at the feasting and to bring with them those blessings for which the annual commemoration was established.*

In addition to the harvest feast there is the Gawai Tenyalang, in which the war spirits are invoked, so that the village may obtain the heads of its enemies; and, lastly, the Gawai Sungkup, celebrated in memory of the dead. The Sungkup, after which this feast is named, is a wooden chest, in which are stored miniature mats, articles of clothing, &c. After the solemn meal, at which all that is consumed is supposed to go to "Subaian," or the dwelling place of the dead, there to feed the departed spirits, the Sungkup is removed to the graves of those in whose memory the festival is kept, and to whose use the articles contained are, it is fancied, devoted after they have been enlarged to their proper dimensions in Subaian.

AMONG THE BORNEANS.—"LONG-HOUSES" OR VILLAGE.—THE OCCUPANTS.

Against these and the innumerable meshes of superstition which Satan has woven round the poor Dyaks, the missioners had to wage a constant war. Yet Providence wonderfully assisted, for, turning evil to good, it used their attachment to

*The Piring or Bedarah is thus performed. The spot chosen for the offering is on the verandah which fronts the "long house," and lies beneath the eaves, under the shade of which mats are spread and covered with various articles of food. Those who wish to take part in the rite having seated themselves around, the chief or some influential person in the village selects from every variety of food small portions, which he places together on one plate. Then he takes a live fowl and, waving it over the plate and over the heads of those present, invokes the tutelary Spirit to send down those blessings for which the offering is made. The fowl is then killed, and the feathers dipped in the blood, with which all are smeared on the forehead. These feathers are afterwards placed on the plate of food, which is then hung out in the open air until the offering is corrupted or consumed by birds.

superstition as a means to draw the first converts to the Church. A good harvest is before all things dear to the Dyak. For this he practices heathen rites, and with something of the same idea, we find that shortly after the arrival of the missioners, several Dyak families near Kanowit besought the missioners to bless their fields. The occasion was favourable, and the Father consented on condition: that the owners of the fields should give up their superstitious practices; that they should believe in the One True God; that they should abstain from servile work on Sunday, and come for instruction; and, lastly, that they should learn and keep the Ten Commandments. The conditions were accepted, and the benediction given in the manner thus described by Fr. Dunn:—

"After making a large cross, under my direction, the head of the family accompanies me to the field, in the centre of which I read a few appropriate prayers in the vernacular, and recite the creed; after which the Dyak clears a small space, on which I plant the cross.

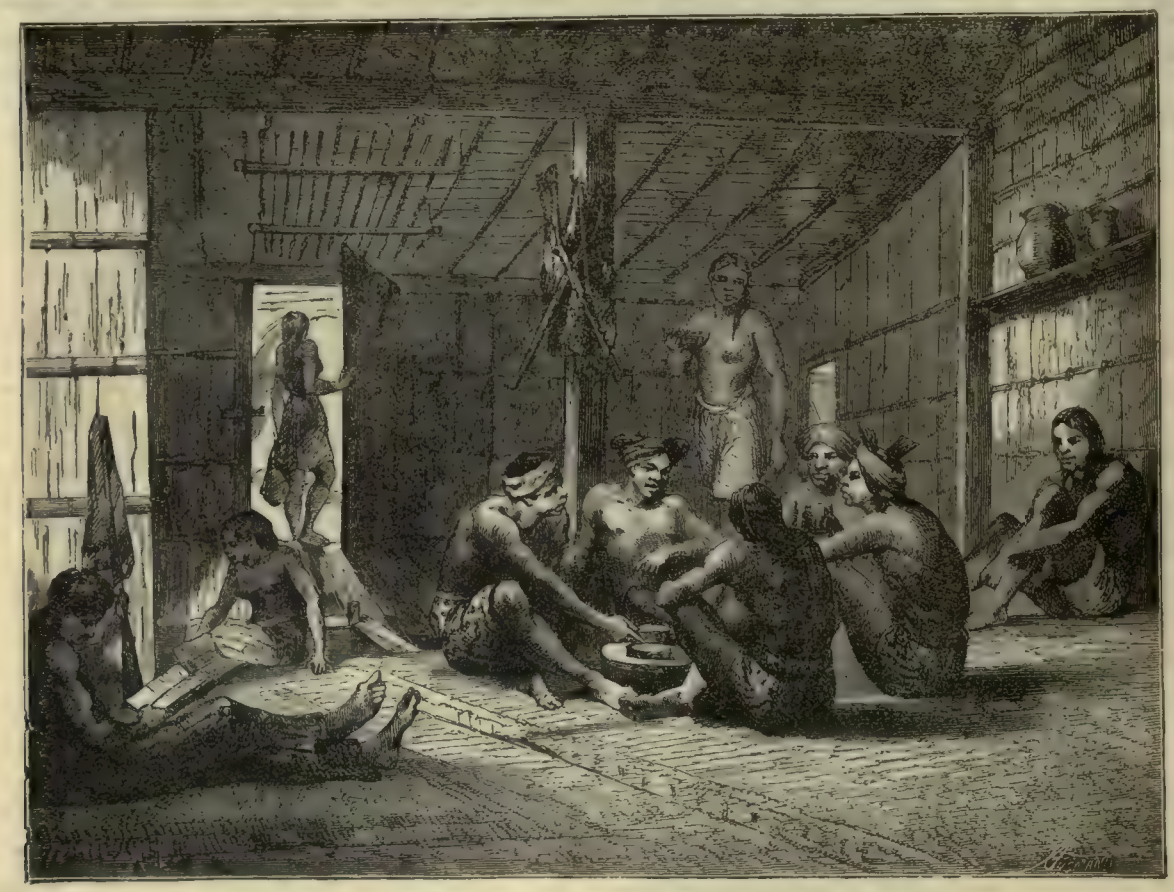
"On returning to the house I leave a card or thin board, to which is attached a picture of the cross, beneath which are seven holes arranged in a circular form, to represent the seven days of the week. A peg is moved one hole every day. In this manner they are enabled to remember Sunday."

Nineteen Dyak families complied with the missioner's conditions, and received the blessing on their fields, the results of which were eagerly awaited by their neighbours.

"Many of the Dyak families, who have not had the courage to give up their birds, dreams and other superstitions, adds Fr. Dunn, are at present watching the issue of the new customs as they call them, adapted by those now under instruction. They say that if these succeed with their farming this year, there is no doubt that what I tell them about the true God is correct and that next year they too will give up their birds, and pray to Him. So you see, a good harvest is the sign these people ask, and if they really are in earnest, and honest in their intentions, St. Francis Xavier will doubtless add one more to his numerous miracles and obtain for these poor people, whose patron he has been nominated by the Holy Father, the sign they ask."

Meanwhile instruction went on, and in June, 1885, five Dyak families were baptised under circumstances full of edification.

"On the eve of the baptism of these our first adult converts, writes Fr. Dunn, occurred the following incident. I had directed these Neophytes to bring to the Mission Station all the charms they had used as heathens, that they might burn them before the baptism, as a public testimony of their sincerity. When it became generally known what was about to take place, our neophytes were surrounded by their brethren, relations, and friends, who used every argument to dissuade them from committing what they called so mad an act. They drew vivid pictures of the ruin that the demons would bring upon them and their families; insanity, followed by a miserable death would assuredly be the fate of those who dare to destroy the charms handed down as an heirloom in their families, the pledges of protection and prosperity given to their ancestors by the Autus or Dyak Gods. You may therefore imagine our joy as, on the morning of the baptism, the heads of the convert families walked up to the pan of fire, placed before a Crucifix outside the chapel, and cast into the flames the bonds that had so long bound them to the service of Satan. The smoke rose up in the morning air a most grateful incense to heaven. I need scarcely add that God does not fail to protect his own, for even in temporal matters our neophytes have every reason to rejoice at the steps they have taken. Their prosperity compares favourably with that of any of their heathen neighbours, and their farms have this year yielded more abundant crops."



INSIDE THE "LONG-HOUSE."—A GROUP OF DYAKS.—THE FAMILY MEAL.

Successful crops and the happy life of the Christian converts were not without their influences on the neighbouring pagans; family followed family, and a Christian village has now been established. Of the founding of this village, despite the opposition of the pagan chief or Manang, Fr. Dunn gives the following account:—

"The old Manang had for years carried on a thriving business in the capacity of village doctor, and scarcely a week passed without him having to hunt up the fugitive soul of someone or other of his poor dupes, or to extract the invisible arrow or spearhead of some malicious spirit from aching stomach or rheumatic limb—for to spirit agency alone the Manang ascribes all sickness and disease. In this way the old chief had contrived to heap together for himself a considerable share of his neighbours' goods, as he studiously persuaded his people that the more liberally they paid him the more effective would be his incantations. Under such circumstances it was but natural that as soon as the chief became aware that Christianity would rob him of his patients, he no longer viewed the missioner with favour, and became suddenly enlightened as to the impossibility of Dyaks becoming Christians, and the other misfortunes and ill luck that would follow their conversion. In spite of the Manang's opposition, eight out of the twelve families remained faithful to their promise, and moved down to the new site about two hours' distant from our mission. Now, as in the case of laying a foundation stone among Europeans, so, among the Dyaks, the planting of the first post of a new village is accompanied by certain ceremonies. Of course our villagers had discarded all their heathen customs, so they came to the missioner to ask how the first post was to be erected. Much to their delight they learned that a blessing would be given; accordingly the planting of the first post of the first Dyak Christian village was performed by Fr. Keijer, with all becoming solemnity. *Floreat!* The new village is strongly built, chiefly of iron-wood, and will bear comparison with the best in the country."

THE OLD PAGAN VILLAGE AND ITS CHIEF OR MANANG.

But now we must bid adieu to the Kuching Mission, and, leaving our missioners endeavouring to collect sufficient converts for a second village, wend our way to another portion of the harvest field.

(To be continued.)

Arumugam:

Or, the Adventures of a Raja's Son.

(Continued from page 48.)

VI.—At Dead of Night.

AS the Raja rushed from his son's room, after the interview just described, he encountered an aged Hindu, who for years had been his faithful adviser. "Mannar," cried the Raja as he recognised his counsellor, "my words have failed, what would you have me to do."

The crafty Hindu salaamed deeply to his master, but before he replied led the latter into a chamber which he carefully closed. The plan that was there evolved will be unfolded as our story proceeds, for the present it suffices to say that whilst the greater portion of the palace lay in slumber, hasty preparations for a journey were made, and by midnight an elephant fully equipped for travelling stood by a side portal without the palace walls.

Arumugam was tossing in a restless sleep, when, towards midnight, the Raja again entered his room and bade him rise and prepare at once to leave the palace. "You must depart," he said, "until the noise of to-day's doings is past.

Besides I have determined that you shall be placed where you can become better acquainted with the religion of your forefathers. In two years' time, if you still adhere to your present resolution, you can do what you wish."

Arumugam could gain no further explanation of his father's meaning, so resolutely, though sorrowfully, he followed him down the winding steps, and as the portal opened and the cool night air blew on his brow, he saw an elephant kneeling like some huge black monster ready to bear him away to the abode of evil. He drew back, but the Raja had already entered the howdah, and instinctively Arumugam took his place by his side, the driver ascended on to the elephant's neck, and the brute rising from the dust, the trio started in the darkness, whither and for how long Arumugam knew not. "Mother of God," he murmured, as he gazed up at the inky sky, "let thy friendly star shine down upon me on this dark and dreary way!" Fear not, Arumugam, the Help of Christians has already undertaken thy cause, and aid is already following on thy steps!

Almost two hours before the departure just described, Winifried, who had been much troubled at what had passed, received a visit from the poor sick pariah whom he and Arumugam had visited. The water carrier had dragged himself to the college, and now announced what to Winifried was startling news. "My son, Thomas," he said, "has, as you know, to water the Raja's elephants. Hearing of the Raja's anger, I bid Thomas learn if he could what happened at the palace. He has just come with the news that an elephant is being prepared, and that the Raja will to-night depart with his son."

"Whither?" asked Winifried anxiously, "we must find out that we may help the prince."

"Rest easy," replied the water-carrier, "my Thomas will go through fire and water for our benefactor; Thomas is fleet as a deer, and true as gold; he will follow and discover the Raja's plan."

VII.—A Letter from Ceylon.

Nearly two months had passed since the day that Arumugam had left Trichinopolly. The Raja had returned, but none had learned whither his son had gone, nor had aught been heard of the water-carrier's son. Fr. Francis, Winifried, and Arumugam's Christian friends were in the greatest anxiety concerning the fate of the prince and of the trusty Thomas, when one morning the mail brought a letter from Ceylon, addressed to Fr. Francis. It proved to be from a missioner who stated that a few days since he had taken into his hut a Christian lad from Trichinopolly, by name Thomas, the son of a bheestie (water-carrier). The youth was extremely exhausted, and his feet so badly wounded that he could hardly stand. When he was somewhat recovered the lad had told an extraordinary story about a Raja's son from Trichinopolly, yet his statement seemed to be true, as he himself knew that a young prince from that city had arrived at the Hindu monastery of Swami Vidiadyscha. However, be that as it might, Thomas had begged

MANNAR, THE CRAFTY HINDU.—RETURNING FROM HIS MORNING BATHE.

him at once to send to Fr. Francis the following account of his journey :—

THOMAS' ACCOUNT.

"After telling my father of the Raja's intended departure I returned to the palace to watch. At midnight I saw the Raja and his son mount the elephant and heard the Raja say 'To Negapatam,' and off I started on their track. The first and second day of travelling I kept up well, but on the third I was so fatigued that I could scarcely have followed, if the Mother of God to whom I prayed had not sent me help. An Englishman came along the road and I managed to get up behind his carriage and so reached the sea town, Negapatam, almost at the same time as the Raja. But I had lost sight of the elephant, and feared that I might not find the prince again. Yet a second time I was favoured, for whilst watching the shipping I saw the prince with an attendant boarding one of the steamers, gladly would I have followed, but I feared I might be recognized by the servant. As I stood debating what to do, I observed a number of coolies with baskets on their heads coaling the vessel, quick as thought, I got a basket and joining the workers made my way on board. No sooner was I there than I asked the ship's officer to take me as fireman. He looked at me, as if measuring my strength. 'I will see what you can do,' he said, 'help to coal and then I will tell you if you can go.' I did my best and ran backwards and forwards, with my basket as heavily laden as I could carry. After an hour the work was finished, and on applying again, the officer said 'Yes, you can come but you must stay in the stoke hole.' I went down at once and we started. Jaffna was the first place we put in at and I looked through a porthole to see whether the prince landed. At Colombo where we once more stopped I watched again, determined to escape from the ship if the prince left. Presently I saw the young Raja and his attendant stepping on to the quay, I rushed up the stoke hole ladder and looked round for a means of landing. A sailor saw me, and as luck would have it, shouted 'Come here my boy and help to get this box ashore.' As if my good Angel had called I sprang forward, lifted the box on my head and walked across the gangway. Once on shore I set down the box and slipped away among the crowd. The prince was evidently expected for an elephant was in waiting and I had to set off at once after them. They passed through the town and after several hours' travelling, stopped at a large Brahmin monastery in the hills. There I felt sure the prince was to stay. But I determined to make certain, so I lay down in a neighbouring bush to watch. After about an hour the young Raja's attendant came out, mounted the elephant and took the way to the town. I now felt certain that I was right, the prince was to remain here, and the departure of the attendant left me free to communicate with him. I looked round, but on all sides was a high wall. Near a corner of the garden, however, I espied a tope of palms and quickly mounting one from which I could overlook the garden, hid myself as much as possible beneath the leaves. I had not so long to wait, after an hour or so, the prince and

A PICTURESQUE SCENE.—THE MISSIONER'S HOUSE IN CEYLON.

an old Brahmin entered the garden and began pacing up and down as they conversed. The Pagan priest was evidently very friendly, whilst the young Raja appeared grave and preoccupied. After a time the former returned leaving the prince alone. Now was my chance and as the Raja passed near, I called out 'Trichinopolly, Trichinopolly!' When the prince heard the name of his native town, he turned quickly and looked up. I called again 'Trichinopolly, come, come!' The Raja turned so quickly towards me that I was afraid he would betray himself if he was observed, I therefore called to him, 'Walk up and down slowly; I am Thomas the bheestie's son. My father sent me to follow you; if you will I can help you to escape.'

"The prince was amazed at my presence and thanked me warmly for my fidelity, but added sadly, 'I cannot leave here for I have promised my father to remain for two years until I have thoroughly studied our native religion. But stay a few days longer and I shall see what takes place.'

"Accordingly the next few days I passed in the jungle, living as best as I could. On the fourth day I was in my tree again when the prince came. 'Thomas,' said he, return to Trichinopolly and tell Fr. Francis that he must not be anxious, I am well treated here, and beyond hearing the Swami's explanations of Brahmanism I take no part in the practice of Hinduism.' The sudden appearance of some Brahmins in the garden put a stop to further speech, the prince turned away, and taking the first opportunity I slipped from the tree and started on the road to the coast.

"But now that the object of my journey was accomplished, a terrible weakness overcame me. I walked with difficulty, and was footsore and ill when at last I reached a Christian village of pearl fishers. The good people brought me to you, Father, and I beg you write to Trichinopolly what I have told you."

"Such is the account of the Pariah Thomas," concluded the missioner from Ceylon. "Have no fear for the prince, I myself will see what can be done. It is a trial that his faith must stand. Pray that he may overcome it."

(To be continued.)

OBITUARY.

MGR. CHARBONNIER.

It is with deep regret that we have to announce the death of Bishop Charbonnier, of the Missionary Society of Algiers, and Vicar Apostolic of Tanganika. By the decease of this zealous prelate who succumbed to an attack of hepatitis, the Mission is deprived of a most experienced leader. The deceased is succeeded by Mgr. Bridoux, lately Superior General of the Missioners of Algiers, and Rector of the Seminary of St. Louis, at Carthage. The new prelate is young, having been born in 1852, but he is already an experienced missioner, and an excellent Arabic scholar. Mgr. Bridoux, now Vicar Apostolic of Tanganika, received his consecration at the hands of His Eminence Cardinal Lavigerie, the so active opposer of the African slave trade.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Towards the Expenses of the Magazine:—			
From Miss Minna Martyn	0	2	6
,, The Superioress, Castlenock	0	2	6
,, The Rev. Mother, Richmond	0	2	0
,, The Rev. J. B. Baudin	0	1	0
For the Conversion of African Women:—			
From a Friend	0	2	6
For the Victoria Nyanza Mission:			
By Lady Heywood	0	5	0
For the Propagation of the Faith:—			
From Catholic Friends, Jagersfontein, Africa	7	17	6
,, Rev. J. B. Baudin	0	1	0
,, Mary Josephine	0	6	0
,, A Friend	8	5	0
For the Mission most in Need:—			
From Miss J. Allingham, (with a desire for prayers for a special intention)	5	0	0
For Foreign Missions:—			
From Old Colonial	1	6	0
For the Catholic Missionary Fund:—			
From Anonymous	0	1	4
,, D. Amenabar, Esq.—Several Articles of Linen.			
For the Bornean Mission:—			
From a Country Priest	0	5	0

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) something that will interest Catholic children at home.

From the Editors, Publishers, etc.:—*The Bombay Catholic Examiner, Madras Catholic Watchman, Jaffna Catholic Guardian, Belize Angelus, Natal Record, St. Josef's blättchen, Franciscan Annals, L'Année Dominicaine, Les Missions Catholiques, Die Katholischen Missionen, De Katholieke Missien, Las Missiones Catholicas, The Ave Maria, Vergissmeinnicht aus Marianhill, Roman Legion on Libyan Fields, Words of the Saints,* 2 vols. (Benziger Bros., New York.)

From the Very Rev. G. M. Deltour, O.M.I.—M.S. and photograph.

N.B.—Books, &c., for review, must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely,* in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD

THE ILLUSTRATED CATHOLIC MISSIONS.

Our frontispiece this month represents our Divine Saviour giving to his disciples, and in them to every one of us, a mission to gather the spiritual harvest of souls—"Behold the harvest is great, but the labourers are few."—*St. Matthew* ix. 38.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 29. SEPTEMBER, 1888. Vol. III.

ON THE BANKS OF THE ZAMBESI.

In June, 1888, we published a letter in which Fr. Czimermann described the mission work at the station of Boroma, on the Lower Zambesi. A second letter from the same missioner gives us further interesting details of this station.

1. Since my Arrival—Our Little Singers, and what they do. 2. Future Catechists—The Sick and Dying—A Case in Point—The First Catholic Funeral—Views of a Kafir Chief. 3. A Pagan Funeral—The Rites—Another Ceremony—Supplying the Dead with Beer. 4. Leading Home the Spirit of the Deceased—More Beer. 5. The Basket of Souls—Catching the Spirit—Safely Housed at Last. 6. The *Arungu*—Interviewing the Dead—The Resurrection Plant—A Trace of Divine Revelation.

"Boroma, Lower Zambesi, Jan. 26, 1888.

"MORE than a year has passed since I came to Boroma, and with four small negro children opened a school. Since then the number of my black scholars has increased to 37, of whom 23 are now baptized, and attend the daily Mass, at which, with wonderful devotion, they sing the Rosary and hymns, &c. I have translated into Kafir, and set to music, the Litany of Loretto, the Rosary, &c., and, as the negroes are passionately fond of singing, they quickly learn the tunes. It is quite touching to hear with what devotion and enthusiasm they sing these hymns. Even the adult pagans listen devoutly to the children singing, and try to imitate them; so that whilst not long ago one heard the monotonous, and, for the most part, obscene songs of the negroes, here and there now resounds the Salve Regina or a verse of some hymn which the pagans have learned from our children.

2. "As soon as we have thoroughly grounded some of our children in Christianity, and thus educated them as catechists, the conversion of the adults will not be long deferred. But at present it is chiefly the sick and dying whom the missioner can hope t gain. Only a few weeks ago a sick negro came to our house and begged for medicine (*mankuala*). In consequence of the many superstitious remedies which he had employed the poor man was poisoned. The poison had already penetrated his system and mingled itself with the blood, so that recovery was hopeless. I informed the sick man of his condition, and told him that God alone could help. Yet I gave him some medicine, and strongly recommended him to receive instruction and baptism. The instruction did not last long, and within a few days he died possessed of baptismal innocence. As this was the first Catholic funeral in this part of Africa, I made it as solemn as possible. We had a procession, in which even the pagans came to take part. When the body was interred, I

asked the chief whether he would soon become a Christian, so that his soul might enter heaven, and his corpse be as solemnly buried His answer was not exactly negative, but he gave me to understand how difficult it was for him to give up the pagan ceremonies, especially the funeral rites. As these are very curious, it will probably interest the readers of the *Catholic Missions* to be present in spirit at a pagan funeral here in the Zambesi.

3. "As soon as a pagan negro is dead, all his relatives and friends assemble in and about the hut of the deceased. Now begin the preparations for the interment. First the hands and feet of the corpse are forcibly pulled out of joint. Then the body is washed, adorned with glass beads and other ornaments, and then laid in a rush coffin, which is left open within the hut for two or more days. On the day of the funeral, bearers, called *matika* or hyenas, appear and carry the coffin into the forest or some secluded spot where the grave is prepared. The funeral procession is headed by a negress, who strews meal along the path, whilst another woman carries a roast fowl, which is to be laid upon the grave. The rear is brought up by several females with big water-jars on their heads. As soon as the corpse is laid in the grave earth mixed with water is thrown in and stamped down hard, so that the body may be in some degree protected from the hyenas. If the deceased was very poor the funeral rites are now ended, and the bearers hasten at once from the grave to the water to purify themselves, and, through rubbing their bodies with all sorts of herbs, to capacitate themselves for mixing again with their fellows. If, however, the deceased was well off or had wealthy relatives, the funeral is followed by another ceremony termed *bona*, much coveted by the negroes. Shortly after the interment all the relatives and friends again assemble in the hut of the deceased, bringing a present of *mapira* or Kafir corn. From this *mapira*, Kafir beer is made, and as soon as it is ready all proceed to the grave to complete the usual rites, and to bring home the spirit of the deceased. To this end a jar filled with *pombe* is carried and accompanied to the grave by all present. The bearer of this jar is always the sister of the deceased, or in default of her, one of the nearest relatives. But it is necessary that she should be still unmarried, or, presuming that she be wedded, she must, up to the ceremony, have lived alone. When the *pombe* procession reaches the spot, the jar is set down on the grave, and the bearer makes a small hole in it, so that the contents may flow out. A goat is then killed and from every part of the body a small piece is cut off, cooked near the grave, and eaten by those present. The rest of the flesh belongs to the corpse-bearers, who are again present at this ceremony.

ON THE LOWER ZAMBESI.—MISSIONERS AND THEIR CHILDREN.—SOME FUTURE CATECHISTS.

IN THE DARK CONTINENT.—A CATHOLIC FUNERAL.—THE BURIAL PROCESSION.

4. "This meal is followed by the rite of leading home the deceased's spirit. A man approaches the grave and snatches up a small stone or some earth which is believed to contain the spirit of the deceased. This man, with the captured soul in his hand, is then solemnly conducted home, riding on the back of a negress, who covers him up like a child. If the way is long several negresses take their turn at carrying. Both the carried and the carriers have the right to drink as much *pombe* as they can before reaching the hut of the deceased. As soon as the hut is reached the spirit is laid on a mat and plentifully supplied with *pombe*. Jar after jar is poured over the stone, whilst the native musicians, consisting of tom-tom beaters, exert all their strength in creating an unearthly noise. As the stone-spirit, or, better, the spirit-stone, is not able to suck up all the *pombe* supplied, and the fluid runs away often in small streamlets, the beer-loving natives take advantage of this, and laying themselves on the ground greedily suck the earth-polluted liquid.

5. "Now comes the last part of the ceremony. The spirit of the deceased desires to be placed with the rest of the family ghosts, which are laid together in a basket, or *museche*, and kept in a special hut, where they are honoured and carefully preserved. Every family has such a spirit hut, in which dwells a negress entrusted with the care of the spirit-stones, and commissioned to ask their advice, etc., in difficulties. Her official name is *muraura*. In order that the spirit which we have left lying before the hut of the deceased may speedily obtain its place among the family ghosts, it occasions as soon as possible an illness in the family of the deceased. To effect a cure the relations send for the *muraura* or medicine-woman, who, as prophetess, is asked how the sickness can be removed. Her answer always requires that the spirit of the deceased should be captured and placed in the spirit basket. For this purpose two negresses come before the hut of the dead man—the *muraura*, or spirit-watcher, and the *mutambisso*, dancer or spirit-charmer. The latter opens the ball by beginning to dance in the wildest springs, during which she clutches on all sides in order to catch the soul. Suddenly she closes her hand and cries out that the soul is captured and is in her power. All then proceed to the spirit hut, the *muraura* opens the basket, and one more ghost is added to the number therein.

"Absurd as the whole proceeding may seem, it is so singularly attractive to the negroes that they can with difficulty be drawn from its practice. The negro religious feeling and their whole *cultus* manifests itself exclusively in the invocation and honour of the spirits of the dead. To the departed the poor blind negroes take their refuge in danger, need and sickness. They consider them as the cause of all human events, and are therefore desirous to propitiate them by offerings of *pombe* and meal, which they pour on the ground or graves.

6. "One of the chief festivals among the better-to-do class of negroes is the well known *arungu* held annually in honour of the departed. On this occasion the *dumbzi*, or chief of the family, prepares plenty of beer and invites all the members of the family. The principal role is played by the *mutambisso*, who, in presence of the guests, begins her mystic dances and enters in communication with the spirits of the dead. In her dances, gestures, and words she imitates now one now another of the departed, and from her actions, etc., the spectators conclude that the ghost of the departed has appeared, and through the medium of the *mutambisso* manifests herself to them. If the family dead are numerous the *arungu* lasts often two or three days. As soon as the festival is over the spirits of the dead return once more into their basket or into some wild beast. Many of the negroes namely believe that directly after death their spirit enters into a powerful animal, lion, tiger, crocodile, &c. Others imagine that immediately after burial their spirits unite themselves again with the body and rise again with them. About a day's journey from Boroma lives a *ufiti*, sorcerer, from whom a resurrection plant can be obtained. Whoever is in possession of this plant must warn his relations not to mourn for him after death, otherwise he cannot rise again. Moreover, the grave must not be stamped down, but only lightly covered with earth so that the quickened person can ascend from it without difficulty. As soon as he has risen he goes to a strange place, as he must not be seen again by his own people, to whom, however, in time of famine, etc., he sends a little food that they may know that he is alive.

"Ridiculous as are these notions of the negroes, they yet contain a trace of the true belief in a future resurrection, a doctrine not unknown to the people of the Old Testament, and undoubtedly handed down as a legacy of consolation to the unhappy son of Noah, Cham, by whom it was transmitted to his black descendants. Whence, otherwise, did these pagan negroes of Africa receive their belief?"

INDIAN WITCHCRAFT, DEMON-WORSHIP, &c.

From a small village on the bank of the Ghogra, opposite Darybad, there comes to us, says the *Bombay Gazette*, a tale such as even in the dark annals of Indian witchcraft and demon-worship has not often been paralleled. In this village there lived, until a few weeks ago, a tenant farmer, by name Bajrang, with his wife, Bachi. Bachi from all accounts was a young woman of excellent character and conduct, but subject to fits of insanity and melancholia. An attack of this sort occurred on the 12th of last month, when she fell a prey to the delusion that she was possessed by a female spirit, *Bhowani*. Thereupon her husband also seems to have been seized by a mad frenzy. A female spirit, he told the villagers had come to his wife, and now in order that he might be able to exorcise the unearthly visitant, a male deity, *Bhairon*, had come to him. Thus divinely directed he was to tear out his wife's eyes and the god *Bhairon* was to replace them by golden ones. The whole village, instead of laying hold of the wretched Bajrang and putting him where he could do no harm, seem to have put complete faith in his inspiration, and assembled to the number of about fifty, with singing of songs and beating of tomtoms, within an enclosure of Bajrang's compound, to witness the fearful rite of exorcism. Thither the ill-fated Bachi was brought by her demented husband, who threw her down on the ground and, while three of the neighbours, a man and two women, pinioned the helpless creature's arms and legs, gouged out her eyes with his forefinger. Bachi lingered an hour before

death put an end to her sufferings; the villagers returned to their homes apparently unconscious that anything extraordinary had been done; and the village chowkidar—excellent specimen of his class—reported two days afterwards that the woman had died of cholera. Luckily hints of the truth got abroad, inquiry was then held, and Bajrang and the man and two women who pinioned the murdered Bachi will be committed to the Sessions Judge. Their punishment, however, is of little account in comparison with the astounding evidence the story affords of the depths of barbarous superstition in which, despite long years of British rule, British preaching and British education, the rural population of India are still sunk. Yet of such as farmer Bajrang is formed a vast portion of the free and independent electorate whom we are asked to charge with the duty of sending members to the great Indian Parliament, which is to govern the Empire of the future on really true and enlightened principles.

The *Times of India* quotes a few sentences from a vivid description in the *Deccan Times* of another hideous spectacle in a little temple midway between Chuddergaut and Secunderabad:—

"Three buffaloes, hacked and hewn into many parts, were strewn all over the road, and the people in the immediate vicinity of the lacerated animals were dabbling and dancing about in their blood, while others, holding the yet bleeding legs and joints, were whirling them round about their heads, and gesticulating furiously. A fourth animal, then being cut up or wounded, was still alive, and added his painful bellowings to the horrible din. A little further on some two or three men with bodies naked and painted held a goat by the legs, while from the still living and quivering body they were tearing away with their teeth, mouthful by mouthful, the bleeding flesh, squirting and sprinkling it over the adjacent crowd. Other goats and buffaloes were close at hand waiting their turn to supply the horrid sacrifice. . . . . To complete these Bacchanalian rites, a crowd of women, apparently intoxicated with drugs, with hair disheveiled and wild in mein and besmeared with blood, performed a kind of satanic dance, accompanying each movement with violent shrieks and cries." And the object of all these loathsome orgies, which were witnessed and participated in by hundreds of persons, was, we are told, to appease the Hindoo goddess who holds in her hand the scourges of small-pox!

TYPES OF INDIAN WOMEN OF THE LOWER CLASS.

AUSTRALIA.—The Holy Father has converted the episcopacy of Hobart Town into an archepiscopacy. Mgr. Daniel Murphy, the venerable Bishop of Hobart Town, has, at the same time, been elevated to the archepiscopal dignity.

THE WOMEN OF INDIA.

Speaking at the Annual Meeting of the National Indian Association, recently held in London, Sir William Hunter thus referred to the position of women in India:—"He did not join in unreserved condemnation of the restrictions which were found in a woman's life in India, because those restrictions had a protective as well as restraining end. In all the social relations which could be tested by statistics, the position of women in India was exceptionally high. The proportion of female criminals and prisoners to male criminals and prisoners was but a mere fraction of the proportion existing in England. Female drunkenness in India was unknown, and a woman's life was safeguarded from poverty and crime in a manner which some of her English sisters might well envy. But the question had arisen, whether Indian women did not purchase their safety at too high a price, and whether security was not compatible with a larger measure of freedom. And this question had presented itself most prominently in the movement against child-marriage and enforced widowhood among the Hindoos. These customs were neither of them practised by the great masses of the people, but only among the great majority of the upper classes, the very people who came most strongly under Western modes of thought. In Bengal, out of every thousand girls between the age of five and nine, 271 were married and 11 were widows. Among the high caste, all girls were either practically wives or widows before they reached their 15th year. It was estimated that there were about one million of young widows belonging to the Brahmin and Rajput castes, to whom the system of enforced celibacy must be a cruel infringement of their natural rights. To simply forbid such customs by legislation was difficult, for it was the imperative duty of a Hindoo father of good caste to absolutely secure that no daughter of his house should ever be without a protector; and the re-marriage of widows was closely bound up with the liability of the husband's heirs to provide that no woman of the family should ever be without a home. Native opinion must ultimately decide the question, many of the difficulties of which were already being removed. The leaders of Hindoo thought were beginning to perceive that these restrictions rested on no injunctions of Holy Veda, but upon mediæval customs and texts; and British legislation had declared the right of Hindoo widows to marry again and to carry their property with them if they had renounced the Hindoo faith and adopted some other religion. A large sect of the Brahmin caste, which supplied the intellectual leaders of the people, was in favour of reform and they were supported by large numbers in the lower castes. The more conservative castes would yield when they found that the only alternative was a loss of influence with the people."

THE DE SMET MISSION IN THE ROCKY MOUNTAINS.

To a German missioner, Fr. Hermann Schuler, who for some time past has been living in the Mission of the Cœur d'Alene Indians, we are indebted for the following graphic picture of the Christian life in this Indian community:—

1. Origin of the Mission—Model Farms and Model Farmers—A Picture of Early Christianity. 2. Forty Years Ago—The Transformation of a Few Years. 3. Edifying Incidents—A Reconciliation—From Death to Life—A Marvellous Cure—A Story of Self-denial—The Blessed Virgin Conquers. 4. Our Schools—A Washington Inspector—Help!

SCENERY IN THE MISSION.—ON THE BANKS OF THE LAKE.—AN AFTERNOON WITH THE GUN.

"De Smet Station, Rocky Mountains, 1888.

"THE Cœur d'Alene Mission station owes its foundation to Fr. de Smet, S.J., a Belgian and celebrated Indian missioner. Since the foundation of the station in 1841, however, the site has twice been changed, and it now lies on the east side of the great Cœur d'Alene lake; but the new station still bears the name of De Smet in honour of the original founder.

"Thanks to the missioners all the Indians in the reservation are now regular farmers—that is to say, every family has about 200 acres of land to cultivate, every farm is fenced in, supplied with dwelling houses, stalls, out-houses, cattle, implements, and even machines. These good Indians, who a few years ago scarcely knew what labour was, and supported themselves by fishing, hunting, and collecting roots, are now so civilized that except by their darker complexion they can hardly be distinguished from the whites of this district. In one point indeed they far surpass the whites here, and that is their thoroughly Catholic feeling with a childlike, simple faith. A large number of our flock go weekly to confession and communion, many others every fortnight, and all, so to say, every month, especially since the devotion to the Sacred Heart to which our mission is consecrated has taken root amongst them. I wish you could be present on a first Friday of the month; you would behold a picture recalling the zeal of the first Christians.

2. "This piety is even more astonishing when one considers what these Indians have been. About 40 years ago, when the first missioners came into this district, they found them all deeply sunk in barbarism. The tribe of the Cœur d'Alene was of all the Indians the wildest, so much so that the Hudson Company did not venture to form a settlement among it as they did among other Indians. Not only were they in hostility with their neighbours, but they lived in enmity among themselves, and in addition to their superstitious practices, were addicted to the vices of polygamy, gambling, and drunkenness. What a change in so few years! The wildest tribe is now transformed into the best and most zealous Catholic community. In this change one sees the power of the Catholic religion. Their edifying piety, their truly Christian simplicity and childlike faith, make these savages rival the early converts to Christianity.

3. "But now let me tell you a few edifying incidents. Not long ago two Indian women came to loggerheads. The

Superior of our mission sent for them. 'What do I hear of you, my children,' said he; 'is it possible that the sun should go down whilst two hearts consecrated to the Sacred Heart beat in enmity? Now, as good children of our Lord, forgive one another, and here in my presence shake hands, and be friends as before.' They did it at once, with true sincere friendship, and thanked the Father that he had reconciled them.

"But yet another example of childlike faith and docility. A few years ago an Indian woman lay on her deathbed. The Father was summoned by the doctor about 8 or 9 o'clock in the evening to give her the last Sacraments. She cannot, he said, live till midnight. The missioner went at once, and found the dying woman fully conscious but speechless. In spite of this he bid the Indians leave the room, in order by means of signs to hear her confession as well as he could. But to his astonishment she suddenly received the use of speech and made her confession. Then he gave her extreme unction, but without communion, as she could not swallow. When all was finished he set off home, leaving word that they should call him when the last agony began. On his way back a messenger came after him to say that the dying woman was weeping and wanted him. He therefore returned and asked her what was the matter. With difficulty she murmured, 'Black robe, will you let me die without giving me Holy Communion?' Without telling her the reason, the Father half jestingly remarked, 'If you really want Holy Communion, you must come to Mass at half-past six to-morrow, and then I will give it you.' She answered, 'Ah' (yes), closed her eyes, crossed her hands as if in prayer, and remained so till morning. At half-past six as usual the Father said the Mass for the Indians. He was surprised when the ministrant began the Confiteor, as it was not the day for Communion. He descended, however, from the altar, and could scarcely credit his eyes, for there before him was the Indian woman to whom the evening before he had given the last Sacraments. After thanksgiving, she came to him in the sacristy to thank him for the recovery of her health. On asking her how it was possible for her to come to Communion, she answered, 'How? Did you not bid me come? I prayed God, therefore, to give me strength to obey. Thanks be to Him, I could do so, and now I am well, and am going to the field to work.' Thus God rewarded this simple obedience with the marvellous recovery of her health. This Indian still lives, and is an excellent Christian.

SCENERY IN THE MISSION.—A LIKELY SPOT.—THE ANGLER AT WORK.

"Yet another instance—one of noble self-denial. A young Indian, who is now under-chief, was some years ago very unruly. He began to build a boat in order to destroy the business of the white man who had the right of boat-building. The missioner heard of what was taking place, and knowing that the upshot would be mutual enmity, probably resulting in bloodshed, he did his best to dissuade the young man. But all was in vain. Two days later the Father set out on a visit to the Spokane Indian. Before his departure he assembled the Cœur d'Alene Indians to bid

them the usual good-bye. He shook hands with all except this young man, Peter, who sought the same favour. 'How,' said the Father, 'shall I shake hands with so obstinate a man as you?' This made a great impression. Peter turned quite pale, and begged to say a few words in private. The Father granted his request, and the lad now did all in his power to become reconciled with the missioner. After much talking the Father at last said, 'Listen, Peter; during the month of May you behaved as well as could be. Now, do not refuse me this favour, which I ask in the name of the Blessed Virgin: desist from your evil work.' Here Peter trembled with excitement, and could scarcely stand on his legs. 'Father,' he cried out, 'I cannot refuse the Blessed Virgin anything, cost what it will. I will go at once and burn the whole work.' The missioner expressed himself satisfied with this answer, and as a reward publicly shook hands with him. The good Peter was true to his word, and is now one of our best Indians. He is under-chief of the soldiers, and one of the highest judges. He comes regularly every Sunday and Feast day to Holy Communion. Such are a few examples from our present mission.

IN THE DAYS OF OLD.—A CŒUR D'ALENE INDIAN.

4. "I must not forget to tell you that we have here two schools—one for the boys directed by the Fathers, and one for the girls conducted by the Sisters. Last year one of the Washington School Inspectors visited us. He was so satisfied with the work of our Indian children as to observe that among our 70 State Indian schools which he had inspected, he had not found one that could compare in its results with our Catholic schools. The State expends immense sums in order to give the poor Indians a sort of surface civilization, whilst it lets them wallow in their religious and moral misery. Hence it is of so great importance to have as many Catholic Indian schools as possible. But for this both money and missioners are wanting. Can you not help us? Pray for the multiplication of vocations for these distant missions, and by your alms assist us in this great work."

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

£ s. d.

For the "Catholic Missions":—

From the Rev. D. L. Murray, Blooming Prairie, Minn., U.S.A. 0 13 7

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) something about the Chinese Secret Societies.

From the Editors, Publishers, etc.:—*The Bombay Catholic Examiner, Madras Catholic Watchman, Jaffna Catholic Guardian, Belize Angelus, Natal Record, St. Josef's blättchen, Les Missions Catholiques, Die Katholischen Missionen, De Katholieke Missien, Las Missiones Catholicas, The Ave Maria.*

From Rev. Fr. E. de Noircourt, S.J.—Several Original Drawings.

Illustrated Catholic Missions,

SEPTEMBER, 1888.

"Amare et servire."

THE NEW CRUSADE.

NEARLY two years ago* we drew attention to the unparalleled horrors of the African slave trade, and, on a subsequent occasion,† suggested checking that nefarious traffic by giving organised defensive powers to the Christian communities of the Dark Continent. The cause we then advocated has found illustrious patrons. His Eminence Cardinal Lavigerie is now publishing to the world a tale of slave trade atrocities such as language is scarce competent to express; and the venerable authority of the Holy See is supporting an appeal to arms in favour of the life and liberty of countless, helpless human beings. Never, in our opinion, was a Crusade worthier of support from every creed and nation of the civilized world. The issues are immense. Two million human beings annually sacrificed to the Moloch of slavery, and in fifty years the threatened depopulation of entire Central Africa. A cruel fate that only prompt and energetic action can avert!

Yet the very vastness of the evil renders its adequate treatment a matter of considerable difficulty. To attempt the redemption of slaves by alms would be worse than useless. It would only enhance their market value, and cause an increase in their number. Nor can we hope that any civilized Power will come forward with the *ultima ratio* of a nation and crush that trade. For, apart from the possible political consequences of such a step, what Government is at present prepared to adopt an action fraught with results impossible to forsee? To us, the immediate solution of the difficulty seems to lie chiefly in private enterprise. What are individual Christians prepared to do, that this blot on humanity may be wiped away? The calculations of Cardinal Lavigerie indicate the practical requirements of the case. "I think" says he, "that 500 or 600 European soldiers, well directed and organized, would suffice to suppress the capture and sale of slaves in the region from the Albert Nyanza to the south of Tanganika." This force the Cardinal proposes to raise by the reorganization of one of those military religious Orders which, in times past, rendered similar services to the Church. He suggests the formation of a Third Order of the Knights of Malta, of which the members shall be dedicated to this new Crusade, and supported by Christian charity until such time as the African Missions can maintain their defenders. Let not our readers regard this scheme as chimerical. Instructed by the example of the ancient Paraguay Missions, we have ever maintained the feasibilty of giving Christian communities the power of maintaining their right to a peaceful existence. Nor are we without instance of its possibility even in the regions swept by the African slavers. Near Mpala on the Tanganika, there is, at this moment, an heroic Christian, a former officer of the Papal Zouaves, M. Joubert, or St. Joubert, as he is familiarly termed; he has armed and trained some 200 negroes, and become the recognized protector of the surrounding villages. What has been done in this case can be repeated again and again, provided men and means are found.

And this brings us back to our former question: What are individual Christians prepared to do for their fellow creatures in Africa? Upon our shores has stood the messenger of that helpless race, and in our ears still rings their supplication, "Transiens adjuva nos,"—Cross the sea and help us! As a civilized and a Christian nation, as a race to whom slavery has ever been hateful, there can be but one answer. Something we must do and sacrifice for the noble Crusade that has brought Cardinal Lavigerie to our country. Let us define that something by the standard of £ s. d., and let every one of us give promptly and generously a donation to this cause, remembering that "He that hath pity upon the poor, lendeth to the Lord; and what he hath given, He will pay again."

* *Illustrated Catholic Missions*, No. 10, p. 155 seq.
† *Illustrated Catholic Missions*, No. 22, p. 153.

"PASS OVER AND HELP US!"

Acts xvi., 9.

ACROSS the ocean wide there comes a cry,
The death shriek of a dying race,
Would that its echoes multiplied could fly
And fill each particle of space!

"Have ye," it asks, "who dwell where freedom reigns,
No thought of pity for the fate,
The suff'rings, the unutterable pains
Of those condemned to captive state?

"E'en death were sweet to what we suffer here,
Yet we must live and suffer still;
For there seem none with heart a prayer to hear
That stones with sympathy might fill."

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, books, etc.*

INDIA.—*Madura.*—From a letter of Fr. Trincal we take the following extract:—

"At Rattampatty, about six miles east of my residence, Gudupatty, 60 families, in all 296 souls, desire to become Christians. They are

pariahs, but in spite of that will make excellent Christians. All are agriculturists, temperate, industrious, and strong. When the head man came to me and told me of their desire, I submitted them to a hard trial. I knew that they had a pagoda in which from time immemorial Cula Teivan (god of the flocks) had been worshipped, so I said to them, 'If you want to be Christians, first pull down the devil's temple.' This filled them with trepidation; not that they wanted to keep the pagoda and its idol, but they were still sufficiently superstitious to dread the devil's vengeance. They looked at one another in silence, until some of my catechists said, 'Don't be afraid; we will go with you and begin the work while you stand by.' This helped. All started off with axes, hammers, and picks. The next day they returned in triumph with the spoils of the pagoda. 'Father,' said one of them laughing, 'when the villagers heard what we were going to do, man, woman, and child took to their heels. But, as soon as they saw that we merrily continued the work of destruction, they came back and helped all through the night, so that there is now not a trace of the temple remaining. On this spot, with the help of about £8 which some benefactors have sent me, I shall build a chapel.

"Last year I baptised 452 pagans and founded three new Christian communities. At present I have 1,100 catechumens."

COREA.—A letter by Fr. Vermorel, Séoul, March 19, states:—

"At this moment we are engaged in building our first church in Corea. But it costs tremendous efforts to win the country from the devil's power. Already the government has several times threatened to imprison the Christians who are who are working of their own free will, and without pay. Three labourers have been crushed by the fall of a stone, but I am convinced that their disinterested zeal for God's glory has opened the gates of heaven for them."

CHINA.—*N. Tonkin.*—The news from this much tried mission announces that fresh misfortunes overwhelm the land, and that our fellow Christians there are literally dying of hunger. The last letter from Mgr. Puginier says:

"For two months the price of rice has been rising, and famine again prevails; the poor crowd in thousands round the doors of our institutions and presbyteries. We are giving every penny away, but in spite of this we cannot assist all, and must daily hear of deaths from starvation."

From *Than-hoa*, Fr. Idiart writes:—

"Robbers, famine, cholera, drought, have one by one and together attacked us. The worst foe is hunger. You can form no idea of the present state of affairs. The three parishes of Ke-dua, Ke-Tran, and Kua-Bang, were last year completely destroyed, many Christians were murdered, and the remnant suffer the greatest misery."

NATAL.—*Marianhill.*—"Not long ago," writes Fr. Ansgar, in the *St. Josefsblättchen*, "whilst I was giving Catechism at Sakayedwa's, a thunderstorm arose. On the first clap a Princess hastened into the hut, but immediately re-appeared with a thin stick about four foot long in her hand. She turned herself towards the gathering storm, and with the rod she made a circular movement in the air, whilst she cried in a loud voice, 'Nampa-bafana—Here are the boys.' After this she bade a small girl bring a vessel of water, in which she dipped two crossed brooms, and then sprinkled us and the whole kraal, muttering in a low voice, 'Kupungwa—it is sprinkled.' When I asked what the matter was, she said: 'A storm is gathering, we must therefore ensure ourselves against the lightning.' Questioning her further, I learned that the magic sticks, of which she had four, were obtained from the *innyanga* (doctor), and cost one ox; they were called shepherd boys of heaven, and had the power of repelling lightning. The water she had used was the essence of a certain herb, *utelezi*. Some of this is always kept in a vessel, and has great virtue against misfortunes, especially against lightning; it costs an ox. Over the entrance of every kraal stands at least 1, and on the top 1 to 3 lightning rods; these are thin sticks about 3 foot long. In every hut, also, close to the door posts, as well as outside in front of the door, 1 or 2 wooden or iron rods are driven in, leaving about 1 to 3 inches above the earth. The rods are called *iziqongwa*. Several more of them are to be found on the hill nearest to the kraal; they are all planted by the innyanga, or medicine man, and their collective price is one ox. The rods are supposed to keep off many misfortunes and to be powerful lightning conductors. On the approach of a storm certain herbs, either *upoqo* or *uhlamvuhlotshane*, with *umusongwane*, are burned; these herbs do not cost anything, as they are to be found in every field, but they are thought to have a special virtue against lightning. Another native superstition is that whoever touches an animal killed by lightning will be the next person to be struck. On one occasion one of our oxen was killed by a flash, and not all the persuasion in the world would induce the natives to handle it, so we ourselves had to remove the carcase."

CHINA.—*W. Tonkin.*—The *Missions Catholiques* publish the following details of the murder of Fr. Pierre Willar:—

"One morning at the end of last year the Christians of Lang-Thanh came to Nhan-Lo, and asked for a missioner to attend one of their sick. As the Annamite priest was unwell, Fr. Willar started. The village of Lang-Thanh, situated in the mountains, is about four or five hours march from Nhan-Lo. After attending the sick person, the Father was setting out on his return, when a chief of the barbarians of the district invited him to his house. The Father accepted the invitation, and, after partaking of tea, took the road to Nhan-Lo. It was then five o'clock in the evening. Our comrade, although furnished with a horse, was walking on foot, and had just entered a defile, his servants being a little in front with the horse, and two Christians of Lang-Thanh about fifteen yards behind him. Suddenly they heard a detonation, looked up, and saw our dear comrade surrounded by smoke and lying on the ground. Frightened out of their wits his servants took to their heels and reached the presbytery about nine o'clock at night, whilst the Lang-Thanh Christians hurried to the village with the news. Assistance was at once despatched, but the poor Father was found lying a corpse, face to the ground, with a bullet-hole through his neck. Suspicion fell on the chief who had invited the missioner to visit him. This individual is known to be very badly disposed towards the French, and to be in league with the rebels. Fr. Willar had been obliged to point him out to the military authorities, and perhaps this fact had come to his knowledge. He was arrested, but afterwards released for want of evidence.

"The catechist tells us that dear comrade had been to confession on the preceding Saturday, and that he was saying the Rosary at the moment when he was shot; it was his custom to recite the Rosary when travelling, and it was found on the ground by his side. We have firm confidence that the Blessed Virgin has protected her faithful servant, and that he rest now at the feet of Her whom in life he honoured with such fervour."

A CURIOUS DECISION BY THE AMIR OF AFGHANISTAN.—"A man, says the *Jaffna Catholic Guardian*, applied to the Amir with a claim of 60 Rupees against another, on account of an alleged loan which the borrower refused to pay. The Amir summoned the defendant before him, but he denied that he owed any money to the other. When the appellant was ordered to produce his witnesses, he said that he had none 'except the tree under which I gave him the loan.' After long deliberation the Amir bade him go to the tree and ask it for justice in the case. A little while after he had gone, the Amir said, inquiringly, that the appellant must surely have reached the tree by that time. Whereupon the defendant, who was present, said, 'Not yet; the tree is too far.' The Amir of Kabul thereupon ordered the defendant to pay the appellant 60 Rupees, because he could not have known the right tree if he had not borrowed the money; and he was fined also for giving false evidence."

BORNEO AND ITS MISSIONS.

(Continued from page 61.)

XI.—Seri or Serik.

BEFORE taking our readers to the more northern portion of the Bornean Missions we shall ask them to pay a flying visit to the little mission posts of Seri, on the west, and of Fort Kapit, on the east of Kanowit. The former station, on one of the winding tributaries of the Rejang, has a special interest as the first real Dyak settlement visited by the Mill Hill Missioners.

ON THE RIVER.—IN THE SERIK DISTRICT.—NATIVE BOATS.

The journey to this now flourishing station is thus described by the first missioner, Fr. Dunn:—

"You will remember that my last letter was brought to a sudden close by the announcement that the boat which was to convey us to Surey* was waiting, but, as the tide was not waiting, we had to start promptly. My bark was what is called a "dug-out," simply the trunk of a tree hollowed out, with two planks either side, to increase the depth; it was about forty feet long and five feet broad, and was managed by twelve Malays, with their small wooden paddles.

"Besides the young Chinaman, my teacher of Sea-Dyak, I was accompanied by Mr. Mow, the treasurer of the Residency, whom Mr. Low, the Resident, had commissioned to introduce me to the Dyaks. After a journey of twenty-four hours we came to the entrance of the Surey, a small tributary of the Rejang, into which it fell, about ten miles from the mouth. After pulling up this river for about an hour and a half we came to the Dyaks' *pankelan* or landing-place. Here I had to scramble up the banks among the muddy tree-roots, which were used by the Dyaks as steps to the path leading to a neighbouring house.

"The path now lay over very swampy ground, and consisted of the trunks of trees of all shapes and sizes, laid one after the other over the mud. Walking along these trees, which were very smooth and slippery, with a burning sun over your head, is no easy matter, as you must keep your balance and protect yourself from the sun with your umbrella at the same time.

"It would not be easy for me properly to describe the difficulties of a jungle path. Besides the task of keeping your balance on the poles, sometimes two or three inches thick, creepers frequently interlace the path, and trip you up; the long grass also often hides the tree along which you are walking, so that you must feel your way and avoid, at the same time, taking a false step which would send you head foremost amongst whatever may be concealed below the underwood, whether thorns, mud, or water.

"Then at intervals there is a break in the layer of trees, so that you have to wade through mud and water. If you wear shoes and stockings, it is impossible to keep your balance; if you take them off, your feet are cut with the broken stumps and brambles. 'But,' you will ask me, 'how do the Dyaks get on?' Well, nature has happily blessed them with a thick skin—a blessing in which I fervently hope our missioners will soon share; but, in spite of all this, the Dyaks are constantly getting bad feet."

However the difficulties of the way were in due time overcome, and the missioner reached the abode of the Dyak chief, Api Cibi, who accorded him a hearty welcome.

"He listened very attentively," writes Fr. Dunn, "to the words by which Mr. Mow explained my coming, although he did not seem to quite understand their meaning. Still, as he himself replied, 'I was a white man, and the Rajah and Mr. Low had told him to be be good to all white men, therefore he would only be too glad to receive me,' and the hearty shake of the hand he gave me fully proved the sincerity of his words."

Mr. Mow then left, and Fr. Dunn, who determined to attempt the conversion of the Seri Dyaks, at once made preparation for a lengthy stay.

"I asked the chief," continues the missioner, "to build me a small house of bamboos and palm leaves near his, where I could live and pursue my study of the language, but he said he could not do so for a few weeks, as his people were all busily engaged in their rice fields; but in the meantime he offered to partition off for me a portion of their 'long house,' where I could sleep and take my meals. This

* The nearest river approach to Serik.—See Map, *Illustrated Catholic Missions*, Vol. III., p. 43.

he accordingly set about, choosing in the long room, into which open the doors of the small compartments, the place of honour, viz., that before the bundle of heads which hung from the ceiling, blackened by the smoke of the fire-place, which was also given over to my use.

"The little room, made by the chief, was about 10 feet square, and here all my worldly goods were placed, by way of furniture, my large box serving the double purpose of table and chair. It is here I remained the greater portion of the day, occupied in reciting the office, studying the language, &c., for all of which I had an audience of curious Dyaks, who were never tired of watching all my movements."

As soon as his progress in the language permitted, the missioner began the work of instructing the Dyaks, a work in which he was encouraged by many an edifying incident, of which the following may serve as examples:—

"Some evenings ago," says our missioner, in one of his letters, "I showed my audience two large coloured pictures of the Sacred Heart and the Holy Father. These seemed to make a wonderful impression on them, especially that of the Sacred Heart, for I had explained to them that the heart displayed on he breast of Our Lord, or *Tuhan Isa*, as they call Him, was a sign of the great love He bore to all men. Api Cipi, the chief, seemed specially struck by it; gazing at it for a considerable time, until at length he said, 'Sir, if you had shown me this before I had eaten my rice, I could not have eaten any.' Which of us at home, on reflecting upon the love of Our Lord, is so overcome by its greatness as to lose all appetite for food?

IN A BORNEAN FOREST.—TROPICAL VEGETATION.

"On another occasion," continues he, "I had been questioning the chief about his religious notions. He told me of various *hantoos*, or spirits, who made the elements, and of the different birds of good and evil omen, all of which, he said, were the gods of the Dyaks. He seemed very proud of their numbers, and insisted on enumerating all their names. He commenced on his fingers, and having come to god number ten, he took hold of his foot, and continued counting upon his toes. Whatever will he do when he comes to the twentieth god, thought I; but when he came to this individual, not at all put out, he took the foot of his wife, who was sitting near, and finished counting upon her toes. At this my Chinese interpreter rolled on his back with a roar of laughter, whilst I, with a very red face, tried to blow him up for his rudeness, and so no offence was given. At the end the chief said, that although his gods were so numerous, when I knew the language better, and could teach him about *Tuhan Isa*, he would readily give them all up for His sake. The more I see of these good, simple people, the more I love them, and the more confident I am, that great fruit will bless all true missionary work among them."

Such, indeed, was the fact! Day by day the good work progressed, and the natives became so attached to their missioner, that when the Prefect Apostolic, the Very Rev. Fr. Jackson, found it necessary to summon him away, they indignantly resisted his departure.

"As soon as Fr. Dunn informed them of his intended departure," writes the Prefect Apostolic, "they became very much excited, and, as they soon found out that I was the cause, I began to apprehend that they might think it lawful to add my old head to their collection of human skulls hanging in their house. They wanted to know what they had done that their *tuan kedri* (Father) should be taken from them, especially as he had promised to make them Christians.

"Fr. Dunn tried to pacify them by telling them that . . . he would certainly visit them again. They refused to yield, and declared that, unless one of us remained, they would prevent both from going by refusing to supply us with either a boat or men to row.

"After arguing the point with them for nearly a week, and being defeated at every turn, we were obliged to change our plan. We persuaded them to lend us a small canoe to enable us to go to Sariki, a place on the Rejang. . . . But for this we were obliged to agree to leave Fr. Dunn's books, vestments, &c., at Seri, as a pledge that they should see him again."

And they were quite determined that this should be the case, for the old chief with 26 gods undertook a journey of 400 miles to entreat the missioner to return.

"After three months' absence," writes Fr. Dunn, "the chief of the Serik district came up river, and pressed me to return, adding, that during my absence a missionary of the Society for the Propagation of the Gospel had visited the place, and, although he stayed but one day, he had baptized two of my four schoolboys, and would have baptized them all had not the little fellows stoutly refused, declaring they would wait until their own padre returned to baptize them. This news reached me just after the arrival of Fr. Keizer, and I determined to set out for Serik before more harm could be done."

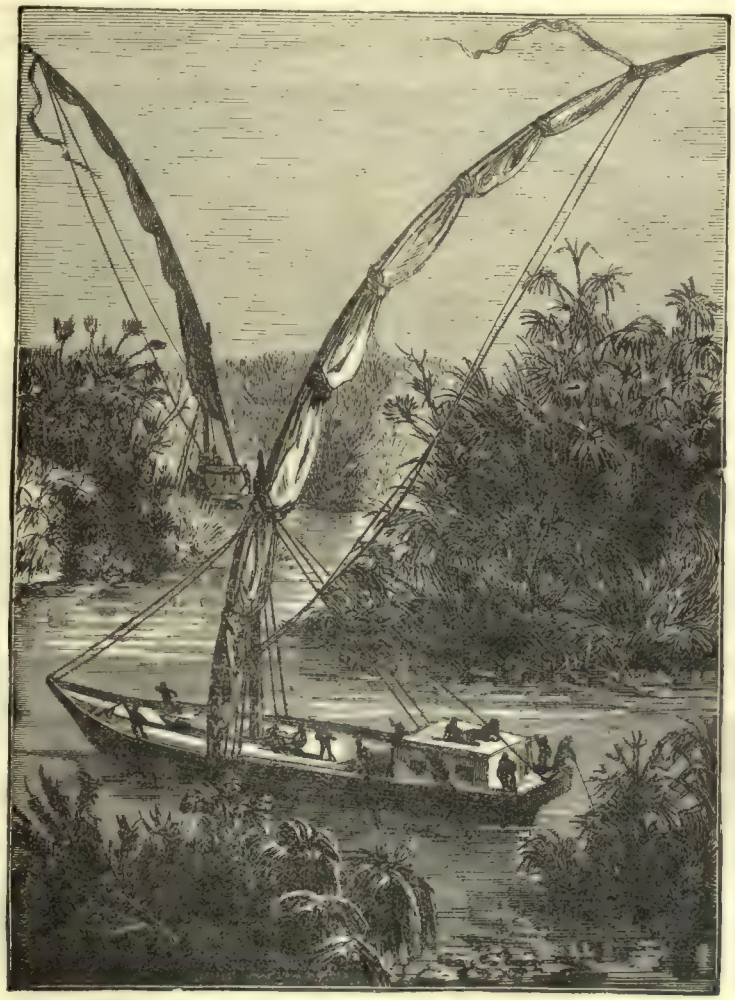
Over the joy of the Dyaks at the return of their missioner we must pass in haste, for after leaving Fr. Keizer in charge, Fr. Dunn found it necessary to start on a visit to Fort Kapit.

XII.—Fort Kapit.

From the map (*see p. 43*) our readers will see that the journey from Serik to Fort Kapit can be made either by descending the River Surey, and then ascending the Rejang, or else by marching across from Serik to the head of the River Kajulan, thence by boat to Kanowit, and up the Rejang to Fort Kapit. This was the route taken by Fr. Dunn.

"Knowing that Father Jackson was anxious to learn something about the country watered by the Rivers Sariki and Kajulan," he writes, "I determined to follow this route. I found the country well populated, and I was received everywhere with the greatest kindness. Indeed, nothing delayed our journey so much as the continual importunity of the Dyaks, pressing us to lengthen our stay with them.

"I had brought with me a few pictures representing the great truths of religion, and after arriving at the houses where we intended to stay the night, I would, after reciting my office, gather the people round me, and announce the chief mysteries of the Faith. It was quite a sight to see the circle of eager faces and the expression of intense interest, wonder, and delight, with which they gazed upon the pictures as I unfolded them. Often my arms ached as I yielded to their entreaties and showed the pictures for the third and fourth time.



ON THE WAY TO FORT KAPIT.—DIFFICULT NAVIGATION.

"From one of the houses or villages where I made my stay I chose two intelligent boys, who, with their parents' consent willingly accompanied me, to be trained as catechists at Kapit. This fact will show how soon the confidence of the Dyaks may be won, especially when we bear in mind how fond and careful these people are of their children."

As the work at Kapit differed little in its nature and results from that at Seri, we shall now pass on to notice the last and northern portion of the Bornean Missions.

(To be continued.)

The *Bombay Catholic Examiner* says:—"It is stated that a new Roman Catholic Cathedral is being built by one Moung Pho, a wealthy Burman Christian, at a cost of Rs. 60,000. Moung Pho will not allow anyone to share in the expense. He wishes to have the whole benefit of all blessings attached to such undertakings.

Arumugam:

Or, the Adventures of a Raja's Son.

(Continued from page 64.)

VIII.—In the Brahmin Monastery.

ARUMUGAM'S life among the Brahmins was one of dull routine. The greater part of the day he was left to his own devices, and would often spend hours watching the poor ryots tilling their fields or preparing oil from the cocoa-nuts *(see page 78)*; but every morning he had to attend the lectures of Swami Vidiadyscha. Often the young prince could not refrain from laughing outright at the fabulous stories which the old Brahmin retailed from his ancient manuscripts; often he felt his indignation aroused and could not understand how a rational being could deliver, much less believe such absurdities. At first the Superior and his scholars left the prince alone, but soon they began to annoy him by attacking the Christian religion in his presence. Many of the difficulties they proposed he easily solved, but when a St. Francis Xavier often experienced a difficulty in refuting the Brahmins, can we wonder that Arumugam frequently failed to find a satisfactory answer. On such occasions ridicule and opprobrium were showered down on his head.

However, the tables were soon turned, for when Thomas, the bheestie's son, had recovered, the priest into whose house he had been received set out for the Brahmin monastery, and having succeeded in privately seeing Arumugam, had arranged a plan whereby Thomas should frequently visit the monastery and receive messages and letters from the prince. This secured to Arumugam a way out of his difficulties. The objections that puzzled him he sent to the missioner, who in turn supplied the answer. These replies Arumugam would take occasion to repeat in the presence of the Swami and his pupils, leaving both master and scholars filled with shame and anger.

But another event soon happened to make the young prince's position at the monastery still more unpleasant.

Anxious to see his friend again, Winifried, the music master, made use of the holidays to take a trip to Ceylon, and, accompanied by one of Arumugam's former college companions, duly arrived at the monastery. Apprised of their visit, the Swami caused the prince to be retained in an inner room whilst he received the visitors, to whom he stated that the young Raja was no longer there. But Arumugam, learning the arrival of his friends, endeavoured to force his way to them. The noise that he made discovered his presence to the visitors, but that was of little avail, for they were hastily ejected out of the monastery, but an arrival that sets them all afoot. Swami Vidiadyscha had been unsuccessful, and has covered his defeat by the dismissal of the young prince. Arumugam is once more at home, and the Raja, though disappointed at the result of his experiment, is yet glad to have his son again with him.

At first it was decided to send the young man on a tour to England, but fear of bringing him into yet closer contact with Christianity made the Raja relinquish this plan for another suggested by the subtle counsellor Mannar. Arumu- was to be kept at home, but he was to be surrounded with amusements: hunting, coursing, native entertainments of

NATIVE INDUSTRY.—HUSKING AND CRUSHING COCOA-NUTS FOR OIL.—PLOUGHING THE FIELDS.

and henceforth Arumugam found his position little better than captivity. Quarrel after quarrel followed, until one day the prince, exasperated beyond control by the abuse and ridicule of the Brahmins, seized a block of stone, and, hurling it with all his might against a figure of Brahma, dashed the idol to pieces. In a moment a dozen hands were upon him, knives were already drawn, when with the greatest difficulty the Swami rescued him from the hands of the infuriated Brahmins.

During the night of that eventful day, Arumugam disappeared from the monastery. He had gone none but Vidiadyscha knew whither.

IX.—The World and its Pleasures.

The scene changes once more. We re-visit the Raja's palace near Trichinopoly. Again there is an unusual stir within the household. Yet this time it is not a departure arms, music, dancing, and feasting were to be provided, until the continuous round of enjoyment should banish all serious thoughts from the young man's mind.

The plan was well conceived and proved well nigh successful. The passions of youth, ambition, and love of pleasure were awakened, the previous monotony of monastic life enhanced the contrast, and Arumugam entered with zest into this new life. Fortunately the young prince was not alone in the world. Fr. Francis had heard of his arrival, in fact Arumugam had written to tell him of his return and to ask for advice, but no answer had been received, for the letter had been intercepted and destroyed by the Raja's order. Still, though no communication passed between the missioner and his former pupil—for the latter dared not visit the college—yet, aided no doubt by the prayers of the Father, the young prince often thought of his college life, and the remembrance preserved him from being completely

carried away by the worldly life he now led. "Our friend is now undergoing a more severe trial than that he passed through among the Brahmins," said Father Francis. "Let us pray for his success."

X.—The Two Musicians.

A year of pleasure thus sped by. One day it happened that the young prince and his father were on a visit to a neighbouring Raja. It was already late in the day, when two English musicians appeared, and begged permission to show their skill to the company. The Raja was delighted, for it was a fresh source of amusement, and he bade the performers divert his guests during the evening meal. When all were assembled the musicians took their places at the lower end of the room. Arumugam had little occasion to observe them closely, but one appeared to be a middle-aged man and the other considerably younger. The meal began, and the elder musician, taking up his instrument, touched the strings and commenced a song. The first sounds of that voice caused the prince to start — he recognized it immediately—the singer was his old friend and master. Winifried, for it was he, had chosen for his theme the grief of Jacob over his lost son Joseph, and had skilfully adapted the subject to the present occasion. Arumugam understood the intended allusion, and when the younger musician, in whom he discovered one of his former companions, burst forth in a strain of joy on the meeting of Joseph and his aged father, he could scarcely refrain from openly recognising the musicians. As the applause ceased he rose, and approaching the singers, said—"That was a splendid song; I also am somewhat of a musician, and would like to have a copy of it." "Prince," replied the disguised Winifried, "I shall consider it an honour if you will accept my music book, in it you will find both music and words." With a look of peculiar significance he handed Arumugam the book. The latter accepted it, and drawing a ring from his finger, exclaimed—"Take this ring as a token of my gratitude;" and added he quickly, in a lower tone, "as a sign that Fr. Francis will recover his lost son." The musician received it with a deep bow, and the prince returned to his seat. Piece now followed piece, and it was late at night when, the entertainment over, the players left the palace. Soon afterwards the guests were slumbering, only in one chamber a light burned brightly, and before Arumugam lay the open music book.

THE RAJA'S PALACE.—ARUMUGAM'S RETURN.

XI.—The Turning Point in Life.

What the book contained our readers will not perhaps easily guess. It was not a letter from Fr. Francis, but the story of a young Indian convert, who, for the sake of his religion, had suffered a long and painful martyrdom. Perhaps at any other moment the tale would have made little impression on the young Raja, but to-night the meeting with his faithful friends had awakened all the reminiscences of his former life. It was a decisive moment, but grace triumphed, and for Arumugam as for St. Augustine the reading of a book became the turning point in life. When at an early hour in the morning the young raja closed the book his resolution was taken.

The morrow brought with it a hunt which their host had commissioned his shikaree to provide for his guests *(see p. 80)*. Arumugam selected his best horse and joined the party. The chase through thick jungle gave him the desired opportunity, and when the hunters met again Arumugam was not to be found. Late that afternoon the college of Trichinopolly received one of its former pupils; Fr. Francis recovered his lost son; and early next morning the Church counted one more within her fold.

XII.—The Pursuit and its Sequel.

The discovery of Arumugam's flight followed quickly on the detection of his absence. What suspicions the Raja might have conceived were soon changed to certainty when on his return home a letter from the fugitive was handed him. The incensed parent was beside himself with rage, and vowed that Arumugam should bitterly repent his folly. "Hasten after him," he shouted, "use force if necessary; do anything to prevent his becoming a Christian."

The pursuers were soon on the prince's track, and speedily discovered his arrival at the college. But night had fallen, and for the moment their plans were deferred. During the next day Arumugam did not venture outside the college, and acting on the advice of Fr. Francis determined on leaving Trichinopolly for a time until his father's anger should have somewhat subsided. But as evening closed in the young prince stole out alone into the college garden. Fr. Francis awaited his return in vain. Several hours passed and the missioner became uneasy. He set out to search the garden; a brilliant moon had risen, and by its bright light he discovered signs that increased his anxiety. In a remote part

THE HUNTSMAN OR SHIKAREE.—BEFORE THE HUNT.

of the grounds some shrubs were broken down and trampled on, the earth showed signs of a struggle, and several footsteps were visible. He guessed the rest and hurried back to the college. But night was far advanced before he received a confirmation of his worst fears. Then it was again the faithful Thomas that brought the news. He had been returning home after dark, when on passing a ruined pagoda on the outskirts of the city he heard blows and smothered groans. He had crept forward and then had seen someone bound hand and foot, with several men standing over him with sticks, with which they showered down blows. From what he heard he felt sure that it was the Raja's son, and had run all the way to the college to tell the missioner.

There was no time to be wasted. Bidding Thomas accompany him, Fr. Francis started at once. He lost not a moment in giving the necessary information, and in a very few minutes several mounted police were galloping to the spot with orders to arrest whomever they found. Not long afterwards they returned, bringing back in a dhoole the young prince more dead than alive, and three prisoners, who were speedily recognised as servants of the Raja. It was some hours before the prince was sufficiently recovered to

AFTER THE HUNT.—A QUIET SMOKE.

give an account of what had passed. Whilst walking in the garden, it seems, he had been attacked from behind by several men, who had muffled his head, and, in spite of his struggles, had borne him off to the deserted temple. There he had been commanded to renounce Christianity, and on his declaring that he would live and die a Christian, he had been cruelly beaten until he fainted. What more would have happened he did not know. Fortunately the arrival of the police freed him from all further danger.

THE FAITHFUL THOMAS AT HOME.—PREPARING DINNER.

The rest of our story is soon told. The English Governor took up the matter, and bound the Raja to leave his son in peace, and Arumugam was thus left free to practice the religion for which he had steadfastly undergone so many trials.

(Conclusion.)

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Frontispiece this month recalls the Divine Mission given to the Apostles and their successors by Christ Himself: "Go ye into the whole world and preach the gospel to all creatures." Before Our Saviour kneel the Blessed Virgin and St. Joseph, praying for the success of the Missioners among the heathen nations on the earth beneath. May our prayers be joined to theirs, that so God's kingdom may come quickly to all nations of the world.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 30. OCTOBER, 1888. Vol. III.

HOÀNG-NÀN AND ITS REMEDIAL USES.

SINCE the publication of "The Lepers of Siloe" in our August number we have received several enquiries as to the nature of Hoàng-nàn, the Tonkinese remedy for leprosy, cancer, hydrophobia, etc. As the subject is of general as well as scientific interest, we publish such particulars as it is in our power to give.

I.—Hoàng-nàn as a Cure for Hydrophobia and Snake Bites.

1. Many years ago Mgr. Retord, Vicar Apostolic of West Tonkin, communicated to French savants a cure for hydrophobia. For some unknown reason, the treatment he prescribed received little attention, and is now-a-days perhaps forgotten. It may, however, be useful to recall it, for, if *used before the commencement of the acute stage*, its efficacy in cases of hydrophobia seems well attested. The basis of the drug recommended by Mgr. Retord is stramony (Datura stramonium), commonly known as "thorn apple," or, in Annamite, *cà dóc dzuoc*. In cases of hydrophobia, a decoction of stramony leaves, taken internally, appears to induce the attack, but in a milder form, speedily followed by recovery. In action, therefore, it resembles vaccine, which by causing cowpox destroys the virus of the more serious disease, or at least divests it of all formidable character.

On August 18th, 1854, another missioner, Fr. Le Grand de la Lyraie, replying to a question addressed to him by the Council for the Propagation of the Faith, wrote a detailed letter on the medicinal use of stramony in the treatment of canine madness. From this letter we cite the more important passages:—

"There exists in Tonkin," he writes, "an efficacious remedy for hydrophobia. Every missioner can bear testimony to its effects, and many have themselves employed it — Mgr. Gauthier, Mgr. Masson, Mgr. Jeantet, and others. All obtained the prescription from Fr. Charrier, formerly missioner in Tonkin, and now our procurator at Paris. . .

"The following case of a young girl lately received into the Sisters' Home at Xa-doai, was told me by Mgr. Masson. The girl was bitten by a mad dog, and treated with stramony. The disease promptly declared itself, and she recovered. I myself saw her a year afterwards, and the accident had not left a trace behind it. . . .

"A catechist also, in my service, was bitten some years ago, and two other persons were bitten soon afterwards. One of these became seriously ill, and the other, who had not taken any medicine, died. But my catechist, who had promptly taken as much powdered Indian aniseed as could be heaped upon a sou piece, and at the same time had drunk

an infusion of stramony, was slightly attacked and then completely cured. . . .

"The only ingredient essential to the remedy here used for hydrophobia is stramony, from the dry or the green leaves of which an infusion is made. The green leaves are the stronger; but, before using them, it is prudent to boil them in order to lessen their acrity and their poisonous properties. Of the two kinds of stramony, the white, and the violet or red, the latter is the better. . . ."

As an instance of the use of stramony nearer home, we may mention that of a notable member of the Paris clergy, who, in 1869, was bitten in the hand by a small dog that thirty hours later died of hydrophobia. On the following day symptoms of the terrible malady appeared, and began their development.

UP IN THE MOUNTAINS.--THE HOME OF THE HOÀNG-NÀN.—A MOUNTAIN VILLAGE AND ROAD.

The patient had recourse to all the prescribed remedies, and among others employed weak doses of the stramony recommended by Fr. le Grand. At every dose the progress of the disease was arrested, but after a time the malady resumed its course, growing more terrible as it advanced. Then it reached a point when the outbreak was imminent, and a fatal termination appeared inevitable. Convinced of the necessity for energetic action, the priest began to chew some dry leaves of stramony, swallowing the juice. The effect was speedy. In half-an-hour the attack was induced, but in a mild form, and on the morrow he was cured.

2. Although Mgr. Gauthier, as we have passingly remarked, was well acquainted with the efficacy of stramony, he did not hesitate to recommend another cure "still more efficacious." This remedy is Hoàng-nàn, which acts with less violence than stramony, and effects a cure *even after hydrophobia is present in an acute form.*

The ingredients entering into the composition of the medicine are :—

Alum (Phèn)	1·5
Realgar (Hùng-Hoang)	1·5
Hoàng-nàn	2·5

The last is the chief ingredient, and in default of the two others it can be employed alone.

The medicine is prepared as follows :—The mixture is first reduced to a powder, then moistened with vinegar,* and formed into pills of a little more than one centimetre diameter.†

When a person has been bitten by a rabid or poisonous animal, a dose of 3 to 4 grams should be administered, with a quarter of a glass of weak vinegar.‡ The natural effects of Hoàng-nàn taken by a healthy person are—fatigue, general indisposition, vertigo, tingling of the hands and feet, involuntary movements of the jaws, etc. The absence of these symptoms is a certain sign of the presence of a poison neutralising the effect of the remedy. In such cases the treatment must be continued and the dose increased every day until the poison is entirely destroyed—that is to say, until the above-described symptoms appear. When, as sometimes happens, the virus has not entered the system,

* The Annamite vinegar is of medium strength.

† inch 0·39371.

‡ The vinegar is necessary to make the pills dissolve rapidly : its quantity must be proportioned to that of the dose taken.

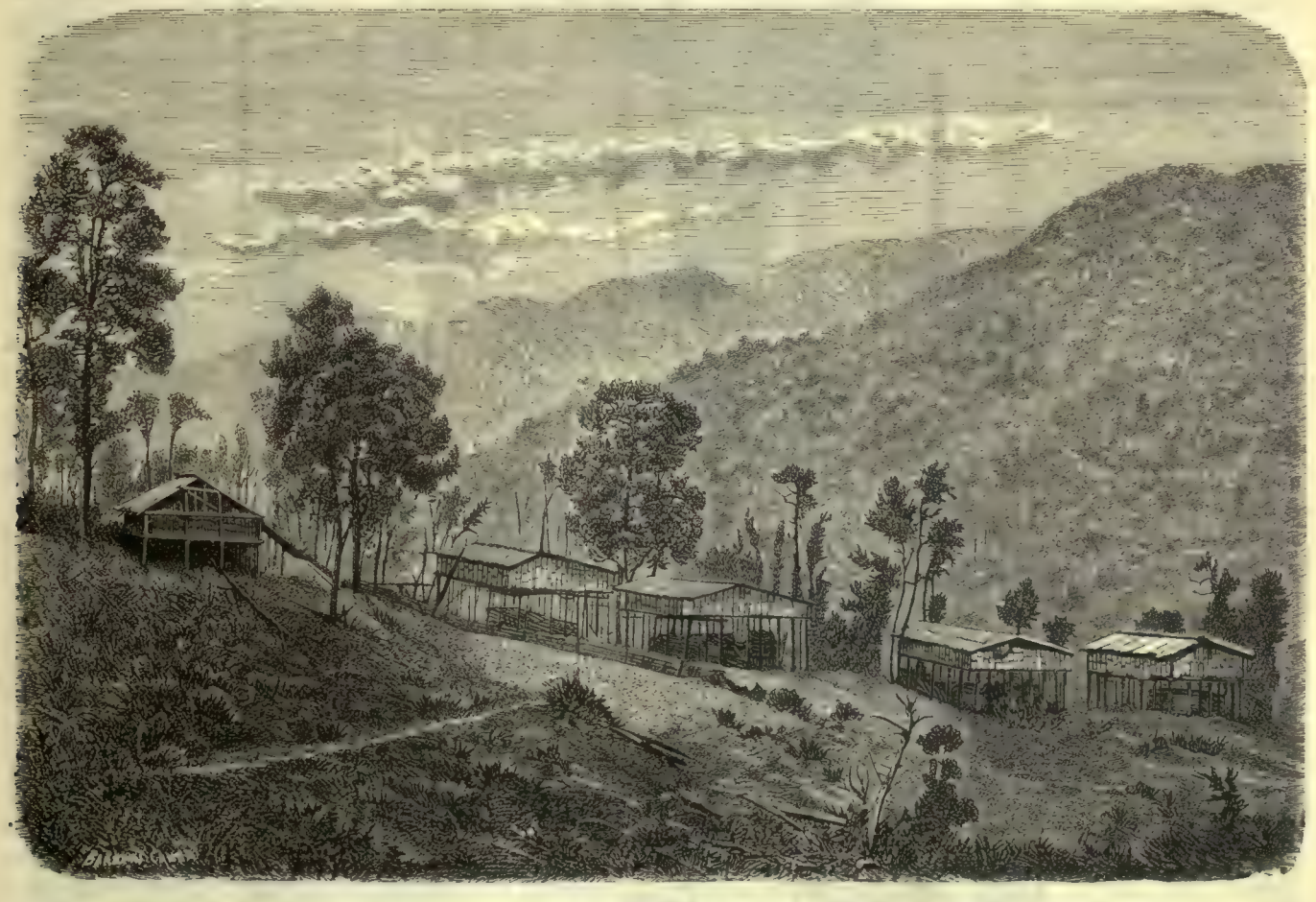
two or at most three grams of the remedy suffice to produce the symptoms described. If the medicine acts too violently, either owing to imprudent doses, or on account of the absence of virus in the system, the evil effects may be counteracted by administering an infusion of liquorice root, an invaluable antidote to Hoàng-nàn, and also to stramony.

The medicine is said to be infallible if taken before the acute stage of hydrophobia, and rarely to fail even when the disease has assumed a violent rabid stage. But action must then be energetic. A very strong dose must be at once administered, and increased until the patient begins to foam at the mouth and experience the symptoms already detailed.

Mgr. Gauthier has not thought it necessary to confirm his statements by citing many cures. But an interesting case is mentioned by Fr. Perrier, for more than twenty years missioner in Tonkin. He was on one occasion called to a young girl of twenty in the village of Xuan-Yên, in the province of Nghé-An, and found her in the rabid stage of the disease. He at once administered three large pills, or more than 4 grams, giving soon afterwards another dose of about 3 grams. His patient then fell into a state of lethargy and became as cold as stone. In about a quarter of an hour's time her mouth was forcibly opened and two or three spoonfuls of a decoction of lentils were given. Shortly afterwards the girl came round and asked for food; she was completely cured. The missioner saw her again, ten years later; she was then married, and the mother of several children.

The Hoàng-nàn is a shrub that bears, it is said, some resemblance to the ivy. The bark is covered with a reddish dust containing a subtle poison, wherein lies the remedial virtue of the plant. It is this dust alone that is employed for medicinal purposes. The shrub is found on the mountains, especially on calcareous ground. Its principal homes are the highlands of Ngan-Ca, in the province of Nghé-An, and those of Than-hoa. Shrubs of an inferior quality are also found in many other provinces of the Annamite kingdom.

Before concluding this article we may add that Hoàng-nàn is used also as a cure for snake bites. The dose is stronger in proportion to the poisonous character of the bite. On one occasion a native student of theology, Thuyen, by name, well versed in the medicine of the country, gave as many as thirteen pills in half an hour to a person bitten by a black viper, and succeeded in neutralising the poison.



IN THE HIGHLANDS.—THE HOME OF THE HOÀNG-NÀN.—TIMBER-SHEDS.

The Hoàng-nàn is equally efficacious in the treatment of leprosy, but of this we shall speak in another article.*

(To be continued.)

* For the information of our readers we applied to the Director of the *Pharmacie Centrale de France, 7, Rue de Jouy, Paris*, respecting Hoàng-nàn, and on August 25th received the following answer:—

"In reply to your letter we beg to say that Hoàng-nàn, a very dangerous product, is a plant indigenous to Tonkin; that it has been brought to Europe by the missioners, and that, reduced to powder, it is highly recommended as a remedy for hydrophobia, leprosy, and certain diseases of the skin.

"The powder is given in doses varying from 15 centigrammes to 2 gr. 50., the variation being due to the fact that the bark is not always free from suberous matter, which is inert.

"We keep Hoàng-nàn powder, which we sell at 100 fr. the kilogram (2·2055 lbs. avoirdupois)."

BORNEO AND ITS MISSIONS.

(Continued from page 77.)

XIII.—ABAIE AND THE DUSANS OF NABAH.

BEFORE our readers quit the Garden of the Sun, let them pass northward, on a flying visit to those stations which have been founded within the territory ceded to the North British Borneo Company. On the north-western coast of Borneo and close to Ambong Bay lies Abaie, inland of which the Prefect Apostolic, as early as 1883, resolved to establish a Dusan settlement. He reached Abaie on December 7th, and after a few days' delay started for the mountainous district round Nabah.

"Our way," writes the Prefect Apostolic, "was over hills and through valleys, most beautiful and picturesque in the distance, but when reached, very difficult and painful to traverse. There is no regular road. In some places we had to walk along the verge of precipices, in others, we had to climb up the steep sides of mountains, pulling ourselves up by means of the long grass or bushes with which they are covered; while in the valleys, we had to wade knee-deep through mud and water, forcing our way through thick rough grass that reached far above our heads."

Of the people among whom Fr. Jackson was anxious to found a station he thus speaks:—

BORNEAN WEAPONS, PIPES, MASKS, MUSICAL INSTRUMENTS, &c.

"I noticed that all, even the women and children, smoked and also chewed Betel-nut, the juice of which dyes their teeth and lips a dark red, very disagreeable to look at. I noticed also that the houses were furnished with curious weapons, musical instruments, &c., and that all the men carried swords and long spears, and wore loose cotton jackets and trousers. Most of them had a cotton handkerchief tied round their heads, like the Malays. Some of them had short hair, while others wore it reaching to their waist. The women when working in the fields wear a coarse blue stuff, but on entering the house this is taken off, and then their only garment is a piece of cotton about a yard wide, wound round their waists and fastened by rings of coloured cane, and in some cases by brass wire or chain. The unmarried women are distinguished by wearing, in addition, a small piece of cotton round their breasts. The young women had brass rings on their arms and ankles. They had also a sort of ear-ring. The holes made in the ears by these rings are very large, and I observed that the old women utilize them by sticking cigars in them so as to be ready for immediate use. They do not seem to know the use of shoes, and in consequence mine were subjected to so much handling and trying on that I really thought they would be pulled to pieces."

By the light of a taper which so much astonished his auditors that the old people broke off the little bits of tallow as they ran down its sides, and, wrapping them up in leaves, carefully put them away, the Prefect Apostolic sat down to explain the object of his visit. But, asked they, if he was going to teach their children religion, would he also teach them? Was he a Mahomedan? For some Moslem *hadgis* had already been there to explain the Corân, but as the Corân forbade them to eat pigs and drink toddy they would have nothing to do with it. Finally, they would take three days to think over their reply to the missioner. With that business for the time was laid aside, and the remaining hours devoted to dancing and toddy-drinking.

"Towards midnight," continues Fr. Jackson, "the people that did not belong to the house took their leave; and, as I was very tired and nearly stifled with tobacco smoke, I thought I might venture to lie down, especially as I saw a number of the young men of the house had already stretched themselves on the floor and were asleep. Before doing so, I knelt to say my night prayers. This change of

posture immediately attracted the attention of those around, and they collected about me to watch my movements. When I lay down on my mat a circle of gazers settled near me, but in spite of this and the smell and grunting of the pigs just beneath the floor, I soon fell asleep, and heard nothing till five o'clock, when everybody was astir. The men fastened on their swords, took their spears, and went off to the rice fields, whilst the women began their little household jobs. As for myself, I started back for Abaie, there to await their decision."

A BORNEAN YOUNG WOMAN AND CHILD.

Apropos to this meeting with the Dusans, the Prefect Apostolic makes some remarks well worth the attention of those likely to be engaged in missionary work.

"My visit to these people," he writes to the rector of Mill Hill, London, "has greatly strengthened my previous conviction of how very important it is that our students should be taught the use of simple medicines. Such a knowledge would give them immense influence in this country, where there is so much disease and suffering and so few remedies at hand. I would again, too, urge the importance of making good use of the manual work time. A knowledge of carpenter's work, or of practical agriculture, and other such things, which can easily be acquired at Mill Hill, would be of very great use in improving the condition of the poor people of this country. I know that some will not share my opinion on this point, especially if they have never been here. I can only remind them that it is said that St. Wilfrid gained great influence over our Saxon forefathers by teaching them the arts of white-washing and fishing with nets, which he had learnt while in exile."

Within the stipulated time the Dusans returned a favourable answer, and the work of forming the new station was at once commenced. Meanwhile a mission post was established at Sandakan, on the north-eastern coast.

XIV.—Sandakan, or Elopura.

Of this station Fr. Prenger, in 1884, wrote as follows:—

"We are living in a place called Elopura, or Beautiful City. This name appears in all official documents; but the original name of Sandakan continues to be more in use. Sandakan is situated on the north-east coast of Borneo. It has made considerable progress since its foundation four years ago. It is by far the most promising place held by the Company. A few weeks ago they celebrated the felling of the first tree, for the spot was formerly covered with jungle. The town itself lies in a bay at the foot of the hill, and already boasts of a number of shops. The houses of the Europeans are on the slope of small hills; and beyond there is a semi-circle of lofty mountains. Sandakan does not suit old people, for one is alternately under the necessity of climbing up or in the danger of rolling down. One of these

OUR CHINESE BOYS' SCHOOL.—TEACHER AND PUPILS.—HARD AT WORK.

small huts, containing five acres of land, has been granted to us under certain conditions by the North Borneo Company. The place is healthy, and well provided with good water, the want of which is much felt in other stations. The population consists of about 5,000, of whom the largest portion are Chinese: there are also Malays, Moslems, some Christians and Buddhists from Ceylon, with a few Singapore half castes and about forty Europeans. As the greatest part of the inhabitants are Chinese, our work will be mainly among them. My companion and I have to learn a different dialect. We have already opened a little school for Chinese boys *(see page 87)*, but so far the attendance has not been large."

The same missioner gives us some particulars of the last station, to which we shall at present take our readers.

XV.—TAMBUNAN.

Striking across country in a straight line from the Beautiful City to the island of Labuan, we meet, rather more than half way, the village of Tambunan.

The journey to this spot is charmingly described by Fr. Prenger in a letter dated September, 1887, and addressed to the Vicar Apostolic.

"Early on August 28th," writes the missioner, "when, as Shakespeare would say—

'The morn, in russet mantle clad,
Walk'd o'er the dew of yon high eastern hill,'

I left Penempang. As I did not wish to travel alone, I took my cook and a hill-man as companions. The greater part of our path led us

A HILL-MAN ON THE ROAD.

along the bed of a small river, filled with rocks and stones. The hill-men, accustomed to such travelling, managed to spring from boulder to boulder with the agility and sure-footedness of mountain goats. On my return trip, I tried to follow their example, but alas, almost every jump brought my feet in contact with sharp rocks, and in a few hours I had to abandon the attempt. In the rainy season, these river-beds are foaming torrents, they can no longer be used as paths, and have to be crossed by means of hanging bridges most ingeniously constructed. . . . .

"Exhausted with the pedestrian feats of this first day, I turned in to enjoy a good night's rest, on arriving at our quarters. There is surely some English author that says—'It is a delicious moment, that of being well nestled in bed, a feeling that you shall drop gently to sleep. The good is to come, not past; the limbs have just been tired enough to render the remaining in one posture delightful; the labour of the day in gone.' Now I had just begun to realize something of this when I was disturbed by an invading army of—not flies, but something with nearly the same name. It was intolerable, and sleep was soon out of the question. Every house of the Trusans, I find, swarms with these nocturnal disturbers, which are, I believe, due to the numerous dogs that the natives keep to hunt the wild pig. . . .

A BORNEAN SUSPENSION BRIDGE.

"August 30th. The chief incident of the day was our arrival at a Tegan house, where the family were rejoicing over the capture of a wild boar. We would have liked to show our appreciation of their success by a hearty meal of pork, but the natives would not for any consideration sell us a portion. They said it was the first pig they had caught for a long time, and if they sold any of it their luck would be destroyed, and they would get no more. Seeing they were determined, we sat down to eat our rice without pork, whilst they devoured their pork without rice. The Tegan method of pig-hunting is not like the pig-sticking expeditions of India. Here native dogs are the real huntsmen. Off they set into the jungle, discover some fat grunter quietly grazing, and, before he knows which way to turn, they have him fast by the ear, and hold him tight until their masters come up and bag the game. The Tegans cook their pigs whole, and are not very particular about removing the bristles. What is left from the feast is put into large jars for some future occasion. Sometime this jarred meat is kept for one or two years. One of these flesh pots was opened whilst I was there, and the smell alone was sufficient to satisfy me. I peeped into another jar, and found that the dead had produced the living, for the contents were swarming with maggots, and yet, strange to say, this jar was considered the most precious....

"September 3rd. As we approached Tambunan, we met natives who eyed us askance, and reproached my hill-men for leading me to their country. On enquiry I learned the reason of their dislike to my visiting them. It seems that when Wetly wanted men for his expedition, he induced several Tambunan men to accompany him. Though he was certainly not a prophet, he pretended to be able to read the future, and in answer to the villagers' enquiry whether they would be killed or not, he assured them of their safety. Unfortunately the expedition ended disastrously, and Wetly and his escort were all murdered. Since then the Tambunan people have been furious. They declare that Wetly deceived their relations, and that, as no revenge has yet been taken, they will kill any European that dares to come to Tambunan. As I received a good deal of abuse from some of

the villagers, and as information elsewhere received convinced me of the hostile intentions of the people, I resolved, after much deliberation, on returning. My hill-man is starting for Tambunan shortly, and I shall charge him to explain to the people the object of my visit, and should they be more friendly disposed, I shall visit them again after the rainy season is over."

That Fr. Prenger's second attempt may be crowned with success, and that the Cross may be planted also in this portion of the country, are, we feel sure, the wishes of all that have accompanied us on this long tour through Borneo and its missions.

(Concluded.)

IN BASUTOLAND.—A BASUTO KRAAL AND BASUTO PEOPLE.—A CATECHIST IN CONVERSATION.

Correspondence.

THE OPENING OF A NEW MISSION IN BASUTOLAND, SOUTH AFRICA.

To the Editor of the "Illustrated Catholic Missions."

"Roma, Basutoland, June 8, 1888.

"Sir,

"To-day is the eve of the Feast of the Sacred Heart, and it is under the patronage of this adorable Heart that I write these few lines to your esteemed journal. May they find their way to some of the pious hearts so numerous among the readers of the *Illustrated Catholic Missions*.

"The mission of Roma, whence I write, is placed near the centre of Basutoland. It is the first Catholic mission in this country, the oldest and most important, and without being a brilliant success, it is assuredly the most charming mission amongst the negroes of Southern Africa. Founded in 1862 by Mgr. Allard, then Vicar Apostolic of Natal, the mission of Roma, with its three branches of St. Michel, St. Joseph, and Nazareth, counts almost 1,200 Catholics and 160 catechumens. We can bear the most favourable testimony to their faith, obedience, and regularity in approaching the Sacraments; thus this year, all without exception have fulfilled their pascal duty. Every Sunday there are many Communions, and on festivals we count them by the hundred. Among our Christians, too, we have established the Apostleship of Prayer, the Living Rosary, and the Communion of Reparation. All these works proceed successfully; the Living Rosary counts nearly 400 associates, and the Communion of Reparation more than 200 members. This is enough to show you that we have been making progress. And now the Sacred Heart of Jesus seems desirous of extending our sphere of action, and of placing our holy religion in these barbarous lands on a basis more worthy of it.

"I must tell you that in February last we began at Roma a work long desired, but until then unattempted for fear of failure. It is the work of catechising. The Basutos are so independent, and so full of pride, that we seriously feared our native catechists would meet with a cold reception from their compatriots. But the happy results of our little beginning (we have only seven catechists) shows us every day more clearly that the Heart of Jesus is pleased to bless this work. The catechists are zealous and successful; they are sought for on all sides, and they are well received, with very rare exceptions, that allow them to glean here and there a few insults which, after our Lord's example, they accept without murmur. Almost from the commencement I directed the work of our catechists towards Thaba-busihu, or Mountain of Night, the

residence of the late king, Moshes, who was always so good to the Romans, as we are here called. At the foot of the mountain, on the north side, is a celebrated Protestant station, established over fifty years, and on one side of this lies the village of Masupa, the third son of the late king, and a warrior whose bravery has made him famous far and wide. It was to Masupa, like his father, a friend of the Romans, that I sent our catechists. The chief received them very well, and pagan and Protestant came eagerly to hear their words. I sent them several times, always with the same success. I also went to sound the way and assure myself of the friendly dispositions of our new pupils. At my third visit Masupa took me aside and said that he wished to have a Catholic mission near him: the Romans were the well-beloved of his father, and as it was his duty to guard that legacy of affection, he wanted to have us near him in his own village. 'Go,' said he, 'make the round of my kraal, and choose a site for your mission.' He told off one of his officers to accompany me, and I set out well satisfied.

OUT IN BASUTOLAND.—A GIGANTIC TREE, symbol of the hoped-for growth of Catholicity in Basutoland.

My quest was not long. In front of the village rises a small sugar-loaf hill, surmounted by a pyramid of rocks, beautiful to behold. No Cathedral tower is so lofty nor so richly carved as this piece of art wrought by Dame Nature. It is at the foot of this mountain that I trust the Catholic mission will spring up. I shall call it Bethlehem, and place it beneath the patronage of the Archangel Raphael, who will here have so many blind to cure and so many demons to expel or to enchain 'in the deserts of Upper Egypt.'

"Naturally the spirit of heresy was on the look-out, and spared no steps to hinder or prevent this foundation, which he has such reason to fear. All possible means have been set in action: visits, letters, threats, but Masupa has kept firm. We have been represented as the originators of trouble, strife, and war; but this argument has been valueless, for the brave chief is not one of those that can be frightened from his purpose. As a last resource a letter from the chief Protestant minister in Basutoland was sent to Masupa, praying him to forbid a foundation that, according to this minister, would inflict a death-blow to 'the kingdom of God.' Masupa read this letter, refolded it, placed it in the envelope, and returned it to the writer, saying that he did not require advice. As to the Romans, they had and would have his full permission and support. The Basutos, who, as you see, are not deficient in spirit, and who hear of all this opposition, ask themselves what it all means, why the Protestants are so afraid of the Catholics. Perhaps the reason is not difficult to find; truth is powerful, and conversions are already commencing. Out of nine catechumens that we have at present at Thaba-busihu, four were Protestants before their admission. There is at present in Basutoland quite a revolution of opinion in our favour. We must profit by it, make progress, and spread far and wide, like some of those giant trees that grow around us. But—ought we to acknowledge it—there is our physical weakness both in numbers and material resources! Yet does not our Lord tell us, 'Seek and ye shall receive.' Well then, as so many others, we also with our poor savages stretch forth our hands to the charitable readers of the *Illustrated Catholic Missions*. Our missions are poor; Roma itself, even after 26 years of existence, possesses only one wretched barn as church; and St. Joseph has neither church nor school nor dwelling that can claim the name of a house for the priests, whilst the most necessitous of all is our new mission of Bethlehem, where we have not even a hut to oppose to that large stone church of the Protestant mission which stands as *vis-a-vis*. But I am certain that among the generous hearts in England or elsewhere there will be found some good souls who will aid so good a work, either by their prayers in multiplying vocations for these wild missions, or by their alms in aiding the missioners of Basutoland to continue a work so well begun. May they now be pleased to accept the gratitude of all those souls whom their efforts shall place upon the path to Heaven.

"G. M. DELTOUR, O.M.I.,
"Superior of the Mission."

Indian folk-lore cherishes many strange traditions about the tiger. Some of these are collected in a paper read lately before the Bombay Natural History Society. Natives believe, amongst other things, that the ghost of a man killed by a tiger rides on the beast's head to warn him of danger and to point the way to fresh victims. Eating tigers' flesh gives courage; but unless the whiskers are first singed off, the tiger's spirit will haunt the eater, and, what is worse, he runs the risk of being turned into a tiger in the next world. God allows a tiger one rupee a day for his food; so that if a tiger kills a bullock worth five rupees, he will not kill again for five days. To this may be added a true tale of a tiger. An unfortunate villager was killed by one. The police held an inquiry into the matter and submitted the following artless report:—"Pandu died of the tiger eating him; there was no other cause of death. Nothing was left of Pandu save some fingers, which probably belonged either to the right or left hand."

Illustrated Catholic Missions,

OCTOBER, 1888.

"Amare et servire."

FROM ONE OF OUR SUBSCRIBERS.

A CORRESPONDENT much interested in the success of our journal and its work suggests that we should render both more popular by offering greater inducements to our subscribers, so that even the least zealous would find it to their personal advantage to take our periodical, and thus to further the cause in which it labours. It is not indeed proposed that we should start a system of life assurance, or distribute coupons in continental lotteries, or adopt similar journalistic advertisements now in vogue, but rather that we should provide *all* our subscribers with a really *valuable* return for their support, by arranging for a number of masses and prayers to be devoted exclusively to the intentions of those who subscribe to *Illustrated Catholic Missions*. The idea is one of which we approve, and shall endeavour to develop to its fullest extent. We therefore announce that our office now contains a book ready to receive the names of those who send us promises of masses and prayers and good works offered for the purpose above stated, and that every such donor whose name is so entered will share in all the offerings of the other donors, and that the prayers thus collected shall be devoted to the intentions of these donors and to those of all subscribers so long as they continue to pay their subscriptions; moreover, that by obtaining fresh subscribers to the journal additional participation in this union of prayers will be ensured.

"More things are wrought by prayer than this world dreams of," so that we trust our subscribers will find in this arrangement a means of obtaining many graces and many blessings which an all-wise Providence has made conditional on the offering of prayer. "I will lift up mine eyes unto the hills, from whence cometh my help," contains an exhortation to us all to rely rather on spiritual than human power for the accomplishment of our daily wishes, so that any organization which places at our freer disposition this efficacious medium cannot but prove very acceptable to every Catholic heart. Silver and gold we have not, but what we know to be greater than either we shall earnestly strive to procure for our subscribers.

Let them also not forget that in addition to this spiritual treasure every subscriber to the *Illustrated Catholic Missions* promotes the interests of the foreign missions, and thus obtains a share in the merits and labours of those whose lives are devoted to the great work of the Church abroad.

"SILVER AND GOLD HAVE I NONE, BUT SUCH AS I HAVE, GIVE I THEE."

Acts iii. 6.

EVEN the poorest has something to give,
Something more precious than gold,
Something that whether we die or we live
Possesses value untold.

Prayer is the present we all can bestow,
Though we lack silver and gold;
Prayer is the gift that to all things below
Brings grace and blessing untold.

This is the off'ring we wish to secure
For all that lend us their aid,
Helping for pagans Faith's light to procure,
Light that for all men was made.

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, books, etc.*

CHINA.—*Kiang-nan.*—The *Etudes Religieuses* contains a long and interesting account of the Observatory founded by the Jesuits in 1871 at Zi-ka-wei, near Shanghai. The learned missioners have paid special attention to magnetic and meteorological observations, and the mandarins, it appears, have secretly made use of the science of the Fathers to advance their own prestige among the people. The following anecdote is a typical illustration:—

Some years ago drought desolated the neighbourhood of Shanghai. The Chinese multiplied their processions to the pagodas. The mandarins in their turn, as "the fathers and mothers of the people," thought fit to take official action, and ordered three days' fasting and solemn processions. On the third day rain fell, and the Chinese papers were loud in the praise of their idols. Unfortunately for the glory of the gods, an English journal at Shanghai gave the information that, before fixing the three days of supplication, the chief mandarin had privately enquired of the Jesuit Fathers at the Observatory the day on which the rain would most probably begin.

GUJERAT.—A number of small-headed human beings are to be seen at Gujerat, Punjaub, and there prevails a curious superstition in regard to their origin. At Gujerat is the shrine of the famous saint, Shah Daula. The shrine is visited by people who desire children, and they vow, if their wish be granted, to devote the firstborn to the saint's service. The firstborn, it is said, has always a diminutive head, and sharp features. It is certainly a fact that a number of microcephalics, wretched imbeciles, and most of them mutes, are attached to the shrine, being brought occasionally from places as far distant as Cabul and Cashmere. There is reason to believe that in some cases the heads of these unfortunate beings—"Shah Daula's rats," as they are called by the natives, are compressed in infancy between boards and bandages; but the majority are most likely born microcephalic. When travelling about the

country to collect alms and offerings, the priests of the shrine are usually accompanied by one of these "rats."

INDIA.—*Madras.*—We hail with delight, says the *Madras Catholic Watchman*, the movement set on foot by the priests of the Archdiocese most interested in the good and holy work of spreading the light of the Gospel far and wide, among the Telugu Catholics, by means of leaflets, pamphlets, and books treating on religious subjects. The population of the Telugu Mission of the Archdiocese is set down at 20,322, whose spiritual interests are ministered to by 12 European and seven native priests, not taking into account the Rev. J. Balanader, who is doing yeoman's work in the special field of labour that has been allotted to him—the evangelisation of the heathen populations of the Archdiocese. The latest news of this priest's achievements is that he baptized 21 Telugu adults and 11 children on Sunday the 15th July, 1888, in the village of Avalathipayapalei, Tadpatri Taluq, Anantapore District. Soon must some coadjutor be given to this zealous missionary, if his good work is to be of any permanence. As fresh numbers are added to the Fold, more shepherds must be appointed to the care of these newborn children of the Holy Church, to instruct them in Catholic doctrine and teaching, and confirm them in the true faith. The already large Telugu population (which comprises almost the half of the Catholic population of the Archdiocese) is thus seen to increase, and, in course of years, will and must increase, if there is nothing effectually to prevent the steady progress of the present state of things. To disseminate the truths of our holy religion the living voice of the preacher must be aided by the press.

The Association has received the approbation of His Grace the Archbishop of Madras, and keeping in view the laudable object of the Association, we have no doubt but that it will receive the warm support of all those who are interested in the promotion of Telugu Catholic literature.

The Missiones Catholicæ published this year by the Propaganda gives the following statistics of the Catholics of the Latin rite:—

Mission.	Population.		Catholics.
Balkan Peninsula	15,564,412	....	552,077
Turkey in Asia	6,798,000	....	94,350
Arabia	10,000,000	....	1,100
India	233,891,972	....	1,228,253
Birma	8,930,000	....	29,000
Cambodia	1,700,000	....	16,735
Cochin-China	6,700,000	....	90,645
Malacca	1,050,000	....	12,000
Siam	8,000,000	....	14,050
Tonkin	19,500,000	....	438,826
China	435,000,000	....	541,358
Corea	10,000,000	....	14,247
Japan	35,883,812	....	35,114
Africa and its islands	—	....	about 395,000
British N. America	4,324,810	....	1,986,441
United States	50,500,000	....	11,366,220
Antilles and Guiana	1,340,800	....	321,157
Patagonia	—	....	28,000

ST. PETER'S SCHOOL FOR FOREIGN MISSIONS, FRESHFIELD.

The Rev. Fr. Henry writes that the subscription cards which we issued with our June number have realized £8 6s. 1d. in aid of the new chapel. We thank our subscribers for their donations, and have much pleasure in telling them that the building is making rapid progress, and will probably be completed early next year. Offerings of fittings, ornaments, altar furniture, pictures, &c., will be very acceptable.

The School, which re-opened September 5th on the termination of the vacation, has now 34 students, including a Chinese youth from Borneo and three young South Americans.

THE NEGRITOS OF LUZON IN THE PHILIPPINE ARCHIPELAGO.

1. Discovery of the Philippines—Earliest missioners—Their work and its results. 2. Something still to be done—The Luzons—Descent and physical peculiarities. 3. Their theological notions. 4. Social gatherings—The sorceress—Funeral rites—The souls of the dead—Cannibalism. 5. Bethrothal and marriage ceremonies—Dancing and Feasting—A hope for the future.

DISCOVERED by the Spanish in 1521, the Philippine archipelago received its first Augustinian missioners in 1555, and in 1577 its first Franciscans. A few years later the Dominicans formed there the celebrated province of St. Rosaire, whence the Divine light of Faith was shed over China and India; and in 1594 the Jesuits lent their aid by establishing a province of their Order. Several years before this, in 1570, Manilla obtained its first Bishop; and in 1645 it possessed a Dominican University. The erection of the dioceses of New Segovia, New Caceres, and of Zebu (the Holy Name of Jesus), date from 1595. Manilla became an arch-diocese in 1605, and in 1867, to the three suffragan dioceses just named, was added a fourth, that of Zaro, or St. Elizabeth.

With the exception of a few thousand, the six million forming the population of the arch and suffragan dioceses are exclusively native. Remarking on the growth of the native population, the *Hong-Kong Catholic Register* (May 27, 1878,) observed:—

"When we contrast the decadence of the natives in other countries with this splendid development of the population of the Philippine islands, we cannot but see in this fact a triumphant demonstration of the power of Catholicism to elevate and civilise the most degraded races, for none can dispute the abject state of the inhabitants of the Philippines before the missioners undertook their conversion."

2. But much as the missioners have done, their work is not yet complete. In the mountainous regions of the island, even in the highlands of Luzon, the northernmost and largest of the group, and the seat of the capital, Manilla, there are still to be found savages living in their primitive state of barbarism. These Negritos, or Oriental negroes as they are sometimes called, though divided into numerous tribes, are all branches of the Tinguians and Ygorrotes, who in turn are descendants of the ancient aborigines mingled with Malays, Chinese, Japanese, and other strangers. Among the physical peculiarities of these still uncivilized people is the curious fact that the Ygorrote and Tinguian children are born with a dark stain on their loins. This gradually spreads, and finally assimulates itself to the colour of the skin, which darkens as the child grows older. Another peculiarity lies in the formation of the toes, which are set unusually wide apart, and so formed as to lay hold of the smallest object. It is this perhaps that enables the savages to climb like monkeys and to descend a tree or cordage head foremost. In features also they are distinguished from the civilized Indians of the plains, for they possess very prominent cheek bones and

strongly-developed jaws, the latter peculiarity arising from their habitual use of food requiring energetic mastication.

3. Ignorant and uncivilized as these savages are, they appear to have a vague notion of some supreme being, and a presentiment of the soul's immortality. Some recognise a god, whom they call Cabiga, and to whom they allot a wife, Bujon. Others venerate a deity Amanobay, whose bride they honour with the somewhat pretty name of Dalingay. Many of the Ygorrotes adore a deity Cabunion, from whose two sons and daughters they say the human race has sprung. Like the Egyptians and the Persians, these savages have divinised many things, as, for instance, rain, thunder, the chants in terrible tones an invocation to the moon, the stars, and the deity. After this she sprinkles herself and the bystanders with coco juice. But the rite does not conclude until all present are rolling on the ground in a state of hopeless intoxication.

The souls of the dead receive special honours, and sacrifices are offered to procure their protection. When a chief dies his body is opened, and the intestines being removed are burnt on glowing embers, the way in which they are consumed indicates the happiness or misfortunes in store for the surviving relatives. When that is done, the corpse is placed upon a chair, and then the friends of the deceased eat and

PHILIPPINE ISLANDERS.—GROUP OF CHRISTIAN WOMEN AND CHILDREN, OF THE HIGHER CLASSES.

precious metals, certain trees, &c. There are of course both good and bad spirits, but neither these nor their gods have temples, "for, say they, what need of houses have beings that are indifferent to heat, or cold, wind, or rain?"

4. Their social gatherings are mostly confined to occasions of family rejoicing and family mourning. When sickness or death approaches, a sorceress or priestess, generally the oldest woman of the *rancheria* or village is summoned. She takes her place upon a mat beneath a shady tree. An ox is then brought and slaughtered, and the blood collected in a vessel is mingled with that of a pig sacrificed for the occasion. Then the sorceress indulges in numerous contortions, quaffing, meanwhile, copious draughts of toddy, until she is worked up to a pitch of frenzy. Now she covers her head with the still reeking skull of the pig and raising in her hands to heaven a blood-stained idol, she drink, laugh and sob in memory of the dead, and in honour of the survivors. The feasting continues for days, until the decomposition of the corpse renders speedy interment a necessity. The body is then taken to the burial ground, and laid beneath a stone, roughly formed into the shape of an ox or of a pig. The poorer classes who cannot afford to provide beef and pork for their guest are said to offer them the flesh of the deceased.

5. There is no political organisation among these savages, but every tribe is independent, and the land is divided among the chiefs or *barnaas*. Custom makes the laws, and justice is meted out by the chiefs and elders of the village. Parental authority is unlimited, and the children of the poor become the servants of the rich. Monogamy is strictly observed, but the marriage ceremony is exceedingly primitive.

When a young man desires to marry, he conducts his suit

through an elder of his *rancheria*. If his proposal is accepted, the future bride is conducted to the house of her future husband. The rest of the marriage ceremony consists in keeping the betrothed shut up for a fortnight, whilst the dinning sounds of a tomtom. Fetes of this kind last several days and almost ruin the giver, for as many as 30 to 40 oxen and 100 pigs are killed for the occasion, whilst rice and sugar cane toddy are drunk to excess.

PHILIPPINE ISLANDERS.—GROUP OF CHRISTIANS, OF THE LOWER CLASSES.

the relatives and friends dance and drink to their hearts content. The dances on these occasions are neither remarkable nor original. The performers station themselves in a circle, spread their arms and hop grotesquely from leg to leg. This exercise is accompanied with horrible cries and

But let us hope that brighter days are in store for the Negritos of Luzon, and our readers, we are sure, will join us in praying that the Sun of Justice may speedily disperse the darkness that paganism still casts over the islands of the Philippine archipelago.

A COREAN MARTYR.

(MGR. RIDEL, 1830-1884.)

I.—THREE SCENES.

THE country where our first scene opens is France, the land that has given birth to so many illustrious apostles of the Faith. We are in the town of Chantenay, in the Diocese of Nantes. Before us is the interior of a room; there upon the carpet plays a little boy, and, near by, his mother is seated, a volume of the Annals of the Propagation of the Faith is in her hand.

"And this book, mother, that you are reading," asks the child, "is it full of stories?"

"Stories, child," she answers, "Well, yes, for it is full of the lives and acts of missioners."

"But what are missioners?" asks the little one enquiringly.

"Oh, they are priests that go to distant foreign lands, and teach the pagans how to know God, and how to save their souls and go to heaven."

"Then, mother," replies the boy, after a moment's pause, "I want to be a missioner."

The mother took the child within her arms, and embraced him tenderly and almost fearfully. Perhaps at that moment she felt a presentiment of the future designed by Providence for her son, Felix Clair Ridel, born at Chantenay, in the year 1830.

Our second scene takes us to Paris in 1856. Felix Ridel has passed through the Petit and the Grand Seminaire at Nantes, and has now entered that of St. Sulpice in the great capital. We may behold him first as a seminarist engaged in catechising and preparing the young for their first communion. The memory of that instruction yet lives among his pupils. His goodness charmed them, his sweetness won them, and the example of his life completed what his words began.

Then we meet him as a priest at the Remaudière, and afterwards as a postulant seeking admission to the Seminary of Foreign Missions. Madame Ridel's fears are near realization, but the Bishop of the diocese steps in, and the young priest, who cannot be spared, must "Wait!"

Again the scene changes. This time we gaze upon a ship as it sails from a French port on the voyage to Hongkong. In imagination we follow it to its destination, and on the 27th of July, 1860, we meet two of its passengers embarking with Mgr. Pellerin, Vicar Apostolic of North Cochin-China, on board the "Japan," bound for Shanghai. "These," says the prelate, as he introduces his fellow-passengers to the captain, "are two missioners *de Corée* (of Corea), Fr. Ridel and Fr. Calais!" "Yes, captain," adds one, the former smiling, "missioners *decorés* (decorated) but without a Government pension."

THE DEPARTURE.—OUTWARD BOUND.—LEAVING THE FRENCH COAST ON THE VOYAGE TO HONGKONG.

It was true, he wrote afterwards, alluding to this little play of words, both of us carried our crosses upon our breasts, waiting till God should lay them upon our shoulders. That waiting did not last long, for after making their way from Shanghai to Che-Fu, the missioners found themselves, on March 11th, 1861, embarked on a perilous passage to Corea. "Our vessel," says Fr. Ridel, "was only twenty-four feet long and six feet broad. It was low, and without gunwales, so that the least wave washed over. Fortunately, St. Joseph was at our helm, and on March 21st, brought us safely to land, not far from Séoul, the capital of our new home."

II.—Corea.

Situated on the north-east of Asia, Corea consists of a peninsula and a number of islands scattered along the western coast. On all sides rise mountains, rocks, and hills, some bare and arid, others covered with shrubs and crowned with forests. Here and there, scattered over hill and dale, appear groups of small cabins, with grass-thatched roofs; whilst now and then a village with tile-roofed houses and pagan temple attracts the eye.

The people are of Mongolian type, and resemble the Japanese rather than the Chinese. Their complexion is copper coloured, their nose short and flat, their cheek-bones projecting, and their hair dark. Their dress is neither rich nor elegant, a sort of sugar-loaf hat, a loose flowing robe, wide pantaloons, and sandals, complete the national costume.

Such, briefly, are the country and people among whom Fr. Ridel and his companion now found themselves.

The circumstances of the period seemed favourable for their work. Apprised of the capture of Pekin by the Anglo-French troops, and of the hasty flight of the Emperor, the Corean Government lived in dread lest the victors should pursue their success, and by the capture of Séoul avenge the persecution so often endured by their compatriots and co-religionists. Accordingly, for the time being, it allowed the edicts proscribing Catholicism to fall into abeyance, and suffered the missioners and their converts to live in peace.

But, if there was, meanwhile, nothing to fear from the hands of the people, danger had to be met from another quarter. "Scarcely had we mastered the difficulties of the language," says Fr. Ridel, "than death laid two of us low. Twice I fell ill, but my vigorous constitution triumphed and enabled me to continue my work. Charged with a vast diocese, of which I had to visit the several stations in turn, I used to start at night, and after a journey of five, eight, or ten miles, I found my neophytes awaiting me in a hut, and I at once preached, heard confessions, and gave communions and baptisms. At every station I contrived to remain a day or two, and then set off elsewhere. Thus, during my first year, in the course of five months, I visited 68 communities, journeyed 300 miles to evangelize a Christian population of 3,229 souls, and had the consolation

of hearing 2,318 confessions, baptising 72 adults and 177 children, and blessing 44 marriages."

III.—THE TEMPEST.

The life of the foreign missioner is chequered with calm and storm, and, when all seems most prosperous, a sudden tempest strikes down the fairest hopes.

Never did the prospects of Christianity in Corea seem better than when, early in 1866, the Russians took possession of Ouen-San, and demanded the right of free trade. The Corean Government could not conceal their alarm, and the Christians, taking advantage of the public anxiety, appealed to the Regent for liberty of conscience. Anxious to preserve his country from the additional danger of internal dissension, the ruler seemed prepared to grant their request, when suddenly, the Russians relinquished their project, and abandoned Ouen-San. Then the Coreans breathed again, and in the excitement of the reaction resolved to retaliate on the Christians by a fresh persecution. On the 8th of March, 1866, Mgr. Berneux with the missioners, Ranfer de Bretenieres, Dorie, and Beaulieu, were tortured and decapitated; on the 11th of the same month, the Fathers Pourthié and Petitnicolas suffered a like fate, and on the 30th, Mgr. Davelny, Fr. Huin, and Fr. Aumaitre had won the crown of martyrdom. Out of all the missioners of Corea there remained only the Fathers Feron, Calais, and Ridel.

THE REGENT OF COREA, IN NATIONAL COSTUME.

"On learning the martyrdom of Mgr. Berneux, wrote the last, I started with a few Christians for Tsin-pat. We had a river to cross, and just as we reached the bank a Government courier arrived. It was too late to draw back, so setting a bold face on the danger, we entered the ferry-boat, I taking care to hide my face as much as possible. As I stood with my back to the courier and the passengers, the following conversation commenced:

"I," remarked a pagan to the courier, "am just coming from Tieichu, in connection with those rascally Europeans who have been taken to the capital."

"Ah, yes," replied the courier, "there were two of them, I carried the order for their arrest, and they were captured." Whereupon he began to describe them so minutely that I easily recognised he spoke of Frs. Pourthié and Petitnicolas. My Christians were terrified and silent; I tried to look at my ease.

"And," resumed the first speaker, "have their wives also been arrested?"

"They have not got any," answered the courier.

"Not got any! Then how do they manage their households?"

"How should I know," laughed the courier, "you had better go and ask them!"

This remark made the Christians smile, and prevented their anxiety becoming too apparent. The boat now reached the bank and letting the other passengers precede, we found ourselves, to our great relief, once more alone upon the road.

On arriving at Tsin-pat, I administered the sacraments to

a few persons, and after burying my books and effects, started off to seek a refuge I knew not where. Andrè, my housekeeper, and his wife accompanied me, with their children and a few Christians. Our departure was none too soon, that very evening Tsin-pat was invaded by the myrmidons of the law, with orders to arrest the resident European and all persons in his service.

IV.—Among the Mountains.

After changing my retreat several times, continues the missioner, and expending all my money in supporting the Christians that accompanied me, I was forced to dismiss the greater part, and with Andrè, his wife, and children to take refuge in a little hamlet among the mountains. For two weeks I took my rest by the side of a man suffering from typhoid fever; whilst at the least alarm and on every visit my host received, I was obliged to creep beneath a heap of wood. It was from this hiding-place that I learned the death of Mgr. Davelny. It was evening and Andrè's children were discussing the sad news. I overheard Anna, his eldest daughter, a girl of 12 years, saying to her younger brothers:

"They will soon come to seize the Father. Then they will take papa and mamma and all of us away, and say to us: Give up your religion or we will cut you in pieces. What shall we do?

"I," replied the elder little fellow stoutly, "I shall say: Do as you like, but I am going to act as papa: I will not renounce God, and if you cut off my head I shall go to heaven."

"And I," added the other manfully, "I shall say to the mandarin: I want to go to heaven. If you were a Christian you would go to heaven; but, as you kill the Christians, you will go to hell."

Anna threw her arms around them, exclaiming: "Dear brothers, that is right, we will die together and we shall go to paradise with the Father, and papa and mama. But we must pray to God, for the mandarin will torture us. He will have our hair, our teeth, and our hands pulled out, and the Father has often said that only those who pray will be able to endure the pain."

A SCENE FROM THE PERSECUTION OF THE CHRISTIANS.—THE CAPTURED PRIEST ON HIS WAY TO DEATH.

Of such as these was formed the army of our martyrs!

For nearly two months and a half I lived in this retreat, envying the fate of our martyrs, doing penance for the sins that deprived me of the happiness of sharing their lot, and meditating the words "Thy will be done on earth, as it is in heaven!" At last, on the 8th of May, I heard that Fr. Feron was in hiding a few miles from me, and on the 15th I succeeded in visiting him by night. The dangers of this short excursion were somewhat lessened by the fact that extreme drought now prevailed, and as even the pagans attributed the public calamities to the persecution and death of the missioners, they momentarily relaxed their vigilance. Aided by this circumstance Fr. Feron and myself contrived to find a joint asylum, with a poor widow and six small children. Our refuge was secure, and in spite

of her poverty and the danger she ran, this good woman guarded us with such devotion that we were able to remain with her almost two months. Sixty days of dire privation! For famine oppressed the land, and our Christians were reduced to eating the green blades of barley. We were

THE HIDING-PLACE AMONG THE MOUNTAINS.

forced to adopt the same diet but became so violently ill that we had to abandon the trial. With heroic self-sacrifice the faithful made common cause, and rather than see us starve they sold everything and procured us a little rice.

(To be continued.)

REVIEWS.

"The Practice of Humility," by His Holiness Pope Leo. XIII. (Illustrated.) Messrs. Benziger Bros., New York, Cincinnati, Chicago.

A veritable *Edition de Luxe*, most tastefully bound and embellished with an excellent engraving of its author, His Holiness Leo. XIII. "The Practice of Humility" was composed by the Holy Father when Bishop of Perugia, and designed for the use of his seminarists; but the work is now obtaining a circulation throughout the Catholic world. The treatise is divided into sixty sections, to which are added a preface, and an appendix containing the Sermon of St. Augustine on True Humility, also a prayer for obtaining the same. Translated by the Rev. J. F. H. O'Conor, S.J., and published in the very elegant style adopted by Messrs. Benziger Bros., this little book of 115 pages (price 50 cents.) will form a most acceptable present and a valuable pocket companion, and may, we have no doubt, be ordered through all booksellers.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Towards the Expenses of the Magazine:—			
From Miss Daines	0	2	6
,, Rev. Fr. Dempsey	0	1	6
,, A Subscriber	1	0	0
,, Dr. Thos. O'Hare	0	2	0
For the Nuns in charge of the Lepers at Siloe:—			
From Anonymous	0	2	6
,, Miss Daines, Southend	0	2	6
,, M. S. and J. S.	0	5	6
For the Mission of Alaska:—			
From Anonymous	0	2	6
For the Bornean Missions:—			
From a Subscriber	1	0	0
For the Lower Zambesi:—			
From a Subscriber	1	0	0
For Cardinal Lavigerie's Crusade:—			
From a Subscriber	1	0	0

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) news from the Missions in Burma.

From the Editors, Publishers, etc.:—"The Practice of Humility," by His Holiness Pope Leo. XIII. (Messrs. Benziger Bros.); *The Bombay Catholic Examiner, Madras Catholic Watchman, Jaffna Catholic Guardian, Natal Record, St. Joseph's Advocate, Belize Angelus, Ave Maria, L'Année Dominicaine, Les Missiones Catholiques, Las Missiones Catholicas, etc.*

From the Very Rev. Fr. Mayer, Madras—MS.

,, Miss Ryder, San Francisco—MS. and Sketches.

,, Rev. Fr. Prando, S.S., North America—MS.

N.B.—Books, etc., for Review must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.

Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:

Single Annual Subscription, Post Free 3/-

Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.

The year will date from May to May.

All Subscriptions are to be paid, *absolutely*, in advance.

Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

J. ROBERTS & SONS, PRINTERS, 168, CHAPEL STREET, SALFORD.

THE
ILLUSTRATED CATHOLIC MISSIONS.

"The white robed army of Martyrs; praise Thee."—*Te Deum.*

"THE BLOOD OF MARTYRS IS THE SEED OF CHRISTIANS."—*Tertul.*, c. 50, n. 176.

"Blessed are they that suffer persecution for justice' sake."—*Matt.* v., 10.

The illustration, which we this month dedicate to the Society of the Foreign Missions, represents a series of those terrible ordeals by which the Society has lately added so largely to her long list of glorious martyrs. Our engraving contains fac-similes of sketches made by a native artist, and shows in the centre, and on the right, the punishment of decapitation by the sword; whilst on the left it depicts the cruel torture of mangling the living flesh with hooks and knives, often heated in the fire. According to the principles of Chinese art in portraying such scenes, the figure of the bravest character is given the largest proportions; thus in our illustration it will be seen that the martyrs are drawn on the largest scale. Next come the executioners, being considered as second, only to their victims, in courage. Smallest of all are the figures of the spectators. Our picture has an historical character that cannot but deeply interest our readers; may it also move them to pray for the Church in the East!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 31. NOVEMBER, 1888. VOL. III.

THE PIRATES OF CENTRAL AFRICA.

1. Cardinal Lavigerie and Africa—What has been done for the Slaves? 2. A Terrible Tale—The Manyema Cannibals—The Horrors of Trade—Returned to be stolen again—Atrocities still untold. 3. The MS. Journal of the Kibanga Mission—A Slave Hunt—The Ruga Rugas—A Mission Station threatened—On Watch—A Night of Pillage—Visiting the Slavers' Camp—Hunting Human Beings—Europe to the Rescue! 4. Marching the Captives away—Save me!—Murdered in Childbirth—The Appeal of Leo XIII.

THE revelations of Cardinal Lavigerie and the reports of African travellers continue to excite a lively interest in the Dark Continent. Chief among the current events that claim public attention are the apprehended failure of the Stanley expedition and the unchecked progress of the slave trade. Yet how different are the results of the interest they arouse! For the former, relief is already being organised; whilst for the latter, practically nothing has so far been done. The French, it is true, have ordered a stricter pursuit of all vessels suspected of carrying human cargo, and for a time the slave coast will no doubt be more actively patrolled by our own vessels, but the great inland trade remains unhindered, and millions of human beings are still left the unaided, unheeded, victims of a most accursed traffic, *mercatura qua nec inhonesta magis nec scelerata.**

2. There is no need to seek far and wide for evidence of the cruel oppression that threatens the extinction of an entire race. Mr. Graham-Wilmot Brooke, who has just returned to Stanley Pool from the Upper Congo and Mobangi River, by which route he has been attempting a hitherto unsuccessful pioneer journey into the Central Soudan, with a view to future missionary work, has published what he himself characterises as "some news concerning the expedition that has disappeared among the forest swamps about the Aruwimi." It is in reality a reproduction of the terrible tales which have reached Stanley Pool as to the doings of the force left behind at the Aruwimi camp, tales which throw fresh light on the dark infamies of the African slave trade.

* Leo XIII. Encycl. *In plurimis.*

"It is not, he says, generally known in England how the Zanzibaris acquire such large stores of ivory, when the transport of a single load of merchandise from Zanzibar costs £11 The explanation is this. The Zanzibari traders settled about the Falls have in their pay large bodies of Manyema cannibals, whose wild-beast ferocity is so great, and whose cruelty is so diabolical, that the Zanzibaris express horror and disgust at the bare idea of associating with them in their marauding raids; eye-witnesses, both English and Arab, have assured me that it is a common thing, which they themselves have witnessed when passing through the Manyema camps, to see human hands and feet sticking out of their cooking pots. To these men the Arabs issue firearms, and send them off to catch the human beings with whom the ivory must be bought, for buying ivory with cloth is a slow and needlessly expensive process, and Tippoo Tib has discovered a system far superior, by which every tusk of ivory can be wrung out of a district, and that for a few kegs of powder and the loan of a few old flintlocks. Off go the man-eaters with shouting and yelling and great jubilation. What follows is now too well known; no need to hunt up the descriptions in volumes of Livingstone's travels; for the Manyema men who under the patronage of the expedition came to the hitherto untouched Aruwimi region have carried on their work absolutely unchecked in the immediate neighbourhood of the camp, and the Englishmen have stood and watched while their Manyema allies fired at the heads of unhappy men and women who had leaped into the river and were trying to swim across, and have gathered round the Manyema camp fires at night to hear them relate their prowess. The raid is over, the first unexpected volley usually rendering further opposition hopeless, the dead are cooked and eaten, the village is nothing but smouldering embers, the women and children are hurried off as prisoners to the Zanzibari camps, with rich stores of plunder, goats, and fowls, and plaintains, and native canoes, and native furniture, far more than covering the cost of the raid. And now "trade" begins. In a few days the unfortunate husbands and parents of the prisoners come out of the bush; they know what is wanted; they have to ransom their relatives with ivory, and the price having been agreed upon, the poor creatures go off and collect it. When at last they have scraped it altogether the prisoners are returned, and the remnants of a once populous town go off to find a new refuge. The Zanzibaris have an object in giving back the prisoners when the ransom is paid; they will do duty again. Hardly have the wretched fugitives settled down again, built some huts, and begin to plant, than the Manyemas sweep down on them afresh, and the whole process is gone through again, as the residents at Aruwimi camp can testify."

THE AFRICAN SLAVE TRADE.—A BAND OF THE MANYEMA.—STARTING ON A RAZZIA.

Mr. Wilmot-Brooke, in concluding his horrible story, throws a terrible reflection on the expedition that started thence to the relief of Stanley. The 400 Manyemas, who at last consented to go with Major Barttelot, he says, only did so after expressly stipulating that they were not to be interfered with, so that pillage, murder, and man-eating have no doubt laid waste the country along the line of march as they have already the country round the camp. The column will thus throw open still more virgin country to the Manyemas, who will be able to supply the Stanley Falls trading factory with marvellously cheap ivory; dead men will tell no tales, and the midnight volleys and shrieks

of dying men will never be heard far back in the gloomy forest by the passing Congo steamers; whilst the new Governor, Tippoo Tib, can scarcely be expected to object to deeds which only struck Englishmen as sensational scenes for their sketch-books, and which called forth from them no protest because "our object was to get on well with the Arabs." "There are," he says in his last words, "worse things yet which will have to be thoroughly investigated—tales of raids, murder, even cannibalism, in which it will be a relief to hear that the Englishmen present confined themselves to being passive spectators."

3. Fresh evidence of the horrors of the African slave trade, &c., again lies before us in extracts quoted by Cardinal Lavigerie from the manuscript journal of the Kibanga Mission, near lake Tanganika.

"Kibanga,
"3rd December, 1887.

"The morning," writes Fr. Moinet, of the Society of Algerian Missioners, "passed as usual, but towards noon we began to notice, on the hills surrounding our station, negroes apparently fleeing to our *tembé* (fortified enclosure). The first arrivals brought the dread news that a slave chief from the east of Tanganika was raiding through the district. At first we thought it was a false alarm, but about three o'clock we perceived the approach of armed negroes, and our neophytes fled in hot haste to the enclosure.

THE CHIEF OF THE SLAVE-HUNTERS.

"It was in fact the soldiers of Mohammed out on a *razzia* (slave hunt), such as they are continually making in the countries around us. Two of our children had already been seized; defensive measures therefore were at once taken; the *tembé* was hastily closed, and ammunition distributed to the negroes of our village. Twenty of these under Father Superior and Fr. Vyncke advanced towards the brigands in order to ask the meaning of their invasion of the mission territory, whilst the rest with Fr. Guillemé and Fr. Jerome guarded the house and encouraged the fugitives. After proceeding about 270 yards in front of the outer wall, our advance guard found itself in presence of the Ruga-Rugas (brigands) who, the red flag in hand, had traversed villages, laid violent hands on all they found, and were now in pursuit of some poor fugitives lost in the tall grass of the valley. Our party called on them to stop and explain the reason of their approach, but instead of replying they changed their direction and went towards a village on the Tanganika side. Soon, however, they were reinforced by some 50 men from one of the Louvon hills, and as our party were then about ten minutes' distance from the residence, Fr. Superior, not wishing to be imprudent, gave the signal to return. The retreat was effected in good order. Meanwhile, such of the poor natives as had confidence in us (the others fled across the lake or to the jungle) hurried to seek our protection, well assured that outside they would either be captured as slaves or mercilessly slain.

"The panic among the women and children was great. The little ones of the orphanage said the Rosary, whilst the women in the open court of the *tembé* recited all the prayers they knew. The men of our Christian villages received a full supply of ammunition, with orders to confine themselves to guarding the entrance to the *tembé*, and, in case of an attack, to fire their last cartridge rather than allow the women and children whose bodies and souls we had ransomed, and the poor natives who sought safety with us, to fall into the hands of the Arab brigands. Our effective force consisted of about 100 men armed with guns, about 200 savages with lances, 300 to 400 women, and as many children; total, about 1000 persons. Imagine us all day long on the *qui vive*, guarding our *tembé*, and placing ourselves under God's protection!

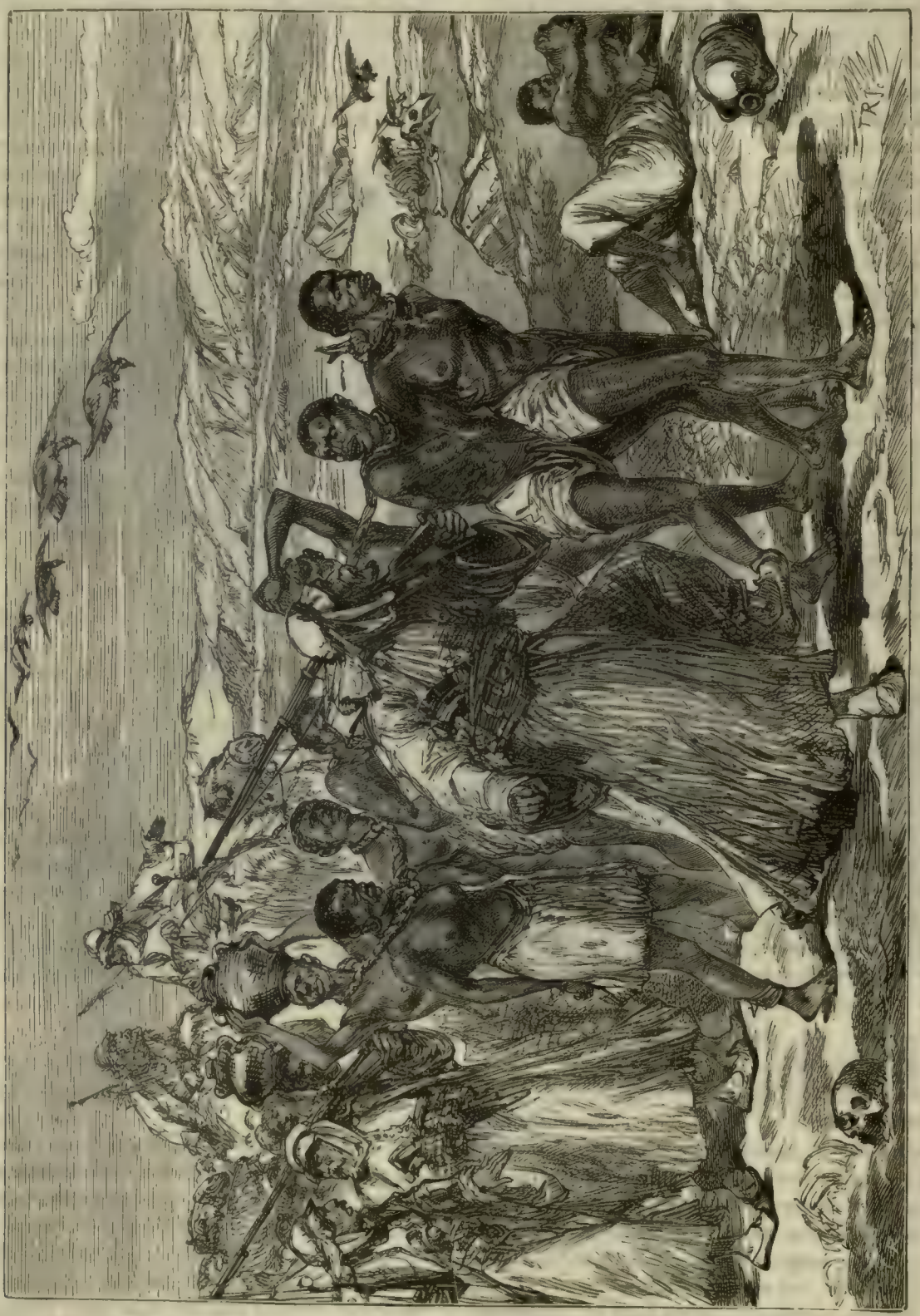
"On the approach of night, the Wangwana, not finding anyone in the way, occupied the surrounding villages, and immediately began to seize everything they could. We saw them catching the poultry, tearing up the crops, and stealing everything they found. We could have disturbed them by a few shots from our long-range guns, but preferred to parley. This time we found that they were really Mohammed's men, and that their chief would soon arrive. In fact, this officer came about half-past six, and not being able to pay us a visit on account of some real or pretended injury to his leg, he sent us a note to say that his master had received instructions from Said Bargash not to pillage the whites,

and that his band had come simply to attack the natives, and so on.

"Sunday, 4th December.

4. "Thank God, the night has been quiet! We said our Masses early, adding to the usual prayers a *Pater* and an *Ave* that the Blessed Virgin, St. Joseph, St. Michael, and all our Guardian Angels, might deliver us from this strait. Then, about seven o'clock, the Very Rev. Pro-Vicar and Fr. Vyncke went to see the chief in his encampment. This officer of Mohammed is a half-caste, of small stature, 25 to 30 years of age, with black beard and deeply-bronzed complexion. On our asking whether sacking the country under our very eyes was in accordance with the instructions of His Highness the Sultan of Zanzibar, he was profuse in his excuses, saying that whilst he was in rear of the column, the undisciplined Ruga-Rugas had failed to discriminate between our land and that of the others, and thus some depredations had been committed against his will, but that nothing further should happen.

"Nevertheless, in the evening we were forced to assist at



THE HORRORS OF THE AFRICAN SLAVE TRADE.—SLAVES ON THE MARCH.—DEATH'S VICTIMS.

the sad spectacle of a slave *razzia* (hunt) in the neighbourhood. On all sides villages were fired, and the occupiers fled to the lake. The Ruga-Rugas returned laden with fowls, goats, bundles of fish, moutama, &c., &c.; whilst a band of 30 brigands, in our sight, hunted the hills and the bed of the river Maongolo, where the poor fugitives were hidden; they came back later on with a gang of women and children fettered together.

"It was a terrible sight. One would have liked to have been able to fire on these wretches, but this would have been open war, and the mission would have been lost.

"Alas! when will a European Power resolve on destroying this accursed trade, with all its evils? A detachment of 50 European soldiers, well armed and acclimatised, would suffice to annihilate, in a fortnight, the whole of this villainous band, that terrorizes over all the country from Tabora to Manyema, and over all the Tanganika to the Albert Nyanza.

"Monday, 5th December.

5. "Once more God be praised! This morning, at seven o'clock, the infamous assassins of our peaceful people departed, with the execrations of all the natives. They were about 300 in all, with drum, flag, bearers, women and children, &c. The caravan of slaves followed mournfully in rear *(see p. 100)*. A poor old woman led away to captivity, on passing Brother Jerome, tried to cling to his clothes, and cried to him to save her; but he could do nothing, and she was dragged away, like a head of cattle, with a rope round her neck. Another poor woman—one of those whom the Ruga-Rugas had seized—has just died beneath our eyes. She would not let them chain her, so one of the brigands fired a pistol-shot into her breast. She fell mortally wounded. She was *enciente*, and a few minutes afterwards was delivered of a dead child. As she lay writhing in frightful agony, we raised her and carried her within. She had some religious knowledge, and we spoke to her of heaven and baptism. As she expressed her consent, we administered the sacred rite, and then she ceased to suffer—she was dead. Oh, God! who will deliver us from such horrors?"

We might quote further descriptions of a like tragic nature, but let these for the time suffice. We have surely said enough to rend a human heart with sympathy, and enlist our readers in the destruction of a trade which the Father of Christendom has solemnly denounced as opposed to the law of nature and of God: *contra quod est a Deo et natura institutum*, and bidden the Christian world step in and crush, *comprimant, prohibeant, extinguant.**

LOWER NIGER.—*Le Messager de St. Joseph* publishes a letter from Fr. Lutz, of the Society of the Holy Ghost and of the Sacred Heart of Mary, at Onitsha, on the left bank of the Niger (Vic. Apost. of the two Guineas). The writer states that owing to British military intervention the horrible custom of human sacrifices has been abolished at Asaba, on the right bank of the river. Anthropophagy is practised among the tribes of the Lower Niger, and the missioners at Onitsha recently bought a young slave who was being sold to the Ounoutousthons tribe to be slaughtered and eaten.

A mission, dedicated to St. Joseph, has just been founded at Asaba by the Father of the African Missions.

* Encycl. *In plurimis.*

Correspondence.

THE ARCHBISHOP OF MADRAS AND THE PAGAN MISSIONS.

TO THE EDITOR OF "CATHOLIC MISSIONS."

SIR,—With the hope of inducing your readers to pray for the conversion of the heathen, I hasten to communicate the consoling results our Lord has been pleased to bestow on the labours of one of our zealous priests. Only a few months ago the Rev. Fr. Balanader, a Telugu priest, was set apart by his Grace, the Archbishop, to work exclusively among the vast heathen population of this arch-diocese, and the results of his first attempts amply justify the high hopes placed in him. The Father first went to Urutoor, a village about 40 miles from his birth-place. There he installed himself in a native hut. His furniture consisted of a camp table, which he used as an altar, one chair, and a native rope cot. Day by day he prayed and preached, and visited the people at home or in the fields. Very soon there appeared signs of the working of Divine grace. Astonished at the beauty of the new doctrine, the poor people began to gather in the evening to hear the words of hope addressed to them for the first time.

After a few days of anxious work and prayer, Fr. Balanader proposed the great question whether they were ready to renounce their false gods and embrace the sweet yoke of Jesus Christ. Twenty-three pagans accepted the precious gift of faith, and after instruction were baptised. These good creatures thought that once enlisted under the banner of our Lord, all their trials and miseries would end. But, "Quam investigabiles viae Ejus!" They had not been Christians a month when disease made its appearance among the village cattle, and, sad to say, our poor Christians were the greatest sufferers. For the pagans this was a golden opportunity, of which they were not slow to take advantage. They were loud in proclaiming that the wrath of the gods had fallen on the converts. It was a sore trial for the neophytes; but, fortunately, the Father was there to beat back the effrontery of the heathen, and console his afflicted children. The commotion gradually subsided, and the pagans were forced to confess that they had been unable to shake the fortitude of the new Christians.

Father Balanader next visited Avalatippayapalei, some 30 miles distant. He had heard that the people there had already shown themselves favourable to the faith. Some of the more influential villagers, it seems, had been reading a little book compiled and printed by the Father himself, and considerable excitement prevailed about the new doctrine, when the Father appeared in their midst. He began at once to preach and instruct, and, before a month had elapsed, 21 adults and 11 children were added to the Church. Are not such results consoling? And is not the progress of the work worth praying for? But our good missioner says his troubles are only beginning. He has to build a hut for himself, and a church in each village. Every hut and church will cost at least £10 or £15; and then there are schools for the children. Whence is the money coming? That is the question which troubles the Father, but he hopes that our Lord will move some charitable soul to aid the good work, and for my part I am sure St. Joseph will not allow such zeal and sacrifice to go without reward.

THEOPHILUS MAYER, Vicar-General.

MANNERS AND CUSTOMS ON THE UPPER OGOWAI.

THE Very Rev. Fr. Davezac, Superior of the Mission on the Upper Ogowai, French Congo, has communicated to the Superior General of the Congregation of the Holy Ghost and Sacred Heart of Mary a most interesting account of this comparatively new mission. Slightly curtailing some of the descriptions, we present the sketch to our readers.

"YE MOUNTAINS AND HILLS, BLESS YE THE LORD!"

1.—THE LAND OF THE ADUMAS.

It is now three years since the first missioners pitched their tent in the midst of the interesting tribe of the Adumas. Situated between the 10° and 11° of longitude and 0' 40" of south latitude, with an elevation varying from 200 to 250 metres, the land of the Adumas is one of the most beautiful and fertile in French Congo. Nature there never lays aside her garb of verdure; a soil of marvellous fertility is constantly covered with luxuriant vegetation offering the most delicious fruits to its fortunate inhabitants. The munificent hand of the Creator seems to have lavished all his bounties on this still unknown corner of the earth. Umbrageous valleys, picturesque gorges, lofty mountains, crowned with verdure, combine to give the country a look of ravishing beauty. When on one of those brilliant days which only the tropics can produce, we climb the precipitous paths of a neighbouring height, and from a giddy eminence look down on the vast plains all flooded with sunlight, and into those profound ravines whence shoot up the trees of centuries in growth, we are carried away by admiration, and with enthusiasm exclaim with the Prophet, "Ye hills and mountains bless ye the Lord!"

On these highlands sloping down to the banks of the Ogowai, the only water-way to the coast, rise graceful villages, fringed with smiling verdure. In their centre stand three or four large buildings, where the public meetings are conducted, confabulations held, and the rites of some great fetish ceremony performed. Whilst round almost all these hamlets stand strong palisades, closed in time of war.

2.—TRIBUTARIES OF THE OGOWAI.

From point to point, streams of fresh and limpid water irrigate the plantations extending back till lost to view

within the forest glades. One of the largest of these tributaries is the Lipopa, the boundary of our Mission property. Its waters fertilize our gardens and supply us with delicious nectar. What a rare enjoyment it is to explore its course, springing from rock to rock, as we follow its tortuous curves and bends, through wood and field, counting the fish that play in its pools, and admiring the strange insects that dip their wings into its wavelets. Its rapids are beautiful, and the music of its waters are full of poesy, inviting to a noonday reverie. But see, the sun is now sinking beneath the horizon, and the first shades of night bid us awake and return.

ON THE LIPOPA.—A ROMANTIC SPOT.—DURING THE WET SEASON.

3.—The Climate.

The baneful fevers with the host of ills that too often desolate the colonies are here unknown. The Adumas mostly die of old age, or from some imprudence, or the hand of violence. Europeans easily become acclimatised, and the missioners are seldom ill. The thermometer never rises above 32° (centigr.), and during the dry season has been seen to fall to 15°. The mean temperature is 20° to 30°. Morning and evening a refreshing breeze cools the heated air, and the nights are generally pleasant.

4.—The Seasons.

The year may be divided into two seasons, the dry and the wet. The former lasts four months—June, July, August, and September. It is the winter of the natives. The sun shines but little; the sky is overcast and the earth parched; the river is no longer navigable; the piroque lies untouched upon the bank; the paddle is laid by, and the Aduma, a fisherman in the wet season, now becomes a cultivator. The giant trees fall beneath his axe, forest fires commit their periodical ravages *(see p. 104)*, and the land is prepared for next year's growth.

5.—Products and Commerce.

Among the productions of the soil are the giant-leafed banana (*musa*), which might almost be called the national food; then the manioc, the earth nut (*arachis hypogaea*), the yam, various herbs and fruits, and the graceful palm, with its luscious nuts and sweet juice. The papaw is beginning to be cultivated in the villages, and the Mission has planted mangoes, custard apples, gauvas, oranges, and mandarins.

Though grass mats, palm oil, gutta-percha, etc., are all articles of commerce, the great trade here is that in women and slaves, paid for by the current money—gunpowder, salt, glass beads, cotton, guns and knives, household articles, pots and pans, etc.

6.—Industries, Singing, and Music.

Industry is in a very rudimentary state, yet the Adumas work in iron, forging spears, axes, and knives. Their carpenters construct elegant canoes and light paddles; their weavers make cloth, cotton pantaloons, and even the much-prized mosquito nets, whilst their women plait mats and baskets.

Music is, above all things, dear to the Adumas. Endowed by the Creator with fine and powerful voices, their songs give life to land and river. Whether in the field, on the water, alone, or in company they are always singing.

Their instruments of music are few. The legendary tom-tom, with its lugubrious notes, known throughout all Africa, and a sort of primitive guitar, from which they draw discordant wailings, form the sole orchestra at their public meetings, and the solace of their numerous leisure moments. Our ancient harmonium, once the glory of St. Mary's, but now sadly shorn of its original splendour, and our choir of singers, are the admiration of all. Open-mouthed the Adumas listen, and in their admiration utter exclamations and cries of wonder.

A FOREST FIRE.—A GIANT BURNT TO DEATH.

7.—TYPE AND COSTUME.

Our dear Adumas are strongly marked in type. Their stature is generally above the average, their bodies well formed and developed, their arms strong, their nose flattish, and forehead retreating, but their expression is open and intelligent. In conversation they display an ease and skill that would astonish our finest diplomatists.

Their costume is of the simplest, verging on the primitive. A sort of cotton pantaloon tied round the waist, a vest or shirt, a hat, sometimes a red cap, form the dress of the men. The women wear only a couple of handkerchiefs bound round the loins by a girdle or immense string of beads. They dress their hair in little tufts on either side of the head, and deck them with some finery, of which the least defect is its never having seen water since it left the factory at Liverpool or Manchester. Some twine their locks in long tresses, to the end of which is tied a blue bead, and as the hair is perfumed with palm oil, it diffuses around them an essentially African odour. Their necks they adorn with large bead necklaces; pieces of wood passed through enormous holes serve as ear-rings; rings on the feet and arms cause a clinking that announces the wearer's approach half a mile away. To all this they add tatooing on the cheeks and the body, and on the more solemn occasions of their life they strive to hide their ebony tint with a slate-coloured paint smeared upon their faces.

(To be continued.)

REVIEWS.

"A Catholic Convention of One." By the Rev. Abram J. Ryan. (New York, D. & J. Sadlier & Co.)

An amusing and at the same time a very useful work of controversy. Nominally an answer to the Cincinnati Presbyterian Convention, the author has continued to insert much that is worthy the attention of all Protestants, and much that will be read with interest by Catholics. Fr. Ryan, the poet-priest of the South, has been lately taken from us, but his name and his influence still abide and work for good in this and his several other charming publications. A noteworthy feature of the present work is the addition of an Addendum, containing, among other things, some interesting notices on the foreign missionary work of the Discalced Carmelites.

Illustrated Catholic Missions,

NOVEMBER, 1888.

"Amare et servire."

MURDERS AT HOME AND ABROAD.

THE painful interest attracted by the late atrocities in the metropolis suggests a reflection that we lay before our readers. For some time our popular literature, our successful dramas, &c., have familiarised us with crime and its many methods of commission. Yet the actual perpetration of a few cold-blooded murders has filled the country with indignant excitement; public authority has been aroused to greater vigilance, the press has devoted its attention to the subject, everywhere the matter has been discussed, and liberal rewards have been offered for the capture of the murderer.

But how much of this popular excitement is due to an honest detestation of crime, how much to a morbid sensationalism? One test we shall offer in answer to our query. Not many weeks ago, an eyewitness, backed by the testimony of many other actual spectators, told us of cold-blooded assasinations on the vastest scale, of scenes of horror beyond description, of fiendish atrocities without a parallel, by which not seven, nor seventy, nor seven hundred victims had fallen, but thousands and tens of thousands were yearly done to death with a barbarity unsurpassed in the annals of crime. Yet how was that announcement received? What excitement, what indignation did it arouse? What plans, suggestions, and offers of assistance did it elicit? What actual measures of aid did it evoke? Practically none!

Let the public seek a reason of this anomaly. For to us it seems that not so much a righteous horror of sin, nor a zeal to obliterate crime, and punish its commission, but something less sterling, actuates the public conscience, and explains the gigantic difference with which we view murders at home and abroad.

"THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND."

Gen. iv. 10.

MOST awful thought! that blood should cry
To Heav'n for vengeance on the head
Of those whom crimes of murder dye
With stains of never fading red.

Thank God, our soul bears not that curse;
We never struck a murderous blow;
Our part, at most, has ne'er been worse
Than hear how blood was caused to flow.

Yet was there naught we might have done
To save the blood that now is spilt?
If so, and it is still undone,
Are we quite free from every guilt?

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, books, etc.*

UNION OF PRAYERS.—Our readers will be glad to hear that several offerings of Masses and prayers have already been made in behalf of all subscribers to this Magazine. Will readers kindly see the Advertisement on the cover.

ISLAM AND SLAVERY.—The newly-formed Belgian Anti-Slavery Society has issued a very satisfactory reply to the Ottoman Minister's denial that Mahommedans, either in practice or theory, favour slavery. Although, at English solicitation, Turkey and Egypt decreed its abolition, the slave traffic was in reality in no wise suppressed. Indeed, quite recently the *New York Herald* published astonishing details concerning the life and expenses of the Sultan, showing that slavery is openly tolerated even in the very palace of the head of the Ottoman Empire M. Caratheodory's denial that Islam prescribes the extermination or slavery of any race is met by quotations from the Koran itself. "Combat infidels," says the Koran, "until there be no other worship but that of Allah." *(Sûrat, "The Booty,"* viii. 40.) "Slay idolaters wherever you find them; make them prisoners, besiege them, and lie in wait for them at every ambuscade." *(Sûrat, "Immunity and Repentance,"* ix. 5.) "Whenever you meet infidels, there slay them, even so as to make great slaughter, and hold firmly the captives *(servos)* to prevent their fleeing." *(Sûrat, "Mohammed,"* xlvii. 4.) Again, the following text, declaring that it is of divine law to consider the slave as a being inferior to others:—"It is forbidden you to espouse married women, except those who may have fallen into your hands as slaves; such is the Law of God in your regard." *(Sûrat, "Woman,"* iv. 221.)

After these citations, says the *Tablet*, the following extract from a remarkable work, *Through the Heart of Africa*, by the Protestant Schweinfurth, will be read with interest:—"The greater part of the important dealers in men have partners or agents at fixed posts in the great Zeribas. These agents are nearly always fakirs, that is to say priests, who regard the trade in negroes as an ordinary accessory to their duties. It is a fact that in the Soudan they are all more or less stained by the odious traffic. Besides what one sees them do in the great cities, for instance at Khartoum, there are a thousand opportunities of observing their conduct which is truly incredible, and yet they have the reputation of being very pious men. The Koran in one hand, the knife of their horrible trade in the other, they go from

zeriba to zeriba, leading in the full sense of the term what is called a life of prayer, never speaking a word without invoking Allah or his prophet, and associating with their religious practices the most revolting infamies and the most atrocious cruelties. I never saw slaves more to be pitied than theirs, but this does not, however, prevent these pious personages from choosing for these unhappy wretches, bought at a low price like stolen goods, the most edifying names, such as *Allagâbo* (God-given)—horrible blasphemies which they accompany by a treatment that the lowest of our scavengers would not inflict on a dog. In one of their convoys was a poor little lad who could scarcely sustain himself and drag the fork which held his neck. One morning I was stopped by cries which made me turn my head, and I saw a scene which I cannot describe without horror. The poor little fellow, at the point of expiring, was being dragged out of a hut, and they were kicking him to see if he were dead or not. The white lines which marbled his skin gave evidence of his agony. These shouts were the imprecations of the pious executioners. "The cursed dog is still alive! The pagan won't die!" and the children in their turn were playing football with the body writhing in its supreme agony. Every human creature, even without a heart, would have been filled with terror by the terrible convulsion of the eyes. Far from being moved, the fakirs replied that it was only a feint, and that the wretch was only waiting for the moment when he should not be observed to run away. Nevertheless, his appearance belying their words, the agonising boy was dragged into the woods, where I found his body. Such are the acts perpetrated in the face of death by these men who pose as the pillars of the faith and the models of believers. We discuss with them about dogma, when the question is one of mere morality."

INDIA.—Notwithstanding the rapid extension of secular education in India paganism and superstition still reign supreme, and from time to time startles us with something strange or horrid. Thus a correspondent writes to the *Madras Mail*:—

"The following is the translation of a portion of a Tamil handbill freely distributed in Ootacamund:—'A fine-looking gold plate accidentally fell down from heaven on Visvanatha's Temple at Benares. The inscription thereon was to the effect that on Wednesday, the 24th *Masi* (March 6, 1889,) one Indian hour, 24 minutes after sunrise, *Satya yuga* will commence, and our days will have 14 hours and our nights 10. Man will have a period of his torments, and live to 125 years. From the month of *Karthigai*, which begins on the 14th November next, God himself in human form will rule over Northern India. Henceforth there will be strict justice all over the world, and *Rishis* will be very prosperous. Whoever discredits this piece of news will go to rack and ruin."

Again, the *Bombay Catholic Examiner* states that two brothers, Rama and Suntoo-bin-Ranoo, of Shiralle, near Satara, having dreamt that a considerable amount of wealth was lying under the ground at a particular spot in their field, slaughtered a girl about nine years of age, to propitiate the god of riches guarding the hidden treasure. Both were arrested by the police and are now undergoing trial.

MADAGASCAR.—Fr. Lacomme, S.J., writes:—

"The typhoon has left the port Tamatave scarce recognizable. The Mission mourns the loss of three buildings. The girls' school, which was attended by 80 children, an entirely new boys' school, and a large warehouse that served for the whole Mission. Fortunately there has been no loss of life."

To counterbalance these misfortunes comes the news of the reception of the native Princess Ravero into the Catholic Church. The Princess is of royal blood, and a near relation of Ranavalona III.

A COREAN MARTYR.

(MGR. RIDEL, 1830–1884.)

(Continued from page 96.)

V.—ACROSS THE WILD WAVES.

IN the dire privation which we pictured in our previous chapter, Fr. Ridel and Fr. Feron struggled on till the 15th of June. Then a ray of consolation appeared. The two refugees received news that Fr. Calais, whom they imagined to have perished in the mountains, was still alive and in hiding near. The three contrived to meet, and after discussing the position of affairs, they determined that one should attempt to reach China and there make known the state of the missions.

I, says Fr. Ridel, was the one selected for this mission, but the prospects of its success were not great. On all sides the Corean officials were on the *qui vive*, guards patrolled the roads, the customs men were more vigilant than ever, and, as ill-luck would have it, soldiers from the capital were requisitioning every boat to carry material for the construction of a new royal palace. These were some of the difficulties to be encountered. But the attempt was to be made, so I caused a small boat to be privately constructed, and then when all was ready I parted from my dear companions.

For three days I lay hidden at the bottom of my little craft, manned by eleven resolute Christians, and for three days in imminent danger of discovery we navigated amid the small islands around the coast; but the protection of Heaven and the cool daring of my pilot carried us safely through. At last we breathed more freely, we were upon the open sea. I had brought with me a tiny compass, and by this I indicated the course to steer for China. Never before had my poor sailors been out of sight of land, and their consternation was great when on the approach of evening they saw around them nothing but a vast expanse of rolling waters. Soon the sun sank amid clouds of fiery crimson, casting a track of lurid red upon the waves, whilst on either side dark banks of ominous clouds enclosed the fiery path in deep shadow; the wind fell, and for a time a dead silence hovered over the ocean. We did not care to communicate our apprehensions to one another; nor had we need to be long silent. A faint moaning of the wind, a shivering of the sails, a ruffle on the glassy sea told us all what was coming—a storm at night.

Picture to yourself a small deal structure, fastened together with wooden nails, not a single morsel of iron in its build, the sails of plaited grass and the cordage of grass. Look at it as a gleam of lightning reveals it on the crest of an angry sea, twelve human beings are aboard, and, as the flash passes, the boat and its occupants sink back into that pitchy darkness, amid the howling wind, the shriek of the frightened sea birds, and the rush of the wild waves. But I had called our bark the St. Joseph, I had placed the Blessed Virgin at the helm, and St. Anne as the look-out at the bow; and they saw us safely through the danger.

The next morning found us still a solitary speck upon

a landless ocean; on the third day we spoke a Chinese vessel, and this breathed fresh courage into the hearts of my crew. But now a calm befell us. All day long we lay motionless upon a liquid lake of molten gold, beneath a cloudless sky and burning sun. Then evening came and brought a favouring wind that bore us rapidly onwards; again the wind freshened, and, as night fell, the sea rose and dashed once more in violence against our frail bark. The darkness became so great that we could not see a yard ahead, and the rain descended in a torrent. What a night, in what a boat! But my pilot's courage was admirable, not once during that awful night did he quit his post, or give the helm to another and rightly faithfully did he guide the boat upon the course I gave.

At last the weather bettered, the dark canopy of clouds rolled off, the sea sank to a heavy swell, and soon a ruddy tinge in the horizon presaged a fine day. Where were we, whither had we been driven by the tempest? These were the questions we put to one another, when suddenly a sailor pointed to a dark speck to leeward. Yes, there was no doubt it was land, the coast of China, we were saved! As the gloom lightened we descried a ship ahead. The cut of her sails proclaimed her a European vessel, and we steered across her course. As she neared I hoisted a small tricolour that I had carefully prepared before leaving Corea. Thrice I dipped the flag and waited a reply. The captain, we could notice, was evidently astonished to see the French flag upon such a strange craft, and we observed him turn and give an order. I watched with eagerness; there it was, up went the flag and as it shook out in the wind I saw the French colours. Impossible to describe my emotions as I watched it fall and rise in answer to our salute. A poor missioner who for six years had not seen his countrymen! An exile, a refugee, an almost shipwrecked mariner, so near to friends! How gladly would I have spoken with the ship, but the sails swelled by the morning breeze had already carried her far upon her way.

We turned, and bore away to land. As we neared the coast, I recognised it for the port of Wei-haï, the harbour from which, six years ago, I had set sail. It was the very place I wished to reach. Our course had been straight—as true as that of any gallant ship fitted with all its nautical appliances. How good a pilot is the Blessed Virgin! Soon we were only a few miles from land, but a contrary wind delayed us, so that it was only on the morning of the 7th of July that we finally reached port, and cast anchor among the European shipping. We were speedily surrounded by Chinese, curious to inspect the Coreans, whom they at once recognised as strangers. On landing I also found myself quite the centre of a crowd, through which I had to make my way. The news that I brought filled the European colonists with indignation; and receiving marks of sympathy from all, I hastened on to Tien-tsin, there to interview Admiral Roze, commanding the French squadron in Chinese waters. The Admiral received me with the greatest kindness, and at once promised his assistance.

"THIS GAVE THE COREANS TIME TO FORTIFY THEMSELVES IN A STRONG PAGODA."

At the instance of Fr. Ridel, a naval expedition was indeed organised, and sailed for Corea on the 10th of September. On their arrival the French troops landed, and occupied the town of Kang-Hoa, capturing a quantity of arms and ammunition. Fr. Ridel, who had accompanied the expedition, then advised an immediate advance on Séoul; but, as the French Admiral thought otherwise, an unfortunate delay ensued. This gave the Coreans time to fortify themselves in a strong pagoda *(see p. 107)*. Later on, an ineffectual attempt was made to dislodge them, and then, disheartened by its ill success, the squadron set sail and returned to China. The expedition had done nothing but aggravate the position of the Christians and precipitate the ruin of the mission. At Shanghai Fr. Ridel left the fleet; for ten years he had to wait till Providence led him back to Corea.

Nine of my companions, he wrote at this time, have carried off the glorious palm of martyrdom, and are now crowned in heaven. Why have I not obtained a like grace? I have been near it, but I was still unworthy!

VI.—An Exiled Bishop.

Whilst Fr. Ridel was thus bewailing his unworthiness, the Holy See had cast its eye upon the exiled missioner as a fit successor to the vacant bishopric of Philippopolis, and the Vicariate Apostolic of Corea. The bishop elect reached Rome during the Council, and received his episcopal consecration in the Church of the Gesu. He had wished to be consecrated by a French bishop, and applied to the Cardinal Bonnechose.

"I should, indeed, like to consecrate you," replied His Eminence, "but perchance the rite might be in some way defective, for yours would be my first consecration."

"That need not trouble your Eminence," replied Mgr. Ridel with a laugh, "for it will also be my first consecration."

"AFTER THE COUNCIL, THE NEW PRELATE HASTENED BACK TO CHINA."

After the Council, the new prelate hastened back to China, there to await, in one of the missionary residences in Manchooria, an opportunity of re-entering Corea. Many were the fruitless efforts he made, and once, in company with Fr. Blanc, afterwards Bishop of Antigua, he nearly lost his life. "We embarked," says Mgr. Ridel, "on board a Chinese junk, but on arriving at the Corean coast, where a native vessel should have met us, we found no signs of her. The Coreans remarked our strange junk, and put off to board us. The situation became serious. On land officials were watching for anyone that might disembark, and out at sea a storm was raging. Yet the elements seemed less to be feared than the men. The vessel was therefore put about, and she rushed with a giddy rapidity seaward. The storm increased and death seemed imminent,

when we addressed ourselves to her whom the Church invokes as Star of the Sea, and making a vow we confided ourselves to her care. In a moment the wind lulled, the sea gradually fell, and our junk was able to regain the harbour she had left a fortnight before." A marble slab in one of the chapels of the basilica of Notre Dame at Lourdes commemorates the peril of the missioners, their confidence in Mary, and her protection.

Such attempts, several times repeated, but always without success, did not discourage the valiant bishop, and God at last rewarded his perseverance with success, for in 1876 he was able to re-enter Corea with two missioners.

But alas, exclaims he, in what misery did I find this poor mission! Thousands of the faithful had disappeared, victims of a cruel persecution, which the Christians said had never been equalled. Many had died under torture; many had been strangled or butchered; numbers had perished of hunger, cold, and privations; others, especially young girls, had been sold as slaves, and taken one knows not whither. Those that we discovered were in a miserable state, both for body and soul. Our poor Christians had lost all they possessed—fields, houses, cattle, everything,—and were now without means of subsistence. One Christian I saw, whom, ten years ago, I had known as a wealthy man, possessed of a large house and living in luxury, but now penniless. He had sought refuge in the mountains, and for years had lived upon the potatoes he himself cultivated. A young girl of 12 years had seen the soldiers enter her parents' house, seize them, and carry them off to death, whilst she, with her little brother of eight, fled in terror. But the young fugitives had soon been overcome with cold, hunger, and fatigue, and had halted beneath a tree. There they were found a few days afterwards, the young girl held her brother in her arms, as if to shield him from the cold or from wild beasts; but they were both dead—frozen by the cold. And such was the fate that had befallen hundreds, not to say thousands, of our poor people.

I myself, says the prelate, am surrounded by pagans and forced to remain hidden, I can speak only in a whisper, and when I go out it is under cover of night. Up to the present, no accident has befallen us; Divine Providence protects us in a visible manner. May His holy will be done, when my turn shall come!

This day of trial, foreseen by Mgr. Ridel, was not far distant.

(To be continued.)

CATHOLIC EDUCATION IN CONSTANTINOPLE.

Catholic Girls' Schools in Constantinople are already numerous. The Sisters of Mercy founded one at Top-Hane, in 1845, another in Taxim, in 1846, a third at Bebek, near Scutari, in 1847, and a fourth at Galata, in 1859. These institutions are attended by 1,700 girls. The Sisters of the Assumption opened an institute for girls at Kum-Kapu, in 1883, also an orphanage. At Mekri-Kein the Italian Dominican Nuns keep a girls' school; and in 1872, the Franciscan Nuns opened a boarding and day school at Pera.

HOÀNG-NÀN AND ITS REMEDIAL USES.

(Continued from page 83.)

II.—Hoang-Nan as a Cure for Leprosy.

LAST month we supplied our readers with some information as to the use of hoàng-nàn in the treatment of hydrophobia and bites of venomous reptiles. But the Tonkinese remedy, as we have already stated, is also successfully employed in cases of leprosy, malignant ulcers, cancerous and other affections, etc., and of its use in such we shall now speak.

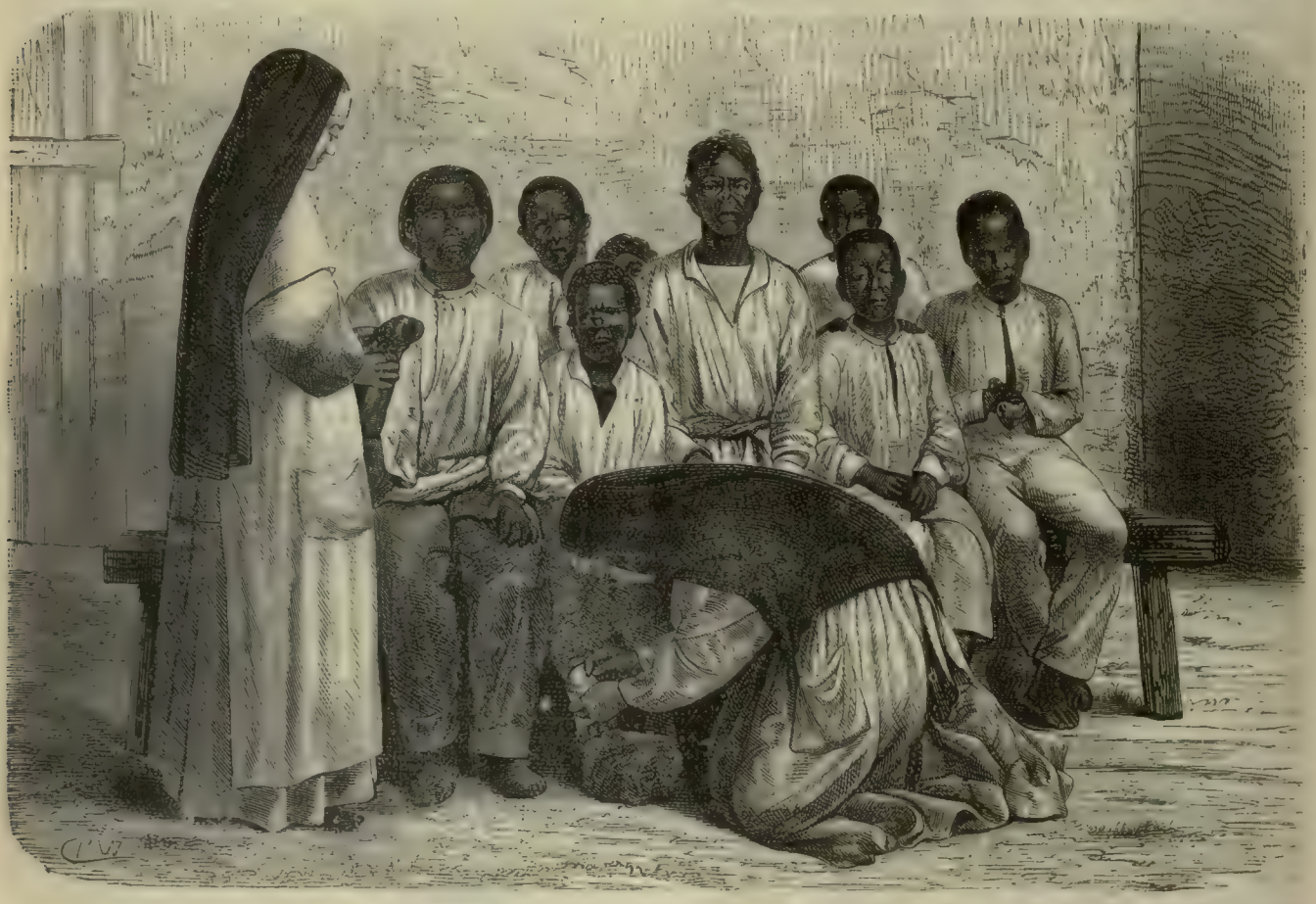
Tonkinese doctors, it appears, enumerate thirty-six kinds of leprosy. The two most frequently met with attack

VICTIMS OF THE LEPROSY

chiefly the hands and feet; the one acts without suppuration, but gradually causes the loss of the fingers and toes; the other produces frightful sores, especially on the extremities. When these are consumed and only shapeless stumps remain, the ulcers spread over the body, presenting a loathsome sight, and emitting an insupportable odour. It is this latter kind of leprosy, widely spread throughout the East, which we have now chiefly in view.

The disease is undoubtedly hereditary. It begins to show itself in children generally at the age of puberty, and its first symptoms are usually swellings upon the wrists. Strange to say it may happen that for several generations the boys alone are attacked, whilst the girls escape, or *vice versa*.

But leprosy is not only hereditary, it is also contagious, and to this fact may be attributed the large number of lepers in Tonkin. Rightly or wrongly the Tonkinese maintain that the malady is communicated most readily at the moment when a leper is dying; and they even affirm that the disease can be contracted by walking* in the early morning dew across a leper's grave. Yet in spite of its contagious character, there are persons, such as near relatives, who pass their whole life among lepers, without contracting the disease; whilst on the other hand others by merely touching a leper once or by sitting a few moments by the side of a diseased person have caught the malady.



AMONG THE LEPERS.—THE CORPORAL WORKS OF MERCY.—CATHOLIC NUNS.

For the treatment of leprosy, hoàng-nàn is prepared in the same manner as for use in cases of hydrophobia, with this difference, however, that not only the red dust, but also the substratum which it covers, and which adheres to the ligneous portion of the bark, can also be employed. It is not necessary to reduce the material to an impalpable powder, and the pills can be formed by moistening the substance with vinegar, to which a little gluten has been added to effect cohesion. The pills are administered with vinegar. *Taken with arack (rice spirit) or any form of alcohol they are deadly.* Moreover, during the course of treatment, and for some time afterwards, *there must be total abstinence from any spirituous liquor;* beef and in general all heating food should for the time be avoided.

The directions for the use of the pills are as follows:—

Begin with half a pill in the morning and half a pill at night; on the following day give one pill in the morning and one in the evening, and so on, daily increasing each dose by one pill, until a maximum of five or six pills per dose is attained. The medicine may then be discontinued for about ten days. The morning and evening doses are then re-commenced as on the first occasion, an effort being made to reach a rather higher maximum than before; but it is not prudent to continue these stronger doses for more than seven or eight days in succession, especially if the patient be not very robust. When the leprous sores cicatrize and leave only a small red spot, about ten hoàng-nàn pills should be made into a poultice and applied to the spot, and renewed every day for three days.

As regards the successful use of hoàng-nàn in cases of leprosy we may quote from a communication addressed to *Les Missions Catholiques* on September 29th, 1877, by the Rev. Guilbot, curè of Christiansted, Danish Antilles:—

"There are here," he writes, "two sorts of leprosy, commonly known as the dry and the wet. Those who are attacked by the former, do not suffer much, but the joints of the feet and hands gradually drop off. The extremities do not swell, and if at times a sore appears, it soon cicatrizes. Those, however, who are the victims of wet leprosy rapidly become objects of disgust and pity. The feet, the hands, the face swell, and are covered with unsightly scabs, which quickly change to hideous sores. After a certain time the feet and hands become a mass of corruption, and can no longer be used.

* The Tonkinese for the most part go barefooted.

"The patient on whom I experimented with hoàng-nàn suffered from wet leprosy of ten years' standing. She was a mulatto, aged twenty-three years. Before treatment she was a horrible sight. Her legs were swollen to the knees, and covered with leprous scabs, her feet were frightful sores, her hands were swollen, the fingers bent back and disfigured by sores, and her face was swollen and hideous to behold.

"The hoàng-nàn, as I employed it, consisted of the red dust mixed with the other substances mentioned in the formula. My pills weighed from 12 to 20 centigrammes, as I was not very exact in making them of equal size. On the 26th of July I began the course, and noticed the symptoms described. On the fifth day my patient had rather strong fever. Judging that this was a sign to discontinue the medicine, I allowed her to rest till the 4th of August. I then began again, and on the 9th the fever returned, but I did not stop the medicine till the 11th, having given her thirty-four pills in seven days. During this second period of rest, her fingers became supple, and several sores on her feet and hands healed, her lower arms however were still swollen. On August 21st I recommenced with the pills, and continued till the 31st. During these eleven days my patient took sixty-five pills. The lower arms had now quite recovered their natural size; on the 8th fever had appeared, but in a very slight degree. After an interval of three days and a half I commenced again on the evening of the 4th of September, giving three pills at a time. On the morning of the 16th she took nine pills, or eighty-one pills in all since August the 4th.

"On the 25th of September I began again, this time using pills twice the size of the former ones, and administering first one at a dose, then two, then three, and so on, so that on the morning of the 29th, I gave her five pills. She now walked with ease, and with her fingers, which formerly were useless, she could sew and mend her clothes. The sores on her hands were completely cured, and I might say that she had a pair of new feet. Such are the results which I have obtained with the red dust of hoàng-nàn."

III.—Hoàng-Nàn in the treatment of Cancer, Ulcers, Skin Diseases, &c.

Although as a cure for leprosy hoàng-nàn may be less important in our temperate countries, where the disease is seldom found, yet its remedial powers in cases of cancerous and ulcerous affections, &c., should commend it to the attention of European doctors. Mgr. Gauthier gives us on this point the benefit of his personal experience:—

VIEW OF THE COCORITE LEPER HOSPITAL, TRINIDAD, WEST INDIES.

"In July, 1874," writes the prelate, "my big toe was threatened with gangrene, from the effects of a bite of a poisonous animal. The wound caused me several months of suffering, nor was any treatment able to cure it. I determined to try hoàng-nàn. Twelve hours after taking about three grains I felt a sensible improvement. I continued the medicine once a day for about four days, and it effected a complete cure."

Another case in point may be cited from a letter addressed December 2nd, 1877, by Fr. Fiot, missioner of Western Tonkin, to Fr. Lesserteur, then Director of the *Séminaire des Missions Étrangères*, at Paris:—

"More than a year ago," writes the missioner, "I used, from time to time, to carry the succour of the Church to a poor woman confined to her bed by a horrible abscess. One day, encouraged by the success I had obtained upon a leper, I decided on treating her with hoàng-nàn. Complete cure having followed, I think it my duty to make it known, only too happy if I can thus contribute to the relief of the sick attacked by a like affliction.

"The patient was a woman of about 32 years of age. An ulcer on the thigh had confined her to bed for a year, and reduced her to an absolute skeleton. All the doctors had declared her cure impossible, and she herself had ceased to apply remedies, when I ventured to treat her with hoàng-nàn. I began by giving her very weak pills in small quantities. This treatment was attended with a great increase of appetite and a diminution of suppuration. Emboldened by the first results, I gradually increased the quantity, till, on attaining a dose of fourteen pills a day, I thought fit to suspend the treatment for ten days, after which I continued with six or seven pills a day, until the cure was completed. It was not till three months and a half after beginning the course that the suppuration entirely ceased, and then for the first time she suddenly experienced toxic effects. I ceased at once, and soon afterwards the last sore healed, the parts affected resumed their natural colour; in a word, the cure was complete."

A letter from Fr. Ley (doctor of medicine), at Mosul, to the Prefect Apostolic of the mission, gives the results of some experiments made there with hoàng-nàn.

"I have," he writes, "made about 2000 pills of 20 centigrammes each out of the hoàng-nàn received. I have employed it for all sorts of skin diseases, giving the patients two pills a day with a small spoonful of sweetened vinegar, and I can quote cures in cases of syphilis (3rd degree), acne, syphilitic roseolas, furuncles, necrosis, prurigo, and other maladies. A case of daily epilepsy having presented itself, I tried the treatment prescribed for hydrophobia. In one day the patient took thirty-six pills of 5 centigrammes. In the evening he was like a madman, then he slept, but from that moment he has never had a return of the malady."

But we must now close this long article. Possibly, on another occasion, we may cite further cases, for statements of hoàng-nàn treatment in the Cocorite leper hospital at Trinidad now lie before us. Meanwhile we remind our readers that the drug can be purchased from the Director, Pharmacie Centrale de France, Rue de Jouy, Paris; and should any of them make trial of the medicine, we beg them to communicate their experiences.

CHILD MARRIAGE IN INDIA.

The evils of child-marriage are continually appearing, and local papers cite two prominent instances. In one case a girl-wife, aged 11, was branded with red-hot irons by her mother-in-law. In the other a girl, aged 11, of good position, was found by the police dead, her throat having been cut with a razor. Her husband alleges that she committed suicide, but the matter is being investigated. If, adds the correspondent, the native Congress would address itself to the reform of horrible social abuses, their efforts would enlist European sympathy in every direction; but no political capital could be made out of a social reform agitation, and consequently these barbarous customs are accepted apathetically without the faintest attempt at amendment. As barbarous perhaps as the cases just cited is the too frequent consequence of child-marriage, premature widowhood. A boy of eight, for example, is married to a girl of four years of age, the former dies two years after the ceremony, and the poor child-widow is doomed to perpetual widowhood; religion or caste prejudice will not sanction her entering into the matrimonial state again; she *must* die a widow; as widow, she labours under a ban, and is proscribed from mixing with the other females in the constantly recurring household ceremonies; she must not adorn herself with jewels; she may not wear coloured cloths, and the tresses she glories in are ruthlessly removed by the razor; bald-headed she must drag on her cruel existence. The case is pitiable enough; but what shall we say, if she is tempted to take a false step? Even her parents cannot keep her under their roof any more; there is no alternative left; to get rid of the child she must become an outcast and a fugitive from home and friends: she flies to the barber's wife for aid (barber caste women practice midwifery amongst Hindoos), confides to her the tale of woe, and too often child murder is added to her sin.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For *Illustrated Catholic Mission* Expenses:—			
From a Friend of the "Ave Maria"	1	0	3
For Mission Charities:—			
From a Lady	0	5	0
For the Society for the Propagation of the Faith:—			
From A. M. J. (as thank offering)	2	0	0

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) Missionary incidents, illustrating the efficacy of Devotion to the Saints.

From the Editors, Publishers, etc.:—*The Bombay Catholic Examiner, Madras Catholic Watchman, Jaffna Catholic Guardian, Natal Record, Belize Angelus, Ave Maria, The Catholic Missions* (French, German, and Dutch editions).

N.B.—Books, &c., for review, must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

J. ROBERTS & SONS, PRINTERS, 164, CHAPEL STREET, SALFORD.

THE ILLUSTRATED CATHOLIC MISSIONS.

The month of December, with its Feast of the Immaculate Conception, offers a very suitable occasion for dedicating our Sub-frontispiece to the Society of the Oblates of Mary Immaculate. The central picture represents an historical incident in the history of that Society. Mgr. de Mazenod, the Bishop of Marseilles, and founder of the Congregation, is depicted in the act of sending forth the first Oblate Missioners, who, according to the ritual of the Society, are kneeling before their Superior, and receiving his blessing before they depart. In the back ground are the arms of the Society with the motto—"*Evangelizare pauperibus misit me;*" also, in fainter outline, the great mystery of this month,—the birth of our Saviour. To the right and to the left are scenes from the apostolic journeys of the missioners.

The Blessings of the Christmas Season to all our Readers.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 32. DECEMBER, 1888. Vol. III.

A CHRISTMAS MESSAGE TO CHRISTIAN WOMEN.

1. Christmas and the African Slave Trade—Cardinal Lavigerie's Appeal to Women. 2. The Land Traffic in Slaves—Torture by Day and by Night—Child Murder. 3. Commander Cameron—A Surfeit of Human Flesh J. H. Speke on the Murder of Slaves. 4. A Horrid Funeral The Inventions of Cruelty. 5. An Unnatual Husband—The Christian Eve.

DECEMBER, eighteen centuries ago, brought us, through the co-operation of a Virgin Mother, the world's Redeemer. Could we then choose a fitter month in which again to speak of the greatest work of liberation that our century can witness, the abolition of African slavery; or could we at this season better address our words to other than the daughters of that Blessed Mother!

"Christian women of Europe, women of England," lately exclaimed Cardinal Lavigerie on our shores, "to you it belongs to spread the knowledge of such horrors and to rouse against them the indignation of the civilised world. Give no rest to your fathers, husbands, and brothers; use the authority their eloquence, their fortune, or their rank give them to stop the shedding of your sisters' blood. If God has given you literary talent, employ it in this cause; you will not

SUNRISE IN AFRICA.—A SLAVE CARAVAN ON THE MARCH.

find a holier one. Do not forget that it was the book of a woman, a novel, "Uncle Tom's Cabin," which, translated into all the languages f the world, decided the emancipation of American slaves."

Let our lady readers therefore peruse those details already supplied by the Cardinal to our pages, let them meditate on those he now addresses to the Catholic world, and then decide whether they will not actively support the great cause of African freedom.

2. Writing to our esteemed contemporary *Les Missions Catholiques*, the illustrious Cardinal thus describes the horrors of the land traffic in African slaves:—

"On the road the first care of the slavers is to prevent their captives' flight; the second, to force them to work on the least possible sustenance. To ensure the first, they yoke their prisoners together by means of a cangue, fitting tightly round the neck, then they bind their hands behind their backs, and fetter their feet with cords that render walking a matter of difficulty. At night it is even worse, for the limbs of the slaves are enclosed in stocks that prevent their moving and occasion pain that generally banishes sleep even from the most fatigued.

A SLAVE HUNTER RETURNING WITH THE SPOILS OF HIS VICTIMS.

"Upon the march, those who flag are cruelly beaten with thongs of which every blow raises a bloody cicatrice and soon covers them with sores; if they sink from fatigue they are flogged till they rise, and if they can go no further, they are brutally murdered.

"In these horror-ridden caravans slavers have been seen to amputate the arm or the leg of a slave unable to proceed, and cast it by the wayside, exclaiming, 'That is to attract the leopard which will come and make you walk.' Even worse has been perpetrated and I shuddered with horror when I heard it from one of my missioners.

"Thus yoked and bound so that every movement is torture, the miserable slaves are frequently compelled to carry ivory and merchandise. The women are treated as the men. If a mother has children, these are fastened to her hands, if she has a babe at the breast, it is added to the load she carries. As long as she can bear the double weight, she carries both but as soon as it is apparent that she is sinking, the merciless slaver approaches and tears away the child as the less valuable ware. The unhappy mother struggles in vain. Her hands are bound. She begs, she implores. In vain! The monster in human form seizing the infant by the feet dashes its head to pieces against a tree or upon the stones in the way. 'Now get on,' he cries to the wretched mother, mad with grief, 'your load is light enough!'

"Oh, women of Europe!" exclaims the Cardinal, "remember sometimes in your prayers to beg God to deliver these poor women, your unfortunate sisters, from such unutterable woes; remember too, that by retrenching something of your luxuries, your superfluities, even your necessaries, you could aid in freeing them from suffering!"

3. "Nothing," continues his Eminence, is more full of horror than these slave journeys by land. Only a few weeks ago Commander Cameron, a Protestant and an eye-witness wrote to me:—

'The sea transport is comparatively nothing to the horrors one sees on land; villages burnt, men slaughtered whilst defending their homes, districts completely wasted, women violated, children dying of hunger, and on the march if a woman succeeds in taking her child with her, when the brutal slaves fancy she cannot carry

both her child and her burden, the former is dashed to the ground, and has its head crushed before her eyes. Thousands of these poor people carry the booty that these wretches have stolen from those who are now their slaves. Forced to march even when they are dying and covered with wounds, these poor creatures must carry heavy yokes upon their necks. The halt brings them no relief, for they have to construct shelter for their masters, whilst they themselves remain often without food in the cold and rain. When it happens that a slave can no longer put one foot before the other, instead of removing the yoke when he is abandoned, the slavers leave it so that it is impossible for their victime to escape death Sometimes men and women forsaken in this manner by the wayside are literally devoured alive by the wild beasts.

THE COMBAT.

"Even the wild animals are tired of human flesh and return to feed on other prey."

In fact as a slaver observed, even the wild animals are tired of human flesh and return to feed on other prey.

Elsewhere Cameron describes like scenes:

"Coimbra' he writes in *Across Africa*, (p. 473, French Trans.) arrived at noon with fifty-two women, chained in bands of seventeen or eighteen. All these women were laden with enormous burdens, the fruits of their master's rapine. In addition to these loads, some carried children, others were *enceinte*. These poor creatures half dead with fatigue, and their feet all lacerated could scarcely move. Their limbs covered with bruises and scars showed what they had to suffer from him they called their master."

Another explorer, J. H. Speke says in his *Sources of the Nile*:—

"For some time I dwell in the inclosure of the royal mansion, and consequently the customs of the court are no longer secret for me. Yet I scarcely know whether I shall be believed when I state that, since my change of residence, not a day has passed on which I have not seen led to their death, sometimes one, sometimes two, and as many as three of those unfortunate women who compose Mtesa's harem. With a rope around their wrist, dragged or pulled by the guard who leads them to the slaughter-house, these poor creatures with tear-swollen eyes utter heart-rending cries: '*Hai Mwanye!*' ('O my Lord!') '*Kbakka!*' (My king!') '*Ha N' Yavio!*' (O my mother!) and notwithstanding these heart-rending appeals to public pity, not a hand is raised to snatch them from the executioner, although here and there may be heard whispered encomiums on the beauty of the young victims."

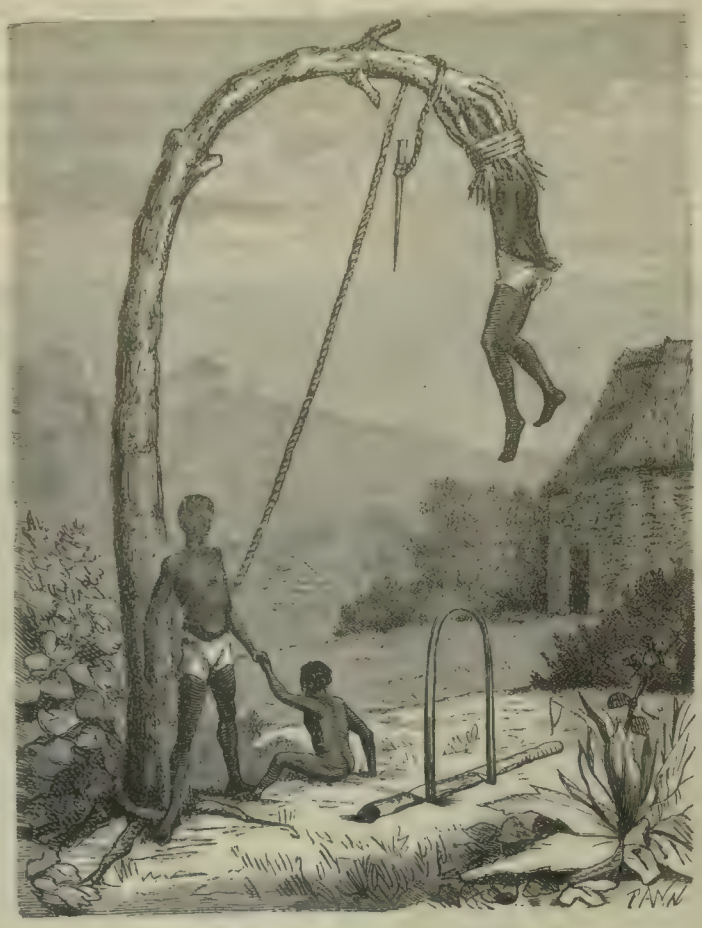
4. "But the male slaves," adds the Cardinal, are not more exempt from cruelty. One of our Fathers at Tanganika wrote to me lately that on visiting a neighbouring tribe, a few hours after the death of a petty chief, he found preparations being made for the funeral. As grave, a deep pit had been dug and into this the corpse was lowered, seated on a chair. It then remained to fill up the space around the dead man. For this they brought his slaves, men and women, six in all, and slaughtering them one after the other, threw them in, that as the butchers explained, they might serve him in death as they had in life. Sometimes the slaves are burnt or buried alive, in spite of their shrieks to which none attend, for it is the custom of the country. At other times they are executed with the most horrible inventions of cruelty.

"On another occasion a Belgian officer witnessed an act of odious cruelty. King Wemba, a lover of bloodshed as much as of music, one

day found that wooden drumsticks struck his tomtoms too harshly. Accordingly he directed that the slaves destined for his orchestra should have their hands cut off, so that henceforth they might play the tomtoms with their mutilated stumps.

"I finish these details," concludes the Cardinal, "by an extract from a letter of Fr. Hautecour at Tabora:

"Quite recently one of Amisi Bukundi's slaves for some slight fault was cruelly flogged. I saw him all covered with blood, and his master boasted of having treated him so. On returning home he again received a bastinado that left him half dead, afterwards he was shut up in a straw hut which was then set on fire. The poor slave escaped, but was frightfully burnt; his master would not allow anyone to attend to him and he died abandoned by all.



METHOD OF HANGING A SLAVE.

"Lately also a child was born to Bukuud. If for no other reason than the babe, the mother, a slave, ought to have had received some attention. But no, every day the unfortunate creature was shamefully beaten. Very often she passed the whole day wandering in the jungle, afraid to return lest she might be killed. One day I heard that the child was dead, and I learned from the natives that death had been caused by blows received when the wretch had beaten his wife without paying the least attention to the infant which according to custom she carried on her back."

Thus the Cardinal concludes his description of African slavery.

Christian women of Europe, women of England, for the love of the Babe of Bethlehem, for the sake of that Virgin Mother, who bore the world's Redeemer, help your sex in Africa, protect those little ones that have none to help them, join hands with the Great Liberator of our age, and, as the Christian Eve, crush the head of that cruel serpent which holds the Dark Continent entwined within its deadly coils.

THE VICTIMS OF SLAVERY.—A SCENE WITNESSED BY CAPT. BURTON.—LEFT AS FOOD FOR VULTURES.

FAMINE IN THE AHMEDNAGAR DISTRICT.

BOMBAY PRESIDENCY.

The following letter and illustration will give some idea of the distress prevailing in this afflicted district.

SMALL KENDAL.

AHMEDNAGAR.

September, 1888.

"Rev. and dear Father,

"Alas, it is but too true we are being consumed by famine here. No rain, no rain whatever, the harvest has completely failed; and for the next harvest there is no prospect. We do not know how and when Government will come to our help, but meanwhile the poor are suffering and the poorest are simply being consumed by famine. To whom will they have recourse? To the Priest. From morning to night; "Saheb, Saheb, Saheb, grain, grain" and "have mercy on our children." The animals are dying fast and the poor are pawning away all their household articles. I am in terrible straits; it is heartrending to see misery and not to be able to help. Yet *every day* I distribute grain to some twenty people—about one Rupee and a half worth. And the worst thing is the price of grain is becoming exorbitant, so much so, that the Rupee has only half its value just now

"As I am writing this there are 15 people come from Ninibari. What shall I do? I give them something, but what is that for so many? I am writing to all quarters for help; I have written to Mr. Vaz for help from the St. Vincent de Paul Society, and the good man has promised, to send me 20 Rs. at once, and send more later on by special collection. I trust, your Rev. also will try might and main to collect some alms for us; though without Government help it will be impossible to help all. I never thought famine was such a thing; and this is only the beginning and the poorest suffer already so dreadfully! What will it be three months hence?

"There will be some 8 villages to be helped, and at such a time more will be flocking. For each village 2 or 3 Rupees worth of grain will be required. Some people wanted to come here in a body; but I had explained the circumstances and told them to write first. However this answer will not satisfy them; they understand only what is tangible. Many will have to fly, go to large cities, etc., there is no other help. I do what I can and shall do what I can especially to keep this Kendal together. But it is hard, very hard, and I shall never despair. May God help us.

"Kindly beg a *special blessing* of the Bishop for us, it is worth more than gold, I know from experience; and your Rev. of course will never fail to help us in every way."

Your servant in Christ,

M. De SOUZA,

Missioner."

DISTRESS IN THE AHMEDNAGAR DISTRICT.—A GROUP OF FAMINE STRICKEN NATIVES.

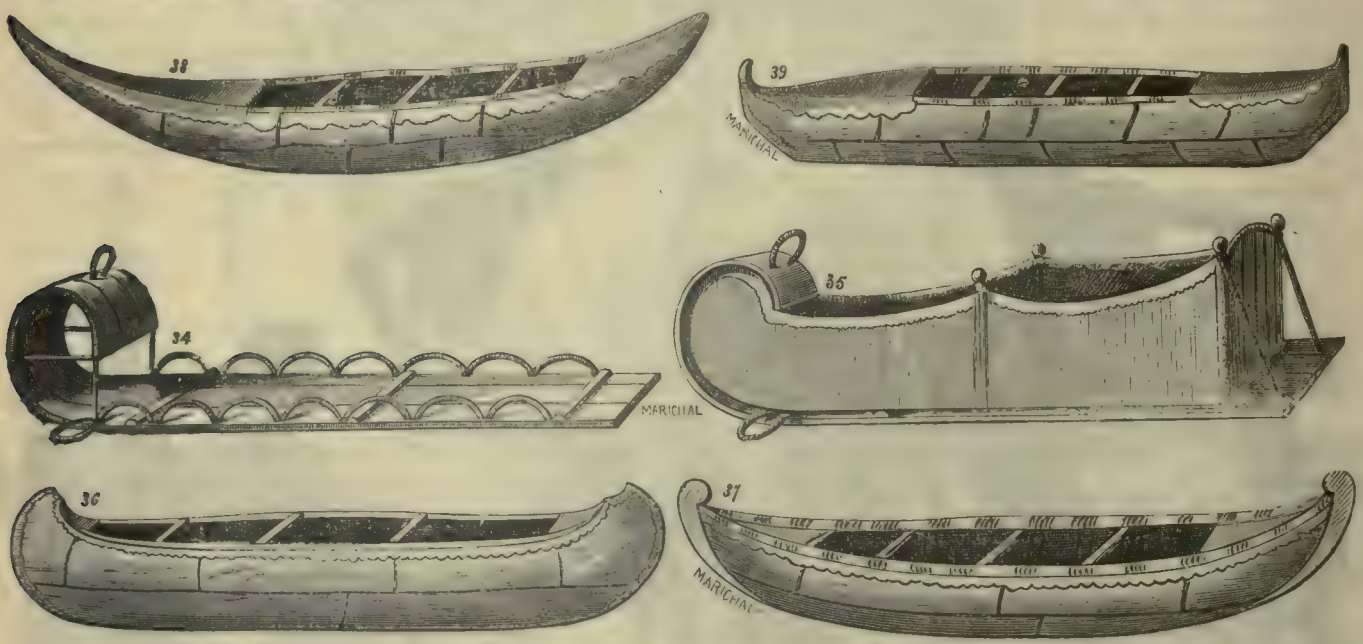
HOW THE CROW MISSION WAS FOUNDED.

(Letter from Fr. Paul Prando, S.J.)

In March last we published an account of the Crow Indians, and are now able to supply our readers with further information relating to this interesting mission. It will be remembered that in 1884 the American Government transferred the tribe to the territory on the banks of the Big Horn River, the largest tributary of the Yellowstone, and that, in the same year, official authorization was given for the establishment of schools and the free exercise of the Catholic religion among the Crow Indians. But it was not till the beginning of 1886 that advantage could be taken of the privilege accorded. Of the several journeys made by Fr. Prando for the purpose of founding the new mission, the following letter contains a graphic account.

MISSION OF ST. FRANCIS XAVIER,
HELENA, MONTENA, 1888.

1. On the Road—A Breakdown—An Opportune Arrival—Forced Return. 2. Broken Promises—My Guide Deserts—A Friend in Need. 3. Crossing the Ice—A Perilous Situation—Arrived at last. 4. General Williamson and his Views—The Methodists—My Plans. 5. A Month's Excursion—The Crow Indians—Mythology—Dwellings—Appearance.



INDIAN CANOES AND SLEDGES OF VARIOUS FORMS.

REV. FATHER,

"It was on the 30th of January, 1886, in mid-winter, with the snow deep upon the ground, that I received orders to leave the Cheyenne Mission and visit the Crows. There was no opportunity of procuring a sledge, and as the weather and my route did not permit me to use a canoe, I had recourse to a broken-down cart, with a Cheyenne Indian as guide. Our wretched conveyance held together for some miles, when the resistance of the snow proved too much for its strength, and brought us summarily to a halt. After repairing damages as best we could, and tying our vehicle together with ropes, we resumed our journey. But a few miles more of such travelling utterly demoralized my Indian and rendered the horses incapable of proceeding. What was to be done? Encamp on the spot and trust to Providence! At the moment when this seemed to be the only course to pursue, I beheld some riders approaching. They proved to be the Cheyenne Agent and escort on their way to the Crows. As there were two spare horses I was offered one, with an invitation to join company. This, as you can imagine, I readily accepted, and, leaving my Indian to find his way back to camp, we started off. The night we spent in a hut upon the road, and on the morrow, at daybreak, continued our journey. We advanced in Indian file, but the deep and driving snow made travelling very fatiguing. After two hours' march we were forced to halt, and whilst our horses breathed, we held council as to our whereabouts. We knew that about eight miles off there should be a hill marked by a solitary tree upon its summit. But a keen north wind was blowing, laden with a fine snow that obscured everything at the distance of a few yards; so under these circumstances it was decided to return and re-occupy the hut for the night. A roaring fire warmed us as we slept, and the next day we were back in the Cheyenne Mission, our point of departure.

2. For a week the rigour of the season detained me at the Agency. In vain I sought for a guide, at last for 10 dollars (£2) one consented to accompany me; but on the day appointed there was not a sign of the guide. A half-breed agreed to take his place, a bargain was struck, but again the same result. I now applied to the Chief of the Cheyennes, and obtained a young Indian with whom I started. The roads were execrable, and on the first day we made only fourteen miles and turned in to pass the night in a wayside cabin. My guide was already much discouraged, and several times hinted that the horses could not stand the fatigue, and that

he must return home. This I met by showing him the Chief's peremptory orders, that, cost what it might, he was to conduct me to my journey's end. I thought I had overcome his objections, but lo and behold, during the night the fellow decamped, taking the horses with him. I was at my wits' end to know what to do. Fortunately the owner of the hut, a Mr. Bushy, a man of feeling and education, took compassion on me, and promised to accompany me to the Crows. I shall never forget his kindness, he is a Protestant, but may God accord him the grace of becoming a Catholic!

3. As it turned out, my host had not to perform his self-imposed act of charity, for another cow-boy turned up, and as he had business with the Crows, he undertook to guide me. Starting at early dawn, and travelling as rapidly as the thick snow and numerous detours permitted, we reached the Little Horn at four o'clock in the afternoon. The river, about a hundred yards wide, was covered with a layer of treacherous ice. My guide crossed it without accident; I followed, but just as I reached the opposite bank, the ice gave way beneath my horses' feet. The affrighted animal gave a desperate plunge, fortunately without unseating me. To make matters worse, the bank was as steep as a wall; my steed tried to scale it, but his hind quarter sank in the river, and for the time I was in imminent danger of slipping off and being drowned. The sight of my peril gave me strength, I struggled clear of the saddle, and contrived to get a footing on the bank, without letting go of the reins, and at last after infinite trouble, extricated my horse from its perilous situation. As a rule, one dismounts when crossing frozen rivers, but in this instance, the current had forced the water several inches above the ice, and to keep our feet dry we had remained on horseback.

A few minutes after this mishap we descried the smoke of the Agency; and soon our journey was ended. Never shall I forget the cordiality with which I was received by the Agent, General Williamson. I was the more touched by his kindness as he was a Protestant.

4. As soon as I was somewhat recovered from the effects of cold and fatigue, the General imparted to me his plans regarding the Crows. "I wish," said he, "at any price to procure for the children religious instruction, and for the adults the means of conversion to Christianity. Several Protestant sects, among others the Methodists," added he, "desire to gain the field." From the latter he had received a letter which he showed me, and which, after alluding to the advantages he had offered to Catholics, concluded, "If your heart is not sold to Rome, wait a little and we will take charge of your reservations."

The General assured me of his sympathy and influence in everything, and advised me to install myself among the Crows at Prior Creek, about eighty miles from the Agency. A moment's reflection, however, showed me that if I did so, I should have to restrict my visit to some fifty lodges, whilst

IN THE FAR WEST.—A WINTER SCENE.—VILLAGE AND LANDSCAPE.

I was anxious to make acquaintance with the whole tribe, and in particular with the great Chief and his camp, thus to acquire in the name of our holy religion, the right of first occupation among the Crows.

5. On the following day, therefore, I communicated my plan to the Agent. I proposed making a month's excursion to Prior Creek, and then returning to the main portion of the tribe to prepare for the opening of the new mission. My plan was approved of, but its execution for awhile deferred. I had to wait for some Prior Creek Indians who were coming to the Agency for their rations, but delayed their arrival, probably on account of the severe weather.

Tired of waiting, and unable to make the journey alone, I resolved on visiting the Indians occupying the valley of the Big Horn, and thus begin my apostolic ministry. During the week preceding my departure for Prior Creek, I profited by every instant to gather information on a number of important matters. I paid visits to the neighbouring lodges, baptising some children, giving catechism, and preparing the path of conversion for the people. This familiarized me with the Crow language, and enabled me to study from life their primitive beliefs, their customs, ideas, etc. In these respects I found them much like the seven other tribes amongst whom I have lived; a mythology more or less puerile, a code of natural law, elastic enough, and a disposition favourable to the embracing of truth. Their dwellings also are of the usual kind; trunks of trees piled one upon the other form the walls of their log-houses; the tents are a few yards of canvas or skins stretched over a dozen long sticks, set in the form of a pyramid more or less truncated at the top, so as to give egress to the smoke from the fire in the centre of the lodge. Of their personal appearance the accompanying photograph will give you a good idea.

TAKEN FROM LIFE. AN INDIAN SPINNING.

(To be continued)

Illustrated Catholic Missions,

DECEMBER, 1888.

"Amare et servire,"

CHRISTMAS BOXES FOR ALL.

WE have this month several things which by reason of their diversity may well be collected under the above heading. In the first place we shall refer to those words of Scripture; "Give and it shall be given to you," by which, as the Venerable Don Bosco used to explain, Our Divine Saviour does not say, "Promise to give and you shall receive," but "Give first and then you shall receive." This explanation we would this month present to such of our readers, as are occupied in the Foreign Missions. It is especially in their behalf that our Magazine was established, and yet how few avail themselves of its services by communicating to us their wants and necessities, their failure or success, their hardships, and their experiences! We would therefore say to them, "Give, and then perchance it shall be given to you." For how shall would-be friends at home know of their requirements, even of their very existence if they are silent as the grave? Besides this acceptable news of themselves and their flock we would beg the prayers of both. For surely home readers will have more heart to give, if in return they receive the prayers of friends abroad. Offers of such spiritual alms from the missions will certainly call forth greater sacrifices and increase an attractive feature of our Magazine as the only Catholic Journal in England, collecting spiritual treasures for its readers.

Referring to the sole possession of this peculiarity, reminds us that we frequently receive enquiries as to whether we have any literary connection with other journals in this country. Will such enquirers please accept our statement that such is not the case, we stand entirely upon our own footing, our editorial staff does not take any clue from other offices, we ignore politics, and our sole literary connection lies with the Society of the Propagation of the Faith, which we desire to support to the utmost of our power.

And this brings us to our third point, which is the present of an invitation to our readers to support us, because an increase of subscribers means an increase of good done, more people brought to take an interest in our work, more friends gained for the foreign missions and more appreciation shewn for the Illustrated Catholic Missions, the only Magazine in England offering its subcribers a daily Christmas Box, in the shape of a spiritual reward in return for their support.

"GIVE AND IT SHALL BE GIVEN UNTO YOU."

(A CHRISTMAS SONG).

St. Luke, vi. 38.

'TIS Christmas, time of all the year,
When charity has greatest claim
Upon the hearts of all that hear
A cry of poverty or shame.

For Christmas brought to us the best
Of all that heav'nly love could give,
The Child of Virgin Mother blest,
The Babe who died that we might live.

Oh, imitate that love divine,
And give without a thought of gain;
Although in Scripture stands the line,
"Give, and you shall receive again."

MISSIONARY NOTES.

*** *The Editor invites contributions of all kinds of Missionary news, letters, books, etc.*

THE AFRICAN SLAVE TRADE.—Cardinal Lavigerie's mission has not been fruitless in Belgium. Enrolments among his crusaders have gone on apace, and the subscriptions of money are most generous, one lady in the Diocese of Liége having just sent to His Eminence an offering of £800. And in the long list of donations we find £40 from a girls' school, smaller offerings from the Minister of Public Instruction, the Minister of Finance, and the Curé of St. Jacques, Brussels, £200 from an anonymous donor, and subscriptions of £8 and downwards *a perte de vue*.

Moreover an exclusively Belgian organisation has been formed for the protection of the African populations subject to the rule of Leopold II. At its meeting the Central Committee had much difficulty in choosing a hundred volunteers for Tanganika, owing to the number of applicants for the service. Nor is there any lack of funds. King Leopold himself has given a contribution of seventy-five thousand francs, and has undertaken to pay half the cost of an armed cruiser to be placed on Lake Tanganika. From the Catholics of Holland Cardinal Lavigerie has received half a million francs for the anti-slavery campaign.

The Holy Father also has sent the Cardinal 300,000 francs, with a letter encouraging him to persevere in his crusade against slavery.

SANDWICH ISLANDS.—MOLOKAI.—A letter from Fr. Conrardy, the heroic Catholic missioner that lately volunteered for service in Molokai gives the following news of Fr. Damien and his unfortunate lepers:—

"Father Damien's ears are very badly swollen and his face, neck, and hands are covered with boils and swellings; one knee is particularly affected, but in spite of all that he is very active, always working at something. Besides providing for the whole household, about one hundred strong, and attending to the dying he is now busy putting up an addition to our little chapel. The Father's hands are much better since the eruption has appeared on the outside. I hope he will live many years yet, for his constitution is very strong. Since I came here some ninety lepers have died; last week we had as

many as eleven in one day. Some very bad cases are among them. The Board of Health, very anxious to procure the services of nurses for the lepers, are fully convinced that it is entirely useless to look for them in any other religion than in the Catholic one. I heard myself, one of them, a member of the Committee appointed by the Legislature to visit the Leper Settlement, say: 'Questions of religion apart, it is useless to look for nurses outside the Catholic Church.' Already the services of Sisters of St. Francis, of Syracuse, New York, have been secured by the Hawaiian Government. Those Sisters are actually in charge of the branch hospital near Honolulu, where lepers are previously kept before their being sent to Molokai for life. The good Sisters have decided to cast their lot for life with the poor lepers of Molokai, to soften and alleviate their suffering; as for cure there is no hope. In addition, the Government is trying to get lay brothers as nurses for the male lepers, and some steps have already been taken towards it."

The Society for the Propagation of the Faith has this year collected 6,462,276f. or 200,000f. less than last year, but the deficiency was made up by sums received after the accounts closed.

INDIA.—The papers announce that the body of St. Francis Xavier will be exposed to the veneration of the faithful in D[illegible], 1[illegible].

INFANTICIDE IN CHINA.—CATHOLIC NUNS RESCUING ABANDONED CHILDREN—THE DEAD CART.

CHINA.—TIENTSIN.—The following says *The Bombay Catholic Examiner* is from a recent issue of the *Chinese Times*:—

In a series of papers on infanticide in China read at a meeting of the North China Branch of the Royal Asiatic Society in Shanghai, Dr. Edkins and Mr. Balfour both allude to a bullock-cart which perambulates the city, collecting the corpses of infants for burial. It is extremely difficult to obtain accurate information upon any subject in China, and the particulars given concerning the details of this charity vary with each informant: but the following may be taken as a fairly correct account of the matter:—Except in the more respectable families with some money to spare, it is considered useless extravagance to bury with any formalities a child under ten years of age, and going lower in the scale, we find that the infants of the poor are often simply thrown out into the fields and canals where they are at the mercy of the dogs, instead of being properly interred. To meet this distressing state of things at any rate inside Pekin there are two carts in connection with the Imperial Foundling Hospital, which make daily rounds to collect the little corpses for burial in ground set aside for that purpose. Each cart has its district, one for the east city and one for the west, which it visits daily. The carts are each drawn by a bullock and driven by an old man—the object being that they should move slowly and reverently. They always take the right of way as being Imperial equipages, and every one, even high officials, must yield the road to them—which most people are only too glad to do, especially in hot weather. They are the ordinary travelling-carts with the cover which in their case is black, and are known as "compassionate dry land ferry" being an allusion to the ferry "in which Kwan-yin carries souls to rest." Outside each gate are established Niuch's Fang, generally in connection with a temple, where the bodies are brought by women to await the carts which carries its pitiful freight to cemeteries outside the S.E. and S.W. corners of the city. These burial grounds are either Imperial property or the gift of the charitable. The person bringing a corpse to the Niuch's Fang pays 400 cash. The bodies are sewn up neatly in matting, or very occasionally enclosed in a rude coffin. They are not buried separately, but in a common grave. It occasionally happens that a cry reveals the fact that a little one is not dead, in which case it is taken to the Foundling Hospital, where its life hangs on a very slender thread unless it is speedily adopted. The most significant fact in connection with the institution is that no examination is made of the bodies, a startling proof that, whether infanticide does or does not exist to any great extent, the Government does not regard it as a matter of the slightest consequence. As for the quantities buried no statistics are obtainable, but the cart has been seen crammed full, even the rest at the back being piled high with the little packages.

CHINA.—*Foochow.*—A curious case of punishing the gods is reported from Foochow. The idols of a certain temple in that city are appealed to by persons who desire to be revenged on their enemies. Recently the Tartar military commander died suddenly, and the idea got abroad among the people that he had been slain by the idols in question. The Viceroy of the province, hearing this at once gave orders that they were to be arrested and punished. The prefect was instructed to see the decree carried out, and armed with the Viceroy's warrant he went to the temple and had fifteen idols arrested. These were of wood and about 5ft. high. Before being brought for judgment their eyes where all put out, so that they should not see who was their judge and be able to trouble him either here or hereafter. After a full investigation a report was sent to the Viceroy who gave orders that the idols should be beheaded, their bodies cast into a pond, and their temple sealed up for ever to prevent them from troubling the peace of the town in future.

Correspondence.

CARDINAL LAVIGERIE AND THE AFRICAN SLAVE TRADE.

In September last, under the title of "The New Crusade" we appealed to our readers in aid of the noble campaign preached by Cardinal Lavigerie against the African Slave Trade. Too late for our last issue, we received the following letter from a generous Catholic to whom we are already indebted for a similar donation.

"THE EDITOR OF THE "ILLUSTRATED CATHOLIC MISSIONS."

UNITED STATES, *Sept. 24th*, 1888.

"Sir,—To-day being the feast of our Lady of Mercy, it may be as suitable a day as any for a reader of the 'Illustrated Catholic Missions' to answer your question in your issue of September: 'What are individual Christians prepared to do for their fellow creatures in Africa?' My answer is one hundred dollars ($100) which I enclose. I am a poor man, and that is all I feel able to give at present towards the New Crusade which you favour, and which Cardinal Lavigerie is preaching. With you, I believe not only that the project is feasible, but that it is the proper thing to be done to insure the success of the missionaries in Africa. If Catholics would show a little more gratitude to God for having without any merit on their par called them to the true faith, or if they would show half the zeal in the great work of conversion, which Protestants show in the work to perversion, a large enough sum of money could soon be raised to equip and support an army sufficiently strong to protect the native Catholics of Africa from the attacks of hostile tribes, and if the natives, who are well disposed, were once assured that in becoming Christians, their temporal welfare would even be promoted, that they would be protected in life and property, it would be a powerful inducement for them to become Catholics. Are there not in the different towns and cities in which the 'Catholic Missions,' is circulated readers with zeal enough to start a subscription for the Crusade among their friends and acquaintances; let those whom God has blessed with this world's goods give generously, and those who possess less give a little, and a sufficient amount could soon be raised, which added to that procured from other countries, would support an army strong and large enough to put a stop to the slave traffic at least in those parts of Africa where the missionaries are now labouring—but labouring against fearful odds. Will not the offering which the giver gives bring its reward? For does not sweet charity cover a multitude of sins!—A SLAVE OF MARY."

We wish our readers would avail themselves of the suggestion offered by our correspondent, and start subscriptions for this cause, which is so worthy of the support of every Christian.—(Ed).

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For Cardinal Lavigerie's African Missions :—			
From A Slave of Mary	20	10	8
For the Starving Poor of Cochin :—			
From Miss Allingham, Clonturf	5	0	0
A Subscriber for Foreign Missions	0	5	0
For Cardinal Lavigerie's Crusade :—			
From a Servant Girl	0	2	6
For St. Peter's School, Freshfield :—			
From a Sincere Well-wisher	0	5	0
Three Silver Articles to be sold for Cardinal Lavigerie's Crusade Fund from "A.M.T."			

THE SIKKIM EXPEDITION.

After the catastrophe which ruined the mission of Thibet, and led to the expulsion of the missioners (See *Ill. Cath. Missions*, Vol. 2, p. 155), the Sikkim expedition was organised. The practical results attained are thus stated by Fr. Delpechin, a Belgian Jesuit missioner and Superior at Darjeeling :—

"The English are not accustomed to fight for an idea. What then will be the fruits of this little war on the Thibetan frontier? For the moment we see only one result; the annexation of the Sikkim Territory. This is practical enough and extends the immense tea plantations of India up to the very frontier of Thibet. But there is a second and not less valuable result: by right of conquest, England enters into possession of the Himalaya chain, with its inaccessible glaciers and its five or six defiles which alone place the two countries in communication. This mountain range, a natural fortress, thus becomes another Gibraltar for Central Asia, and the empire of Thibet is completely and for ever at the mercy of England, Is not this, what, in politics, we might call a veritable masterstroke?"

EGYPTIAN WOMEN.

Professor Virchow charges Islam with the slow but certain destruction of every race over which it holds sway. The condition of the women is, he declares, so unhealthy that their offspring necessarily deteriorate from generation to generation. The veil, which is worn by every Mahomedan woman who respects herself, hinders respiration, the mode of dress hinders transpiration and the manner of life—and especially the habit of sitting cross-legged—hinders circulation of the blood. Scarcely without exception, says Dr. Virchow, Egyptian women are anæmic, chlorotic, and nervous. They suffer, moreover, from chronic indigestion and its immediate consequences; and they generally have weak hearts and are subject to frequent fainting-fits. But for the importation of foreign women as slaves, the race would, he believes, have already nearly died out; for even the Kopts of Egypt have adopted the Mahomedan fashion of shutting up their wives and daughters. The slave-trade in Egypt is now practically extinct and polygamy is disappearing. There is nothing to counteract the evil results of the seclusion of the women. Henceforward the race is likely to deteriorate even more rapidly than hitherto; and the time is not far distant when it will be utterly without influence on the fortunes of the country.

MANNERS AND CUSTOMS ON THE UPPER OGOWAI.

(Continued from page 104).

8.—AN ADUMA VILLAGE.

NOW that we are somewhat familiar with Aduma-land and its people, let us enter a native village there to study more closely the manners and customs. Take care of those goats in your path, near by that little fetish shrine on the left! There now we are clear of the troop with their armed attendant; before us is the entrance, step beneath this log-gateway, and you are within the village. Those women in front of the huts are cooking bananas; see how the blue smoke curls up into the still air; how the fire splutters and flashes, and how the pot is bubbling, the cooking is proceeding right merrily and the cooks look happy enough. Ah, you are looking at the men squatted down before their cabins! Do they not gossip and laugh, and talk, probably over their prowess in war and the chase or their escapes from a watery grave in the river, or the weather and its promises. That shrieking and screaming comes from the children, who, as they have no clothes to incommode them, roll and gambol in the sand to their heart's content. There go a party of young men to the valleys or the mountains or the rivers to hunt or fish; and there a bevy of damsels are carrying water, picking sticks for the fire, plucking bananas for food, and preparing palm oil for sale.

ENTRANCE TO THE ADUMA VILLAGE. NATIVES AND FETISH SHRINE.

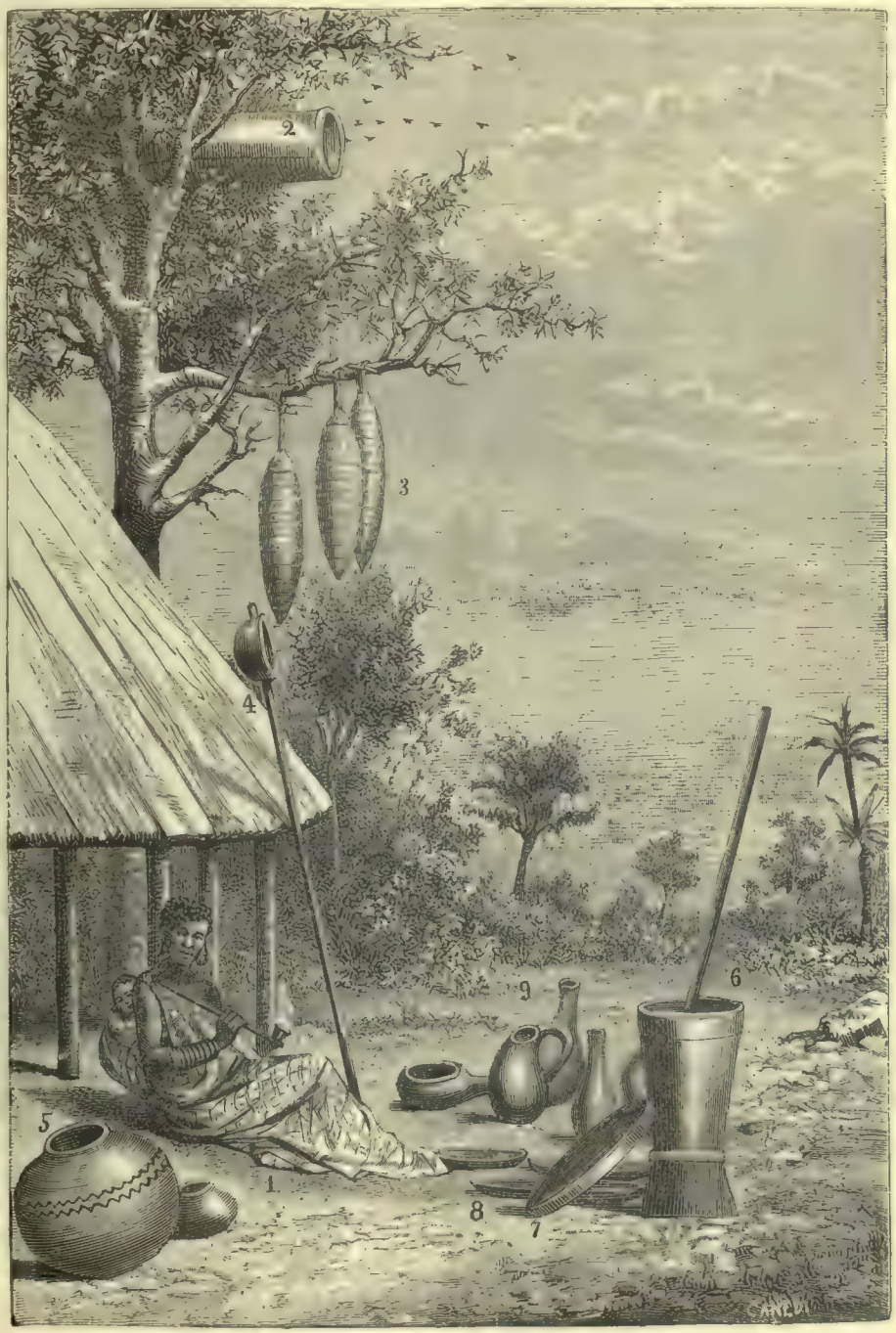
The huts you observe are of bark thatched with big leaves. None but a few dim rays of light ever penetrate their dark retreat through the low and ill-constructed door, beneath which we must crouch to enter. What a noisesome odour greets the nostrils! Fowls, sheep, dogs, men, women, children all find a home here. A partition usually divides the hut. Some bamboo beds, one or two stools, a pot, a fetish, and the family gods complete the inventory. A gun, a pair of paddles, knives, hatchets, and an ancient pipe from which several generations have inhaled the fragrant smoke, compose the ornamentation of the walls. What, you have seen enough? Well then let us hasten out into the fresh air. Look here is the little garden, this with some sheep, a dozen or so of fowls, and some slaves make up the worldly possessions of an Aduma landowner whilst the addition of a few pirogues for trading purposes converts him into a local Rothschild.

9.—MORAL CHARACTER.—INDOLENCE, VERSATILITY, ETC.

Your passage through the village has probably given you an idea of the moral character of its inhabitants. The Aduma is somewhat indolent; he must be in sore want of merchandise before he will accept a year's service at the

Mission or at the French Station, and even then he will take care to do as little labour as possible whilst he is continually complaining of being worked to death. But indolence is not the only characteristic of the Aduma. He is as versatile as the shifting sand of the desert. To-day his features beam with brightness, to-morrow they are as black as the thunder-cloud. To-day the position of his hut is everything that could be desired, to-morrow it is execrable—and straightway he transports his *lares* to a prettier or a warmer spot.

The felicity that family union produces is here unknown. Nevertheless among themselves the Adumas are united by a bond of mutual hospitality. The stranger in want of a meal waits for no invitation, he takes his seat, and none think of asking him to move. To whitemen also hospitality is readily accorded, but then it is known that the least service is liberally repaid. At times a sheep, a fowl or some bananas are presented, but the gift must be returned tenfold, and even then more is asked.



THE PIPE OF PEACE.

1. NATIVE WOMAN AND CHILD.—2. ARTIFICIAL HIVES.—3. RECEPTACLES FOR GRAIN.—4. LADLE FOR WATER.—5. WATER JAR.—6. PESTLE AND MORTAR.—7, 8. DISHES. 9. JUGS.

10.—MARRIAGE.—CONDITION OF THE WOMEN.—POLYGAMY.

Marriage in Aduma-land is merely a contract of sale in which an eligible young women fetches from 1,500 to 2,000 francs (£60 to £80) or more. Neither her consent nor her tastes are consulted, but *nolens volens* she is handed over to the highest bidder. Should she displease her purchaser, no matter for what reason, she is returned to the seller and her price is demanded back. Lest this should be forgotten, a bundle of bamboos is hung up in the hut to record the sum that was paid.

Lord and master of his wife the husband disposes of her as he will. She has to cultivate the garden, to plant, water, and tend its produce. She carries the burdens, whilst her spouse, gun on shoulder walks nonchalant by her side; she must seek the fire-wood, prepare the meals, take care of the children, in a word carry on the business of life. But she is seldom the only wife. Polygamy unhappily exists among the Adumas, and has rather increased since the natives have been able to get pay from the Europeans.

Marriage is not marked by any special ceremony. When the woman takes possession of her new home she is content to offer food, prepared by her hand, to the household fetish, that it may protect her, bless her labour, and grant her a numerous progeny. But this does not prevent her from taking to flight and returning to her parental roof, when the first angry words from her husband or the first shower of blows disturbs the household peace.

(To be continued).

A COREAN MARTYR.
(MGR. RIDEL, 1830-1884).

(Continued from page 109).

VII.—THE ARREST.

SCARCELY three months had elapsed since Mgr. Ridel's return to Corea, when a party of Christians employed to carry the European mail were seized on the Corean frontier. Torture forced from them certain revelations, in consequence of which an order was issued for the seizure of all the missioners.

A COREAN VILLAGE.—ON THE OUTSKIRTS OF SEOUL.—SCENE OF MGR. RIDEL'S ARREST.

At 4 o'clock in the afternoon, of January 28th, 1877, Mgr. Ridel was arrested. He was dragged through the streets of Séoul, brought before the officials, and subjected to an examination of which we have his own narrative.

Knowing the susceptibility of the Coreans for all that pertains to etiquette, says the prelate, I determined as far as possible to couch my replies in the polished form of the language. I therefore addressed the president and said, "My desire is to speak to you according to the rules of your language, but should my inexperience cause me to commit any mistakes, I beg you to excuse them."

The court assistants looked at me in amazement, and the judge politely demanded my name.

"I am called Mi.

"What is your first name?

"Pok-Myeng-y (*i.e.* Felix Clair).

"When did you arrive?

"At the seventh moon.

"By what route?

"By Tchan-San (the most north-westerly cape of Corea).

"Why did you come?

"To preach the Catholic religion and teach men to live well.

"Have you taught much?

"I have so lately arrived that I have not had time to instruct many.

"Who are your disciples, and where do they live?

"As an answer to these questions might cause inconvenience to several persons, you will understand that I cannot reply

"Are you a Father?

"Yes, and a Bishop.

"Ah, perhaps you are the Father Mi who escaped once years ago?

"Precisely so.

"Well then, said the judge, let him be removed, and treated well."

This good treatment consisted in first placing the bishop in the *tchak-ko* or stocks, and then confining him to prison.

On the 31st of January, continues the bishop, I overheard a private conversation, in which the speaker mentioned an execution for the morrow, and I imagined my death warrant had been signed.

In fact on the captive's *Ordo*, under the date of Feb. 1st, stand the words, "Recited the Office as far as *nones;* in a

few moments I shall probably die; I am God's own, *Vive Jesus!* I go soon to Heaven!"

He was mistaken. In the Corean tribunal there had indeed been question of his death, but ultimately it had been decided to refer the matter to China.

VIII.—Prison Life.

Meanwhile the prelate was again brought before the tribunal and after a tedious examination again sent back to prison. This time he was confined in a small cell with several Christians and a pagan. The room, only a few feet square, had no opening but the door, and no bed but a bundle of rotten straw. With the exception of a few minutes in the day, the prisoners never left their cell. They could never wash or change their clothes, and received as their sole nourishment two handfuls of rice with a little salt and a few vegetables.

In this wretched confinement Mgr. Ridel remained for three months and a half.

"What is the prison rule?" the Bishop had asked on entering.

"The rule, the rule," replied his pagan fellow prisoner, "is to seat oneself on the straw and remain quiet."

But this was not the saintly bishop's occupation. He still found means to help his neighbour and to lead a life of prayer.

Among his fellow captives was a young woman, scarcely twenty-six years of age. She had married a pagan whom she converted; but at the hour of persecution she herself had apostalized. Yet in spite of her renunciation of the faith, she had been cast into prison. There the remembrance of her weakness left her no peace. The arrival of the bishop was her salvation. Profiting one day by the absence of the goaler, she made the Sign of the Cross and weeping bitterly bent forward to him. It was impossible to hear her confession without exciting suspicion, so the prelate pronounced the words of absolution. In a moment the young woman grew calm, and

A MISSIONER'S GRAVE.—THE LION AND THE CROSS.—PATIENCE AND FORTITUDE.

with the recovery of her peace of conscience enjoyed again all the energy of her faith.

If I suffered much during these days of imprisonment, says Mgr. Ridel, I was often consoled by the sight of my Christian fellow captives. Meek, patient and docile, they seized every occasion of rendering services to their neighbour. They never uttered abuse, nor used a bad word. They began the day with prayer, they passed it in spiritual exercises, and ended it with prayer often continued far into the night. As regards my employment of time, I made an order of the day, and could thus perform all my spiritual exercises, usually without interruption. I used to say mass in spirit, or assist at it in the same way. The want of a breviary I supplied by my rosary which I had carefully secreted. Then I would love fancying myself in some church, paying a visit to the Blessed Sacrament. Several times a day I instituted meditation, or made the Way of the Cross. What graces did not God lavish upon me during those days of recollection!

At last, on the 25th of June, the anniversary of Mgr. Ridel's consecration, an official presented himself at the cell. "Take your best dress," he said, "and follow me." Mgr. Ridel obeyed. The sun was shining brightly, he wrote, as I entered the prison courtyard. I almost caressed the few blades of grass that grew there, it was so long since I had seen any. I gazed at the sky, and lower down in the distance I could see the mountains. How fresh, how beautiful all things seem to the eye of a liberated prisoner!

The hour of freedom had struck. Through the intervention of the French Minister at Pekin, Mgr. Ridel had regained his liberty, but he had lost what next to martyrdom he most desired, the possibility of labouring among his persecuted flock. He was conducted to the frontier, and as he set foot on Chinese territory he turned to gaze for the last time on the land where he had suffered so much but loved so dearly.

IX. EXILE AND DEATH.

Although exiled from his mission, the venerable bishop employed every means to obtain protection for the persecuted Christians. Another labour of love for Corea was the preparation of a copious dictionary for the use of his missioners. Year after year passed away, but the exile waited in vain an opportunity of returning. Providence had ordained otherwise, and during a voyage to Japan, Mgr. Ridel was struck down by paralysis. He recovered sufficiently to reach the Sanatorium at Hong Kong; but science was unable to contend with the disease, and in 1882 he was forced to return to France. On Jan. 20th, 1884, a second stroke occurred, and the soul of the valiant and pious missioner went to receive the rich rewards of twenty-five years of labour and suffering heroically supported.

Mgr. Ridel had not indeed obtained the crown of martyrdom, but his life was none the less that of a martyr, and if in some future years, missioners shall win easy victories in Corea, let them sometimes gratefully remember that heroic bishop, whose mortal remains lie in the modest cemetery of Brittany, for as a lion, symbol of strength and courage, he fought their battle in the days of bitter persecution.

(Concluded).

REVIEWS.

HOLY LIVES, OR THE BLESSED ONES OF 1888. From the German of Rev. H. Koneberg, O.S.B., by Eliza A. Donnelly, illustrated. (Benziger Bros., New York, Cincinnati, Chicago.)

Messrs. Benziger Bros. deserve the thanks of Catholic readers for the publication of a most acceptable volume. In the course of 180 pages, admirably printed, bound and illustrated, are eloquently described the lives of Bl. Clement Maria Hofbauer, C.SS.R.; Bl. Louis Marie Grignon de Montfort; Bl. Brother Egidius; Mary of St. Joseph; Bl. Sister Josephine Mary of St. Agnes, O.S.A. - those four stars which, in the author's words, appeared in the firmament of the Church on the golden jubilee of our venerated Pontiff Leo XIII. When we add that the price of the work is only 50 cents., many of our readers will doubtless hasten to procure a charming production of Catholic authorship.

"GOD KNOWABLE AND KNOWN," by Maurice Ronayne, S.J., 1888 (Benziger Bros., New York, Cincinnati, Chicago.) Price $7.25.

In these days of infidelity careful expositions of the arguments for the existence and knowableness of God are of immense value, and for that reason, if for no other, we should welcome the volume before us. But Fr. Ronayne's present treatise is not only a careful exposition but also a popular statement, chiefly as a dialogue, of those arguments most likely to restore conviction to the mind of the wavering. The work is cast into twelve chapters dealing with the outward and inward proofs of a divine being, and an appendix containing a refutation of Darwinism, the views of the *Encyclopedia Britannica* on Theism, the Sacred Books of the East, and an article on the different names of God. Catholics and believing Protestants of all denominations will, we are sure, gladly avail ourselves of Fr. Ronayne's excellent work.

"CATHOLIC HOME ALMANACK, 1889." - (Messrs. Benziger Bros.)

An excellent publication, charmingly illustrated, and replete with interesting facts and stories.

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) News from the Missioners in Egypt and Soudan.

From the Editors, Publishers, etc. :—*Holy Lives* (Messrs. Benziger Bros.); *God Knowable and Known* (Messrs. Benziger Bros.); *Catholic Home Almanack* (Messrs. Benziger Bros.); *The Bombay Catholic Examiner*, *Madras Catholic Watchman*, *Jaffna Catholic Guardian*, *Natal Record*, *Belize Angelus*, *Ave Maria*, *L'Année Dominicaine*, *Catholic Missions*. (French, German, and Dutch Editions).

N.B.—Books, &c., for review, must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

St. Theresa. The Benedictine Saints. St. Augustine.

We have this month grouped together three of the greatest and most ancient of Religious Orders—the Benedictines, Augustinians, and Carmelites. Our illustration, which bears no reference to any historical question of priority or seniority, is intended to represent these illustrious Orders by three typical designs. The centre group, copied from the rare engraving of Benedetto Montagna, shows St. Benedict with crozier and book; on his right is St. Scholastica, behind her St. Giustina, patroness of Padua; and on the left are St. Maurus and St. Placidus. In the medallion on the right is represented St. Augustine, composing, in his monastery at Hippo, the rules now followed by the Augustinians. The engraving on the left shews St. Theresa, the great reformer of the Carmelite Order; she is standing enraptured before an apparition of the Divine Child.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 33. JANUARY, 1889. Vol. III.

AFTER THE STORM.

A Letter from East Cochin-China.

Our readers have not forgotten the cruel persecution which God so lately permitted to devastate the missions of Cochin China. Many of the stirring incidents of that period we have already narrated; but the following letter from Fr. Geffroy, missioner apostolic, to the Very Rev. Superior of the Seminary of Foreign Missions, contains such touching details as will certainly interest our readers and enlist their prayers for the restoration of the missions.

1. The Martyrs' Relics—Pagan Cunning—Heroic Refusals. 2. Buried Alive—A Procession to the Grave—The Blessed Virgin's Statue. 3. A Brave Pagan Dug up Alive. 4. Christian Mothers—A Maiden Heroine—Pray for Us!

Bong-Son, Aug. 1, 1888.

Very Rev. Father,

I am busily employed in collecting the bones of our beloved Christians massacred in the late persecution; and in every parish I am erecting a fit resting-place for these precious relics. In Bong-Son there is scarcely a village where we have not to search for these remains, for the Christians were massacred wherever they were found. Do you know the means the pagans employed to discover them? Men, women and children over ten years of age, were ordered to carry a small bamboo ticket inscribed with their name, their profession of paganism, and the seal of their village mayor. Thus, whenever a stranger was met, he was asked to shew his ticket, and mercilessly massacred, if he could not prove his identity and paganism.

I know some village chiefs who wished to save their Christians by giving them these tickets, but the latter heroically refused them, as it would have amounted to an act of apostasy. Some, indeed, accepted tickets from which the profession of paganism was omitted, and hoped by this means to reach the port of Qui-Nhow. But all were captured, and on acknowledging their faith, were ruthlessly butchered. Ngat, a rich Christian of Phuc-Duc village tried to escape by this means, but he was arrested two miles from his house. When asked whether he was a Christian, he answered hesitatingly, "No." "Then trample on this cross!" they said. "Oh no, not that," he exclaimed, "I am a Christian and I will never tread on the cross." In another moment he was pierced by a lance.

2. Our greatest difficulty is in recovering the remains of those Christians who were buried alive. As it was a most expeditious method the pagans frequently resorted to this frightful species of torture. They had only to dig a pit, cast in their victims, throw a few big stones on them and shovel in the earth; then all was finished.

What nameless horrors were committed without pity or remorse! In one portion of my district nearly all the Christians were buried alive in one pit. Cross in hand, they walked together to their grave. The head Christian, a venerable old man, begged the pagans to wait a few moments. Then

kneeling on either side of the pit the martyrs recited their prayers. As the executioners became impatient, the old man rose, addressed a few words to his companions, and turning to the pagans, said: "You can begin your work."

In another locality some thirty Christians had taken refuge in the mountains, and carried with them a statue of the Blessed Virgin. They were discovered and condemned to be burnt alive. They stood with the beloved statue in their midst, as the pagans piled the faggots round them, and they did not cease praying to their good Mother, until fire and smoke had done its work. Death by fire was often inflicted on the faithful, who were enclosed in churches or houses and then consumed alive.

3. So fierce was the desire to exterminate Christianity that no condition or age was spared. To shew pity was to incur a like fate, and on this account several pagans were put to death. One pagan dignitary and his wife were buried alive in company with some Christians whom they had ventured to shelter. Another, named Tai, formerly mayor of the village of Hoi-tin, for long resisted the persecutors, and refused to give up some Christian women. At last he was seized and carried before the barbarians, whom he stoutly reproached for their cruelty. "Do you want to make war?" said he, "Then wage it against men, not against women and children. To butcher unhappy women and children still at the breast, defenceless creatures that have never done you harm, and from whom you have nothing to fear, is a piece of cruelty as unheard of as unnecessary. "And who are you, and you," continued he addressing various individuals, "Are you not opium smokers, men ruined by gambling, and overwhelmed with debt? And you say you want to save the country: and that by murdering old men, and women, and children! My belief is that you are going to destroy the land, for either men or heaven will avenge these innocents. . . ." He went on reproving them, until they cleft in his head.

But here is another trait of charity on the part of a pagan. Four Christian children of from 10 to 13 years of age were buried alive close to his house. At nightfall the householder dug up the ground and finding the children still alive, took them home, fed them and then led them to the mountain, telling them to avoid daylight and return every night to the same spot where he would leave them food. For nearly a month he fed them, and then found means of restoring them to their relatives. These four children are still alive.

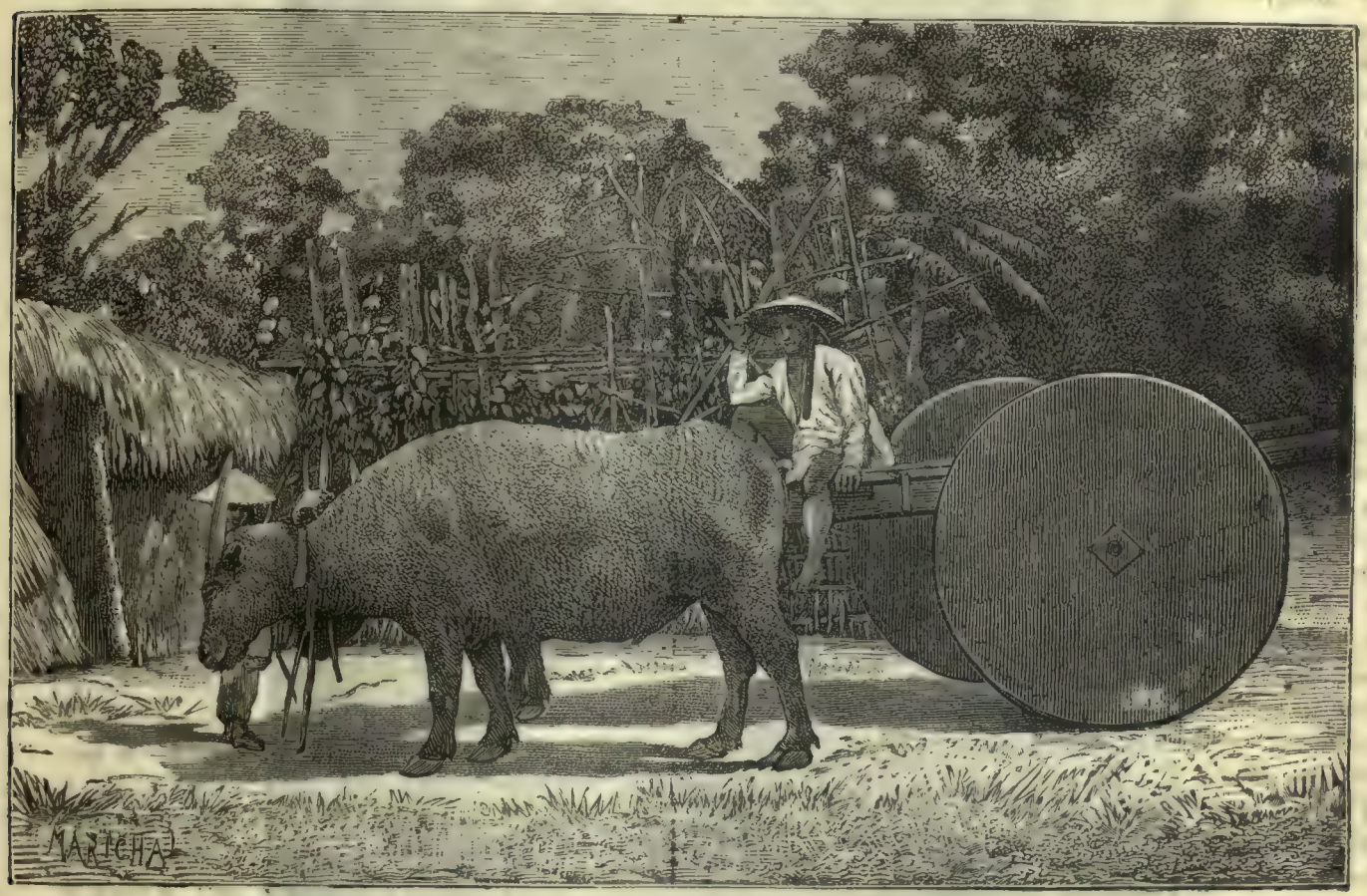
"IN EVERY PARISH I AM ERECTING A FIT RESTING-PLACE FOR THESE PRECIOUS RELICS."

4. What edifying and interesting traits could I not relate had I time to write a long letter. Cases of apostasy were almost exclusively confined to recent converts. To the older Christians pagan life is so detestable that death would be preferable to a return to heathenism. Christian mothers are therefore most careful to save their children from falling into heathen hands, and have been seen to strap one child on to their back when they have had one or two others to carry in their arms. One woman, Tho, who had been brought up at the orphanage of Thoac-Da fought with all her strength against

some pagans who tried to tear away her child. In the struggle the infant's arm was broken. "So much the better," cried the mother, "for now it is of no use to you, and you will kill it with me." They did so.

Let me add one more incident. In Fr. Barrat's district there was a young girl of fifteen, whom the pagans for a long time left in peace. She had lost her father and as her mother married again, she with a little sister of four years lived with her grandfather, a celebrated doctor. At last a rich and titled young pagan, enamoured of her beauty, made her the most attractive matrimonial offer.

"No" said she "I will never live with a pagan." He insisted. "We will put you and your sister to death," urged he, "unless you agree to live with me."



A WELL-TO-DO NATIVE CHRISTIAN, THOUSANDS OF WHOM HAVE BEEN MARTYRED OR REDUCED TO BEGGARY.

"So much the better" she answered, "we will go together to heaven, and that is much better."

"But have pity on your sister," said he.

"Yes," she replied, "I do take pity on her, and that is why I wish her to die with me."

They tried to frighten her and dug a pit.

"Now you shall be buried alive, if you do not accept my proposal," said the pagan.

She answered nothing, but let them finish her grave. When it was ready they told her to descend. "Wait a moment," she said, and kneeling on the brink she recited a prayer. "Now" added she rising, "I am ready"

They threw a mat into the pit. She entered and laid down upon it; placing her little sister by her side. The little girl never uttered a cry or shewed a sign of terror.

"You can cover us with earth" bravely exclaimed the maiden. She drew a portion of the mat over her and her little sister. Then the barbarians filled in her grave.

Oh what a sermon to us all is such an heroic death! Some months ago a pagan came to me and asked to become a Christian.

"Why?" I enquired.

"Because," replied he, "I have seen Christians die, I have seen them cast into the river, buried alive, burnt to death and pierced with lances; and all have died with a contentment that surprised me. None but Christians meet death as they did, and therefore I want to be a Christian."

May God grant him the grace of perseverance. May God also grant that our poor missions may enjoy a period of peace, in which to rebuild what has been destroyed. Pray for this, and seek prayers, and when you receive succour for the foreign missions, remember that I am often in the greatest straits for want of temporal means.

HOW THE CROW MISSION WAS FOUNDED.

(Letter from Fr. Paul Prando, S.J.)

(Continued from page 120).

1. Starting for the Big Horn River—An Unwelcome Ovation—My Cook and My Meals—Eating a Dog. 2. Indian Gratitude—A Scrupulous Squaw—The Great Remedy—A Patriarchal Address. 3. Curious Notions about the Black Robes. 4. Nearly Drowned—A Runaway Mule. 5. Young Gamblers—Fate of the Thief—Home Again.

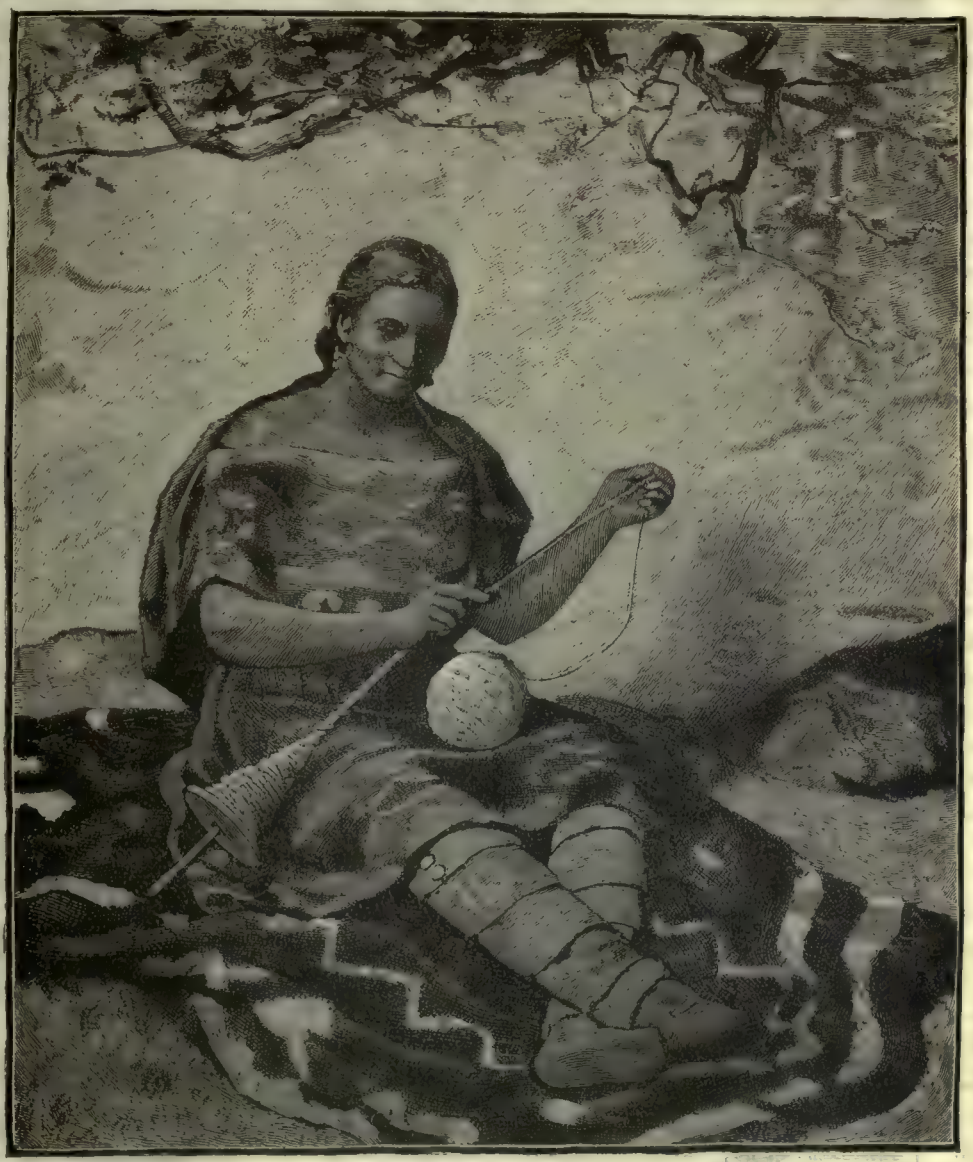
AT last the day for departure arrived. Before quitting the Agency for the Big Horn Valley I laid in four or five weeks' provisions. This precaution was necessary to guard against starvation and to prevent my becoming a burden to the Indians. Unfortunately the local chief who came to meet me, as I approached my destination, was evidently much impressed by my stores, and, perhaps as much to serve his own interests as to increase my prestige gave a glowing description to his friends. The practical result of the oration was the entire disappearance of my provisions within three days, so that henceforth I was thrown on the resources of the Indian kettle. Thus frequently, after days laboriously spent in visiting, in baptising, in tending the sick, and performing my spiritual exercises, I returned home to recruit my strength on the most meagre of pittances. To crown all, my cook was afflicted with a scrofulous disease, the very sight of which often deprived me of supper. In fact I at last determined on changing my abode. A subordinate chief had invited me to share his hospitality and to his lodge I now resolved to go. I found that my host was a very old man fixed to the ground by paralysis, and that his wife also suffered from a scrofulous sore that was gradually eating into her throat. I had fallen from Charybdis on to Scylla, but this time I made up my mind to stay. Of necessity I was obliged to make a virtue and learn not to be too delicate. Many a time the lesson stood me in good stead. One evening I returned home rather late. My poor hostess seeing me fatigued hastened to prepare my supper. Some cooked meat was left over from dinner, there remained only the bread to make. With longing eyes I watched the operation, for since morning I had had no other nourishment than the consolation of evangelizing some twenty lodges. As the breadmaking proceeded, the old man was seized with a fit of coughing. Powerless to move, he could not turn his head to expectorate. His aged squaw, may God reward her devotion, held out her hand to her husband's mouth, received the deposit, shook it into the fire, and resumed her work. In a few minutes more I was eating my supper. On another occasion my stomach possessed less fortitude. Exhausted with hunger and fatigue I returned one day from a march of seventeen or eighteen miles. This time my collation consisted of rancid pork floating in greasy water without salt or pepper. I tried to swallow the meat and drink the water, but a quarter of an hour later I was forced to return this hospitality by an attack of sickness. Before quitting Indian cookery I must mention another dinner of which I partook more heartily. Entering the camp one day, I was surprised to see a pot-hanger erected in the open air; a circle of Indians were seated round, intent on watching a cauldron suspended over a blazing fire.

FEMALE OCCUPATIONS AMONG THE NORTH AMERICAN INDIANS.—A GIRL WEAVING.

I enquired the occasion of the feast, "Black Robe" said an Indian, "we are famished for want of meat; we have caught and skinned a big dog that was prowling round the camp. It is nearly cooked; take a seat, we are going to eat." It was a good occasion to combat the prejudices of the old country, so I installed myself, Indian fashion, and waited. In a few moments the chief cook yielding to the instances of his companions, took the stew from the fire and distributed the portions. Strange to say, I felt no repugnance and eat up my share of dog without bread or condiment of any sort.

2. But now something about my ministry. Besides teaching the elementary truths of religion, superintending the singing of hymns and baptising infants, I have to do a little doctoring and nursing. God has often blessed my humble efforts, and frequently, as I left the lodge, some poor Indians laid at my feet clothes, or skins, or ornaments in testimony of their gratitude; but it is needless to say I never took anything but their thanks.

As regards baptising I rarely met with opposition on the part of the parents. One day, I remember, a squaw refused to let me baptise the infant in her arms, although she herself listened readily to instruction, but I afterwards heard that the child had been entrusted to her by a relative and that she scrupled to accept the responsibility of its baptism. On one occasion whilst passing from lodge to lodge, I met an Indian majestically draped in flowing robes, with a little girl of about four years old in his arms. He stopped me and took my hand.



AN INDIAN SQUAW.—WINDING WOOL.

"Black Robe," said he, "behold this child! Three years ago, it was a skeleton; you gave it the Great Remedy (baptism), and now it is full of life and health. I believe in your Remedy." In further illustration of the Indian esteem for baptism, I may add that after the foregoing incident, I entered a lodge to give my usual instruction. There was also a child to be baptised. But before handing it to me, the father laid it at my feet and made a sign that he wished to speak.

"Black Robe," he began, "that my son may attain your stature and strength, that health and prosperity may attend his life, that he may never know hunger or sickness, that his days may be long in the land, and that he may be docile to the Black Robes, do thou speak the words of the Great Spirit." Then he continued his prayer with a fervour that reminded me of the patriarchs when they invoked heavenly blessings on the heads of their children. At the end of his improvisation he said, "Now Black Robe give your Great Remedy to my child, I am proud and content.'

3. As regards the Black Robe, the Crows have a deep confidence, even veneration, which we are careful to direct towards God and his Saints. I could give you many illustrations of their esteem. Once I met an old Indian woman on her way to the Agency. "Black Robe," said she, seizing my hand, "I am going to draw my rations; I have only this old horse; see how infirm and lame it is, will you not make it young and strong again?" Another time, a young Crow came to me and said, "I have some skins for sale and want to get ten dollars for them; insure this for me and I will give you a dollar." The Indians frequently come and ask me to procure such and such a favour, so that I have some difficulty in making them understand the precise nature of my ministry.

4. Missionary life out here is, as you can imagine, varied by countless incidents ranging between comedy and tragedy. On one of my first visits to Fort Custer, I had to cross a river. The ford was deeper and narrower than we expected and when in the middle of the stream my beast, a vicious mule, was at every instant in danger of losing its footing and being swept away. Nearly paralysed with cold and fear it would scarcely obey whip or spur, so that it was only after a hard fight that I managed to reach the bank. Five miles further on I came on an unknown but populous camp. Here I tied my mule to a tree and entered a lodge. But I

had barely installed myself and began an instruction, when I heard a most discordant tumult outside. I put my head out and saw my mule, at the end of its tether, scampering backwards and forwards to save itself from the jaws of a pack of ravenous dogs bent on devouring it. Out I rushed, but alas too late, the mule broke its rope and galloped off with the pack at its heels. To give an alarm was the work of a moment, and in about the same time a couple of Indians had vaulted on to their horses and were in full chase. But I fancy they would scarcely have caught the mule had not the dogs come to their assistance and chased the animal back to camp.

5. It was in this camp that, besides seeing the many interesting industrial occupations of Indian squaws, I witnessed a very unusual sight. Indians of the same tribe rarely quarrel and still more rarely fight among themselves. One evening as I entered the camp my attention was drawn to a group of little boys and girls gambling with beans for Indian ornaments. In a few moments the mother of one of the girls called her to supper. The child instantly arose and wanted to withdraw her stake. But the boy next to her quickly gave her a push that made her lose both her equilibrium and her beads, with which the young scamp took to flight.

Quick as lightning the girl was up and after him, and soon had her hands firmly locked in his hair. Another lad hastening to his companion was seized in the same fashion; and there, grinning with pain, were the two aggressors in the hands of their intended victim. The group standing in the reddish glare of the sunset was really beautiful in its savage simplicity. But the picture was soon disturbed. At the captive's cries of pain the lodges emptied and the young girl perhaps frightened by the arrival of spectators and satisfied with her revenge, unclasped her right hand and with a stinging box on the ear sent her prisoner spinning; her other captive received the like dismissal, and the girl withdrew.

HAIR-DRESSING AMONG INDIAN WOMEN.—A PRIMITIVE BRUSH.

The day too had come for my withdrawal. My visit was over. On the Big Horn and on the Little Horn as far as the confines of Montana and Wyoming I had everywhere received the same favourable reception. The thirty or forty miles of virgin territory in the Big Horn Valley, isolated from Europeans and amply supplied with timber and water seemed to me the site destined by Providence for the New Mission; and satisfied with the results of my visit I reached the hospitable mission of St. Benoit Labre after exactly two months and eight days' absence.

MANNERS AND CUSTOMS ON THE UPPER OGOWAI.

(Continued from page 125).

11.—Funeral Rites.—Horrible Scene of Cannibalism.

ADUMA funerals are conducted with great solemnity. First the corpse is daubed with red pigment, the ears, mouth, and nose, being stuffed with the same material. Then the body is laid in state within the hut. Above the bier are hung fetiches, bells, skins, horns of buffaloes, of antelopes, and snail shells. Round about the corpse, women with their bodies painted white squat down and fill the village with their mournful cries.

When evening comes, the corpse is taken out, the tomtoms beat, and the mourning becomes general. It is a sad, monotonous wailing, accompanied with a beating of the hands in cadence and strange contortions of the body. At dawn the corpse is brought back to the hut and the women continue mourning as before. This ceremony is repeated for several days, so that decomposition is almost completed and the effluvium is insupportable. Yet, *horrible dictu*, the Adumas consider it a great honour to be able to dip the bananas they eat, in the matter that drips from the putrifying body. At twilight on the day appointed for the funeral, the men, draped in white, shoulder the corpse, and chanting a dismal dirge, bear it to the depths of the woods. The scene there transacted is weird and fantastic. The sun has sunk below the horizon, the first shades of darkness are gathering, a few instants more and night drops its funeral pall over nature. Then two immense bonfires burst into flame, and by their witching light the men that circle round the glowing faggots resemble spirits of another world, dark phantoms come to execute around the dead the horrid saturnalia of the lower regions. Next, a feticher ascends a tree, and from the dark foliage lowers the long tendon of a creeper, the corpse is attached, and in a trice is snatched up into the air. All this time the roll of the tomtoms gives voice to silence, and a thousand echoes repeat the hideous din, whilst the mournful chanting floats through the valley until it faints away in the distance, like the death-rattle of the dying.

AFRICAN FETICHES AND AMULETS OF VARIOUS KINDS.

Suddenly the corpse is seen to descend from its aerial lodging. Then follow the most revolting scenes. Knife in hand, all present fall pell-mell upon the body. They hack it to pieces to discover the cause of death; then with savage avidity they separate its reeking members, rip off the flesh, and cast it into a pot, whilst the bones are thrown into a cauldron of boiling water. On the second fire, another cauldron hangs, with mutton, fowls, bananas, manioc, etc., which the initiated pretend are consumed by their fetich, N'goi, whilst in reality they are destined to complete the feast.

After the orgies, the bones are carried to the village, where a second feast, prepared by the women, is held. Finally, the human bones are daubed with red paint, enclosed in a sort of urn for preservation in the hut. Singing and dancing are kept up till dawn, and repeated every night for several months.

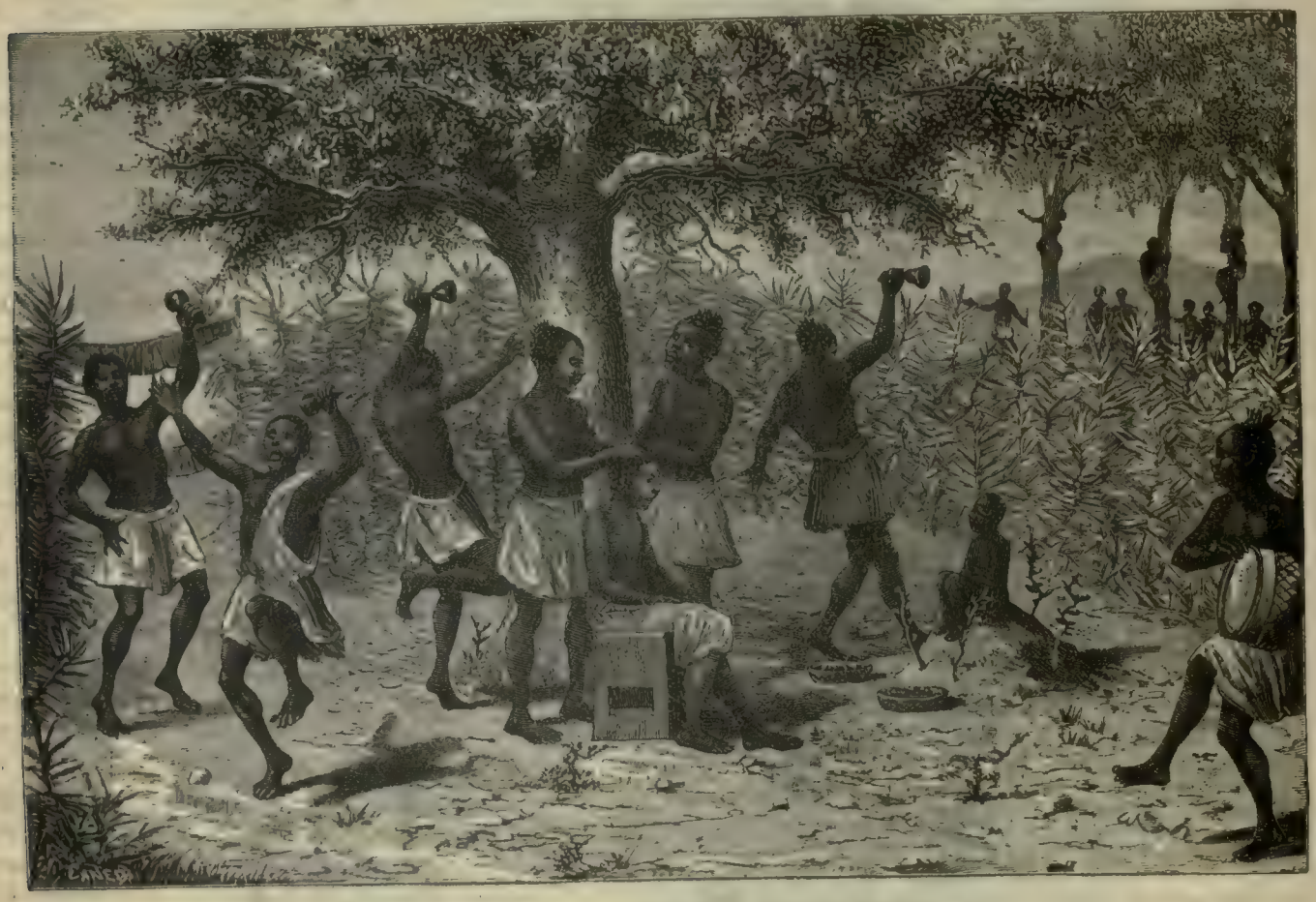
12.—Religion.—A Supreme Being.—Fetiches, etc.

The above ceremony or that of N'goi is the chief reli-

gions rite of the Adumas. For the rest, religion here is a mere feather-weight. There are no fixed dogmas of belief, and no sincere code of morals. The Adumas possess, it is true, a vague idea of a supreme being, but as this being is good, he receives but little attention. The fetichers and evil deities are those to whom all reverence and honours are paid, although even these, the Adumas at heart regard chiefly as a sort of necessary institution to frighten women and children to their duty. The number of these evil spirits is legion, but the best known and most important are :—

I.— N'goi, or the Chief Fetich of the Men.

It is to this fetich that the rites just described are dedicated. Not everyone is permitted to know N'goi ; women and slaves are kept in ignorance. In fact, a woman whose curiosity prompted her to peer into these fetich mysteries would be punished by death. What we have been able to discover has been gained from our converts ; according to whose revelations the rites of N'goi are reduced to scenes of horrid carnal a'ism.



ADUMA-LAND.—FETICH DANCES THE RITES OF INITIATION.

II.—Mangongo, another great Fetich of the Men.

Mangongo, is honoured as the river god, whose aid is invoked in all dangers by water. But not every Aduma is initiated into the cult of this fetich. This favour, denied to all women, must be purchased from the sorcerers, who initiate the postulant as follows:—The would-be disciple is invited to present himself before Mangongo's hut At the appointed hour the fetich is evoked ; he quits his watery home, approaches with considerable tumult, and enters his sacred hut. The postulant whose eyes are bandaged is made to follow. Within the hut a deep hole is dug and the bottom is covered with slime. One of the assistants now seizes the the new-comer and rubs his eyes with the oozy mud, Meanwhile Mangongo bellows forth the most sinister howls. No human throat could utter more savage sounds, and to these are added the clapping of hands by the initated outside and their songs in honour of the fetich. Suddenly Mangongo rises, the seance is over ; the bandage is torn from the disciple's eyes but the fetich has already regained the river; and only an unwieldly mass is still to be seen in the water, another instant and even this has disappeared.

All this of course, is only a trick, and Mangongo is nothing but a sorcerer who rigged out in character utters these fearful cries, and plays the part of the river-god.

The initiated are forbidden, under pain of being killed by Mangongo, to reveal any of the rites to women or whitemen, and it is said that for merely uttering the name of this redoubtable fetich several women have been put to death.

III. Lisimbou, the Women's Fetich.

Although Lisimbou is essentially a woman's fetich, men also may become her disciples. When the time and place of initiation or public cult are determined, a hideous effigy is made from a banana trunk. Holes scooped out serve for eyes and mouth, and a piece of wood does for a nose. The arms are moulded of clay and legs are formed of two stones.

Round this figure, ugly enough to frighten the least timid, the villagers dance, and sing, and daub themselves with earth. Near by a big tree, on which a fetichcr is perched, a pole smeared with palm-oil is erected. The sorcerer then summons one of those present and bids him climb the greasy pole. Again and again the individual attempts, but invariably slides again to earth, of course, much to the amusement of the others.

These extravagant scenes always take place near the water. Hither, fatigued by dancing, dripping with perspiration, and covered with earth and filth, the whole band rush and then the greatest abominations are perpetrated.

Such is the degradation into which the demon has here precipitated his unhappy victims. Fortunately the Adumas, or rather the young Adumas, are not strongly attached to these diabolical fooleries, so that in this respect at least we may count on the rising generation in our efforts to destroy the Empire of Satan.

(To be continued.)

Illustrated Catholic Missions,
JANUARY, 1889.

"Amare et servire,"

THE CATHOLIC CHURCH AND HER MISSIONS.

Whilst Protestants are lamenting the ill-success of their foreign missionary work, Catholics may review with a laudable pride the completeness of the measures taken by their Church to further her mission to the pagan world. Not only has she created numerous Religious Orders supplying trained warriors of the Cross, but she has founded or promoted a series of purely missionary institutions, which we shall now briefly present to our readers.

In Italy there is the Urban College for the Propagation of the Faith, founded by Urban VIII. in 1627, and designed for students from those parts of the world where the Sacred Congregation has dependent missions. Then there is the Seminary of the Apostles, St. Peter and St. Paul, originated by the pious and learned priest Peter Avanzini, in 1867, and completed in 1874 by the munificence of Pius IX. Next may be mentioned the English, the Irish, and the Scottish Colleges. The first established by Gregory XIII. in 1579, occupies the site of the English Hospital of St. Thomas of Canterbury and of the Holy Trinity erected in 1358 for the accommodation of English pilgrims. The second owes its foundation to Ludwig, Archbishop of Bonn, by whose will it passed in 1633 over to the Jesuits. In 1773, however, it was transferred to secular priests, until the French occupation, in 1798, it ceased to exist, and was revived only in 1826 by Leo XII. The third or Scottish College established in 1600 by Clement VIII. was originally opposite the Church of St. Mary at Constantinople, whence in 1604 it was transferred to its present site. Another but later foundation is the College for the United States established by Pius IX. in 1859. At Milan is the Milanese Seminary for Foreign Missions, dating from 1850 and due chiefly to the generosity of Angelus Ramazzotti, Patriarch of Venice. Verona boasts of a Seminary for Missions among the blacks, established in 1867 by the illustrious Apostle of Africa, Mgr. Daniel Comboni; and Naples educates future Indian and Chinese missioners in the College of the Holy Family. France also possesses several missionary institutions. The Seminary for Foreign Missions at Paris, erected in 1665 with the approbation of Alexander VII. and of the French Government; the Irish College also at Paris; the Lyons Seminary for the African Missions founded in 1856 by Bishop Melchior de Marion Bresillac and endowed with three Apostolic Schools in France, Ireland and Spain, and lastly, the College of Brignoles-Sale built by the generosity of Anthony Brignoles-Sale and his pious wife Arthemisia in 1855. In Spain is the English College at Valladolid owing its origin to Fr. Robert Parson, S.J., and the favour of Philipp II.; also in the same city the Scottish College sprung from the generosity of William Semple and his wife Maria de Ledesma in 1627. Portugal also possesses an English College founded by the Portuguese nobleman Peter de Coutinho and approved by Gregory XV. in 1622. Belgium is provided with the American College of the Immaculate Conception at Louvain, built by the Rev. Fr. Kindekins for several years Missioner in North America and Vicar-General of the Bishop of Detroit. Holland harbours the Seminary of Steyl erected in 1875 by the Rev. Fr. Janssen. Albania supplies a College for the want of Seminaries, in that country, in Servia, and Macedonia. Whilst England owns St. Joseph Seminary of Mill Hill, and St. Peter's School, Freshfield, both established by the present Bishop of Salford, the founder also of a missionary college at Baltimore.

The review of so many missionary institutions due to the Church and her rulers suggests the question, what are we doing to co-operate with these works. Let us all give a conscientious and practical answer, and then in our lifetime, at least, neither prayers nor alms will fail the Catholic Church and her missions.

MISSIONARY NOTES.

Syria.—Forty-four years ago the Druses were besieging a Maronite town in Syria. The Maronites reduced to the last extremity were on the point of coming to terms, when suddenly a woman appeared on the ramparts and holding up in her arms her infant son two years old, cried aloud, "As long as there remains one baptised being within these walls, we will not surrender." Strange to say this produced such an impression on the superstitious Arabs that they abandoned the siege and withdrew. Two years ago His Holiness Leo XIII. erected a new Episcopal See in Syria. The Bishop of that See is Mgr. Jeraigiry, the same infant who in his brave mother's arms unconsciously helped to save his native town.

The Failure of Protestant Missions:—A Protestant writer, Canon Taylor, discussing this subject in the *Fortnightly Review* states:—

It is plain that the failure does not arise from a niggardly expenditure. In the missions to Egypt, Persia, Palestine and Arabia, where there are no heathen, the Church Missionary Society employs 119 agents, and has spent £23,545 4s. 7d. in the last two years. The net results are nil. In Egypt, last year, there were two "inquirers" one a negro and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary promised to abstain from robbing for ten days. In Palestine, the one Moslem convert of last year a weak-minded orphan girl who required constant guidance, and for whom the prayers of all English Christians were invoked, has gone over to Rome, and is now immured in a nunnery. In Persia we are told that "a great and wondrous door has been opened for the Gospel," but no converts are mentioned, and the door seems to consist of a Persian who reads the Bible, which is one of his own sacred books. I have several correspondents among the Persian Moslems, and they constantly quote the Bible, with which they seem to be almost as familiar as with the Koran.

Speaking of Africa, the Canon says:—Three years ago, in a nominally Christian village, a quarrel broke out, and not a few were killed. The victors cooked and eat the bodies of the slain. As a punishment the native pastor announced that they were "suspended from church privileges." Cannibalism is punished by temporary exclusion from Holy Communion! Of the native pastors Mr. Johnston says: "With a few very rare exceptions, those native African pastors, teachers, and catechists whom I have met have been

all more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy, and a profane display of "mouth" religion, which to an honest mind seemed even more disgusting than the immorality itself.

Referring to India, the same writer adds :—

In Bombay Mr. Squires, with his 97 assistants, baptised last year 36 adults and 92 children at a cost of £9441 7s. 1d., and the converts made by his society after 66 years of labour, do not amount to 2000, while the devoted Roman priests are converting, educating, and consoling thousands upon thousands, at a nominal cost, which comes not from any wealthy society, but mainly from the converts themselves.

Seeking to explain the success of Catholic missioners, the Canon continues:—

The man who can best touch the hearts of Indians must be a celibate and an ascetic, abstaining from alcohol, living like the natives on rice, receiving no payment, either a mendicant or working with his own hands, giving up everything that makes life comfortable, converting, not by argument, but by exhibiting in practice that absolute self-renunciation which is the only language the natives can understand ... ... In spite of the widest theological differences, success has uniformly attended missions conducted on such methods. To this must be attributed the wonderful triumphs of the Moravians, and of Xavier and the early Jesuits. In spite of the prodigal expenditure of the Protestant societies, three-fourths of the native Christians in India are descendants of the converts of the early Jesuits. In those districts where Xavier laboured, 90 per cent. of the native Christians are Roman Catholics. In Travancore alone there are half a million of them, twice as many as the two Church of England Societies can claim in the whole of Africa and Asia.

TRUE TO THE LAST.

A PAGE FROM THE HISTORY OF THE PERSECUTION IN JAPAN.

I.—THE FRUITS OF APOSTASY.

TO the glories of the Church Militant belong the Christian persecutions in Japan. It was in 1587 that the first outbreak occurred, and in the course of the following years many Christians succumbed to the hostility of the bonzes. But it was not till 1595 that the extirpation of the new religion was officially decreed by the government.

The chief theatre of the glorious strife that then took place was the former kingdom of Arima, on the island Kiusiu, and among the principal actors of that drama were the apostate King Michael and his counsellor, Sifioie. As the child of Christian parents, the monarch had received baptism, and in his former years had manifested zeal and love for religion. But soon after his marriage with a Christian Princess, the pagan Sifioie found means to ingratiate himself with the young and inexperienced prince, and speedily effected his ruin.

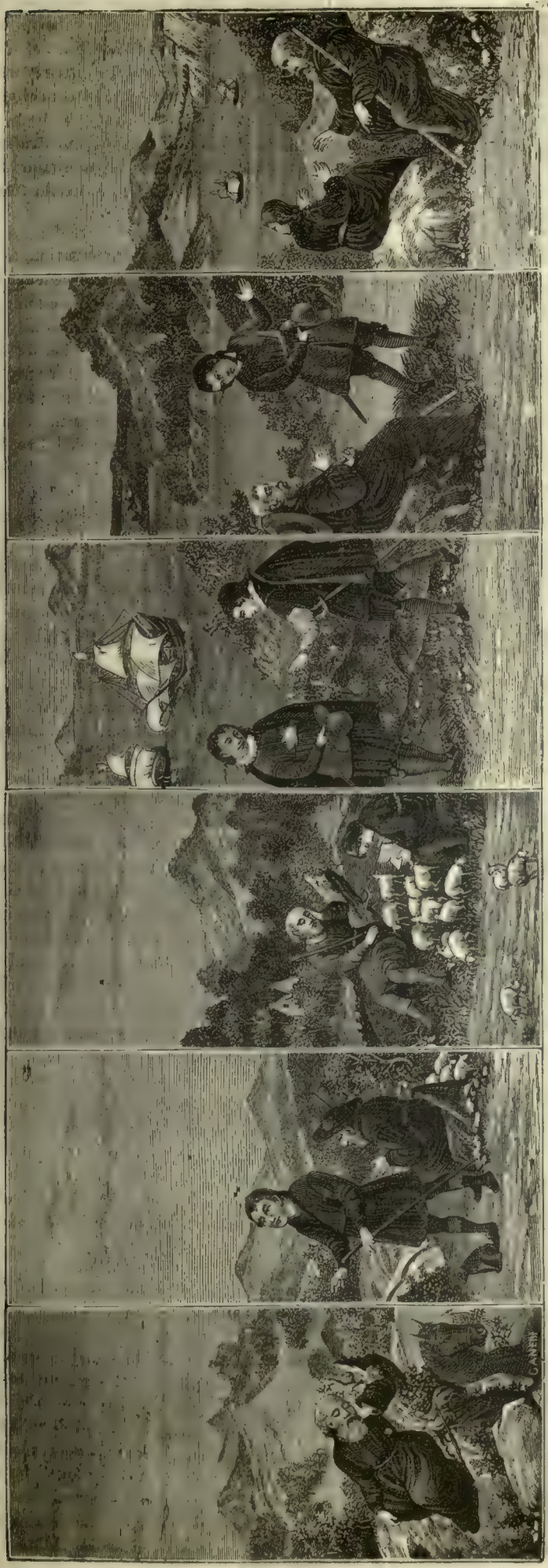
At first, indeed, the prince laughed at Sifioie's constant allusion to Christian plots against his life. "Why," said he, "should they harm me, when I hold the same religion as they do?" But little by little the poison did its work, zeal gave place to indifference, and then to hatred for religion. With loss of faith the young prince abandoned virtue; his life became disorderly; under the influence of Sifioie he divorced his pious wife and espoused a pagan, the daughter of the Emperor of Japan. Led on by evil counsel and ambition, he next seized the throne, exiling and then murdering the king, his father.

His dreams of ambition now seemed realized. But Sifioie had other views. He had used the prince as a tool, and now hoped by making him the author of a fresh persecution, to accomplish his overthrow, and usurp the throne. To this purpose he contrived to be placed at the head of the embassy sent by the new king to the Emperor of Japan. Upon his return, Sifioie assumed an air of great alarm and informed his master, that the Emperor doubted his loyalty, suspected him of being a Christian at heart, and a plotter against the imperial throne. "Nothing," added Sifioie, "could remove these suspicions but the exercise of greater severity against the Christians." Fear and ambition had made the apostate capable of everything, and mandate after mandate was issued against Christianity.

A JAPANESE BONZE IN HIS CELL.

II.—THE PIRATE.

At the period at which the reader has now arrived, a famous sea-robber, Kiang-yen by name, had been captured and condemned to death. The evening before his execution Sifioie is said to have visited the criminal; and, although what passed between them is unknown, so much is sure, that Kiang-yen was set at liberty and was henceforth employed by the minister on secret missions to the Japanese court. It was after his return from one of these journeys that Sifioie sought a royal audience which brought matters to a climax. The King was thrown into the greatest anger



FACSIMILE OF JAPANESE EMBROIDERY, DONE BY CHRISTIANS IN THE 17TH CENTURY, TO REPRESENT THE LABOURS OF THE FRANSICAN MISSIONERS.

and excitement. Pale as death, he lay back on his couch, and passionately ejaculated, "Ah, if I but knew the traitors, they should suffer for it!" Sifioie who was standing by, thereon remarked, "Perhaps his Majesty forgets that there is a powerful Christian family that would avenge any insult offered to their friends!" "Who?" exclaimed the King with wrath.

"Who?" rejoined Sifioie, "Why, Thomas Feiboye and his brother Mathew Schocuron!"

"What, my best officers?"

"Yes, your Majesty!"

3.—The Presentiment.

Not far from the palace lay the house of Thomas Feiboye, the commander of the royal body-guard. On the evening of the day in question, this Christian family were seated together. Coloured rays from paper lanterns diffused a subdued light through the apartment, giving a soft but sufficient illumination for the occupants. These comprised an aged lady to whose side clung a little boy, Justus, the darling of his grandmother Martha Feiboye. A little further off the other children, James, a lad of nine, and his little sister, Mary, were seated, the young girl intently listening as her brother explained the story of St. Sebastian. "See," said he, "when I am big and a soldier, perhaps I shall be such a saint; for in our country also the blood of martyrs flows as in the time of the first Christians!" Opposite these children sat their mother Justina. She worked but her attention was evidently distracted, for presently laying down her embroidery, she addressed her mother-in-law.

"Do you not think Thomas is unusually late. It must be past the ninth hour. I cannot think why I feel so uneasy; surely nothing can have happened to him?"

"Do not be anxious, dear Justina," was the answer. "You know it is nothing extraordinary when Thomas returns home late from duty."

"Yes, but my uneasiness . . ."

"Mother," interrupted the resolute little Justus, "let me go with the servant Marcus to meet father!"

"No, child," replied Justina, "Marcus can go alone. Besides, it is time for our night prayers."

When their devotions were ended, the children were despatched to bed. Justina felt a presentiment of evil. In those days of persecution, misfortunes came rapidly enough, and the mother felt she could better receive ill-tidings alone with her mother-in-law than in the presence of her children.

IV.—A Gathering Cloud.

Whilst the two sat waiting, minutes swelled to hours, and then at last they heard the tread of men in the streets. Justina hurried to the door. It was her husband and his brother Mathew. But her heart sank when she beheld the grave look upon her husband's face. Involuntarily she stept back, exclaiming, "Heavens, what has happened?" "Courage, dear wife," answered Thomas, "it is nothing; at least," continued he, when they had entered the room and were seated, "at least, my anxiety may be groundless. Kiang-yen," he continued in answer to their inquiries, "is back again, and this evening, has had another interview with Sifioie. You know the minister's animosity to our

FACSIMILE OF JAPANESE EMBROIDERY DONE BY CHRISTIANS IN THE 17TH CENTURY, TO REPRESENT THE LABOURS OF THE FRANCISCAN MISSIONERS.

family and to all Christians. Have you not remarked that Kiang-yen's return and his meetings with Sifioie are invariably followed by some fresh edict against the Church? Now this evening, as I said, that ill-omened bird has returned, and an unaccountable foreboding tells me a storm-cloud is gathering."

The possibility of that cloud bursting over them awakened little alarm in that Christian family, for on one point they were all resolved that under every trial they would remain staunch to their faith.

V.—IN THE PALACE.

One morning, shortly after the above conversation, as the two brothers entered the palace, an aged native teacher who had taught them as children approached, and beckoning to Thomas drew him aside. "Save yourself and family," he said after cautiously looking round to see whether they were observed. "My old friend," replied Thomas, my conscience is easy, I need fear none." "No matter," answered the other, "be warned and flee. My ears hear more in the palace than those of others. But we are observed, flee, I tell you, flee!" With that the old man retired leaving Thomas to rejoin his brother.

The brothers had scarcely reached home with the news, when two officials hastily summoned them to the governor. Prepared for the worst, Thomas took a loving parting from his wife, and the two brothers receiving their mother's blessing, departed. They were immediately brought into the presence of the governor, who, after a few minutes' conversation, handed Thomas a sword, adding, "What think you, is it sharp enough to decapitate a traitor?" "Sir," replied the latter returning the weapon, "it is sharp enough for me." He had hardly completed the words when the tyrant drove the blade through his heart. A minute later the lifeless corpses of the two brothers lay side by side.

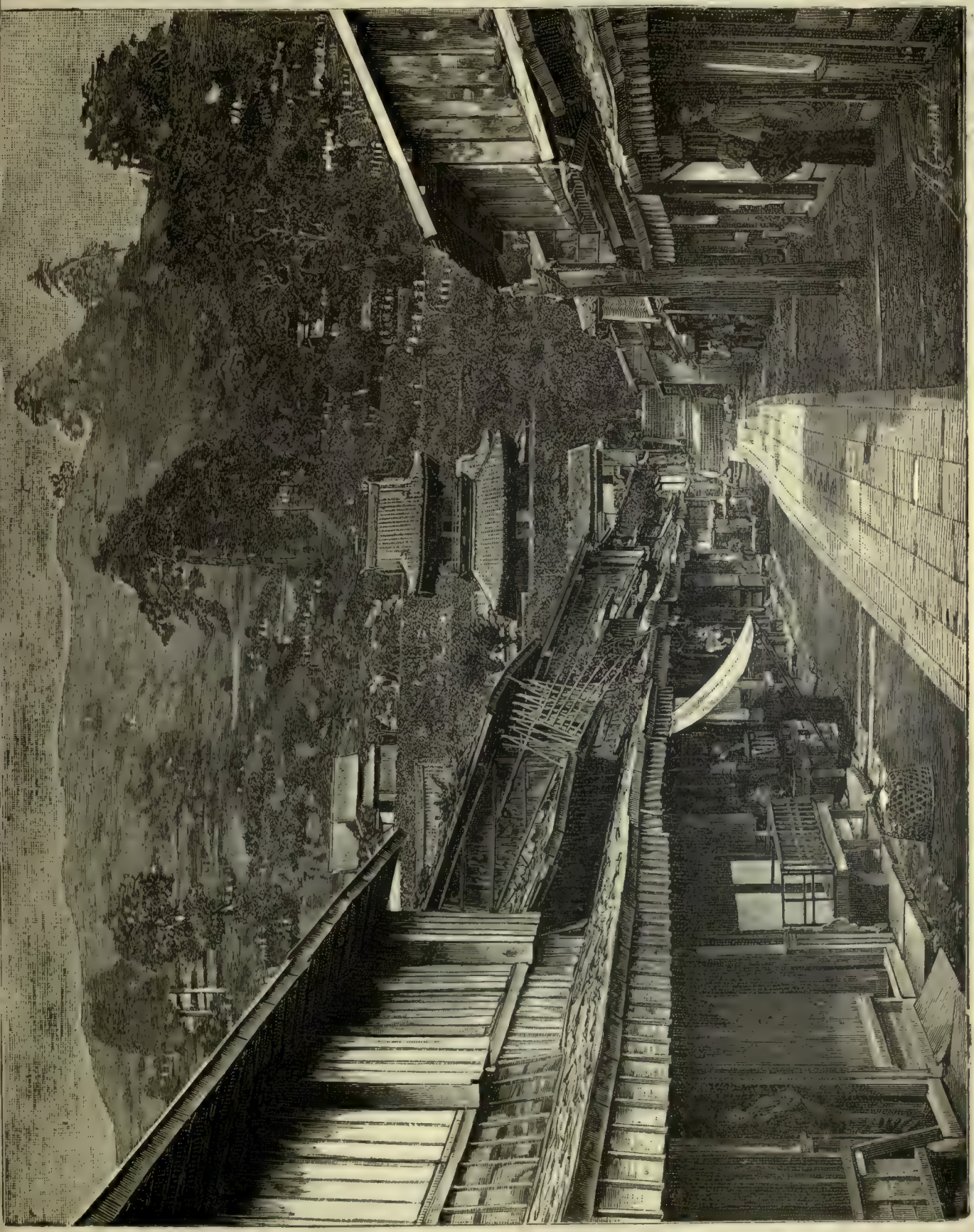
VI.—WE SHALL MEET AGAIN.

Soon after this deed of blood, a band of soldiers came to lead Thomas' family to death. Only the young wife and her daughter were to be spared. In vain Justina protested. Her words were powerless, and the guards prepared to lead their victims away. Now that the worst was inevitable, Justina appeared as the truly noble and Christian heroine. She clasped her boys once more to her breast, and with calmness though with quivering lips, said: "Go my children, and after your father's example die bravely for the Faith. Show that you are Christians and despise death. You leave this world for heaven, and exchange this life for eternal felicity. Behold your father and your uncle stretch forth their hands to you; and the angels hold your crowns in readiness. Soon you will be with Christ and His Blessed Mother, then pray for us, remember me to your dear father, and think of me and of your little sister. . . . We shall meet again." She could say no more. Martha kissed her tenderly and the aged matron and the youthful martyrs were led away.

VII.—FROM DEATH TO LIFE.

Before the city lies a wide field, it was the spot of execution. There the three were told to kneel. James was the first whose head fell beneath the sword; once more Justus could utter the holy names of Jesus, Mary and Joseph, then he greeted his father in heaven. As the executioner approached Martha, she handed him a costly ring. "This is your reward," she said, then taking a reliquary from her neck she bid him give it to her daughter; and as a last favour, she begged a respite for prayer. A full hour the aged matron knelt immersed in prayer, then she stretched forth her neck, and her soul was united with the dear ones in heaven.

The martyrdom of this glorious Christian family took place on January 28, 1613.



A JAPANESE TOWN.—THE ROAD TO THE PALACE.—JAPANESE HOUSES AND SHOPS.

THE LAND AND PEOPLE ROUND THE NIGER DELTA.

The Proceedings of the Royal Geographical Society for Dec. 1888, contains Mr. H. H. Johnston's interesting account of the African Oil Rivers. Of this paper we lay before our readers such extracts as will give them a general idea of the land and people in the regions of the Niger Delta.

1. The Region of the Oil Rivers—Picturesque Scenery—African Villages and African Woods. 2. The Natives—The Ibos—The Ijos—Cannibalism—Human Leopards—Conclusion.

IN THE DEPTHS OF THE WOODS.—A BURIAL SPOT AND FETICHES.

The region of the African Palm Oil Rivers embraces the main rivers and estuaries lying between the eastern boundaries of the British Colony of Lagos and the northern boundaries of the German Protectorate of the Cameroons. Describing the picturesque character of the scenery, Mr. Johnston writes:—

Once over the bar of one of these rivers and within the estuary, we find ourselves surrounded by a lake-like expanse of smooth water, the shores of which are fringed with lofty mangroves with their ghastly white, blood-streaked trunks —streaked where the bark has been torn or frayed—and their graceful poplar-like foliage of a sad, dull, yellow-green. Behind the mangroves, however, are generally seen the dark and dense masses of inland forest, growing where the land has acquired firmness, just above the limits of high tide.

At some spot where there is a stretch of clean white sand, you may distinguish a landing-place of some native village. The shore of the sandy beach is bright with the crimson flowers of the tall cannas, and above the limit of high tide the natives' canoes lie drawn up and fastened to stakes. The village is probably situated some quarter of a mile inland, and embowered in exuberant forest. The houses will be poor, ramshackle structures of palm-fronds, and their

inhabitants timid, naked fisher-folk, possessing a few fowls, goats, and mangy dogs.

Ascending the river further, the marshy banks gradually become firm dry land, and the native towns increase in number and importance. Alternating between the thickly studded villages will come pleasant spaces of solitude. Here you are alone with nature, unharassed by the presence of her noisiest offspring, man. Here from the dense green forest depths rings out the bark of the chimpanzee, and monkey families jump from tree to tree with a swish of leaves and a cracking of twigs. Black and white hornbills with rancous cries, flap heavily across the river, and the lovely blue-green-purple-crested plantain-eater dodges your aim coquettishly among the palm-fronds. Perhaps where the river expands into a broad pool, with an archipelago of golden sandbanks, you encounter a school of hippopotami, snorting, yawning, splashing, and grunting; whilst on the sandbanks the yellow-grey crocodiles lie peacefully asleep, and close to them are groups of dainty, graceful water-birds who appear to act as sentinels and warn the sleeping saurians of the approach of man.

Still higher up, where the water-journey ends, you exchange the forest-region of West Africa for the great park-lands of the interior. This is the fascinating part of Africa —full of history and human movement —the land of wanton bloodshed, of gaudy barbaric pomp, of populous negro towns, of dry grassy plains, flat-topped mountains, clumps of huge sycamores and acacias, and graceful groups of fan-palms, the land where the Moslem robbers ride through the thorny stubble and the maize-fields on long-tailed ragged ponies, where the cannibal negro chief, alternately the ally and the victim of the Mohammedan slaver, shows you the clean interior of his clay-walled house, studded with a frieze of a hundred human skulls, where the vultures are as tame as domestic fowls, and have no lack of offal on which to gorge, the land of the lion, the antelope, the ostrich, and the baboon.

2. From the land to the people is an easy step. First and foremost among the natives of the Oil Rivers may be mentioned those of the Old Calabar district. They are ruled over by native kings and chiefs, some of long descent and proud lineage. At times these pagan princes walk about in scarlet chimney-pot hats and little else. Sometimes, however, they array themselves gorgeously in royal robes, crowns, and sceptres, while their spouses put on second-hand dinner dresses of Parisian make, which hang about their supple bodies in deplorable shapelessness. The Calabar women of lesser degree are very slight in their costume, confining their adornment chiefly to their heads of hair and their skin which is decorated with elaborate blue tatooing.

Westward of Old Calabar, we come to the Opobo country, inhabited by the industrious Ibo race. The Ibos are cannibals, but their cannibalism is not of a ferocious type, and rather seems to mean the occasional eating of superfluous slaves, or the celebration of sacrifices on the death of a great man.

East of Bonny, and including the extreme lower Niger, dwells the Ijo tribe, to-day representing the ruling people of the extreme lower Niger, of Brass, of New Calabar, Bonny, and Opobo. In times past they were fanatic adherents of a savage type of animistic religion. Like the majority of the Africans, they did not know or conceive of the existence of one supreme God, but embodied a number of natural principles in the form of certain animals, or in fetishes or idols.

The Ijos and Ibos, and indeed most of the tribes of the Niger, were, not long since, inveterate cannibals, and cannibalism is far from being extinct even in the midst of such civilized centres, as Bonny, Brass, and New Calabar. Cannibalism is deeply associated with, and in fact forms part of, the ceremonial of the old fetish rites. The "Ju-Ju men" or priests are bound to eat human flesh at certain times and under certain conditions. To procure this needed flesh, they are said to disguise themselves at night as leopards and prowl about the by-ways of the town, where they seek out victims, not among their own countrymen, but among strangers. Indeed, in Africa, a great licence is permitted at night. In the dark there is little distinction drawn between the lawful acts of a devil and the unlawful deeds of the mere human, the border-line with the poor superstitious African being so vague; thus what with fear of these men-wolves and the dread of malicious goblins, the African dreads to leave the shelter of his house or the cheerful circle of his "club" fire after nightfall.

How long this pagan darkness shall cast its shadows over this portion of the Dark Continent, God alone knows. But we are sure that our readers will not forget in their prayers the land and people of Niger Delta.

MOSLEM INFLUENCE IN AFRICA.

Seeking to explain the spread of Mohammedanism in Africa, a writer in the *Scottish Geographical Magazine* says:—

The prescription of the Koran, commanding every Moslem to make, once in his lifetime, the pilgrimage to Mecca, gives thousands of pilgrims the opportunity of becoming inspired with the same proselytizing zeal as that which animated the ancient Israelites. Between all the Hadji there exists a confraternity which establishes bonds of union and religious cohesion which nothing can sever. The Mussulman missionaries are no respecters of person; they are truly cosmopolitan; every man who believes in Mohammed is their equal though he has woolly hair, a flat nose, and hanging lips. The Arab missioner lives like those by whom he is surrounded; he accommodates himself to the habits, customs, and tastes of the natives, and subsists on the charity of those he instructs. At home everywhere, he feels no repulsion, in marrying some daughter of the Dark Continent, and by this intermixture of blood the races are crossed. Arabic is the literary language of Central Africa. Though there may be Arabs who are guilty of an infraction of the law of the Koran prohibiting the use of spirits, and who enrich themselves by the traffic in brandy, it must be admitted that as a rule, the adherents of Islam set the negroes an example of extreme sobriety which inspires the latter with respect and instinctive confidence for men who are always masters of themselves.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. Donovan, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the Famine Stricken Missions, Ahmednagar :—			
A Priest..	5	0	0
M. E. C..	1	0	0
For Cardinal Lavigerie's Crusade:—			
M. E. C..	1	0	0
E. Healy Thompson	0	10	0
G. A. O. per Rev. C. W. Pool..	0	10	0
O. W.	0	5	0
For "I.C.M.":—			
Mrs. M. Daniel	0	10	6

Amounts received to December 8, 1888, inclusive.

OBITUARY.

AN APOSTOLIC DEATH—FR. URBAN STEIN, S.J.

Letters from Mangalore have brought some edifying particulars of this zealous missioner's death.

The Reverend Father had been sent by his Bishop, Dr. Pagani, to Goa about the 26th September. He stayed at Bom Jesu in the old Casa Professa of the Society of Jesus, whence on the 4th of October, he wrote a cheerful letter to Bombay. Having successfully accomplished his errand at Goa, he wished to return at once. But there was no steamer touching at Panjim, so he decided on returning in a small sailing-boat. The breeze was most favourable, but the heat intense and on his arrival at Mangalore he was in a prostrate state. "He was" writes Father Höene, "scarcely able to stand on his legs, and his whole appearance was such that all were very much alarmed about him. The fever was from the beginning very high, nevertheless the first day of complete rest and careful attention gave him great relief, he felt much better." But Our Lord had granted him, as it were, a few hours only to give an acccount of his last mission undertaken for the spiritual welfare of souls and in obedience to his Bishop. From the 17th the fever gradually increased to 105. It was on the 20th he himself said to Rev. Father Rector: "I must prepare for death; I am sure Our Blessed Lady of the Holy Rosary will take me this time." When asked, how he could say such a thing, he simply replied: "You may rest assured, I know it, and therefore I want to make my confession, and, as in all likelihood I shall not be able to keep fasting till to-morrow morning, I should like to receive Holy Communion this evening as Viaticum." He made his confession, but was induced to wait for Holy Communion till the morning of the following day (Sunday). Rev. Fr. Rector and Fr. Kemp watched the whole night with him; they were well rewarded for the pains they had taken by the edifying scene of which they were witnesses. The good Father spent the whole night in prayer, mostly in Latin, sometimes in English or Konkanee, with a clear voice. At two o'clock he received Holy Communion. At eight o'clock his temperature was above 104. The doctor came to see him about 11 o'clock.

When the doctor was present an incident happened that showed the childlike obedience wherewith the good Father was filled. The doctor thought that he was not sufficiently covered and suggested that something light should be placed over him, lest he might catch a chill. He wrapped himself up with what was just at hand and immediately he was in a profuse perspiration, which proved too much for him; he raised himself up throwing off partially the covering. No sooner had he done so than he was quite confused and ashamed of himself, that he, a child of the Society of Jesus should have so little obedience to the doctor's directions. He asked the doctor's pardon and begged Fr. Rector to cover him again. The good Father was fully aware of the dangerous state he was in and quietly prepared himself for the last moment, from time to time giving utterance to the feelings that were uppermost in his heart. Repeatedly he asked pardon of Almighty God for all his sins and added with a smile: "That is the best of all, I am sure to obtain pardon." The doctor was scarcely half an hour gone, when the expected collapse came on. Fr. Rector, Fr. Kemp and myself and some of the Brothers were with him. He was asked whether he would not receive Extreme Unction. "O yes, by all means, I think it is time," he replied. The community assembled; his Lordship the Bishop, Rev. Fr. Superior and others arrived soon after. It was most edifying; the good Father answered most distinctly to all the prayers of the Church, then he asked pardon of all, renewed his religious vows, uttered ejaculatory prayers quoting his favourite texts from Holy Scripture, asked that a Plenary Indulgence might be given to him and requested someone to ask the children to pray for him. He made an attempt to kiss the five wounds on his crucifix, but being too weak, he did not succeed; then he asked us, who were standing or kneeling around him to say for him five times the "Our Father" and the "Hail Mary" in honour of the five Sacred Wounds. After a while he seemed to recover and lingered on till 4-30. To judge from appearances he had lost consciousness about two hours before his death. About 4-30 his breathing became weaker and weaker; then after a few minutes one very weak breath came and the soul was gone, no doubt to hear the "Euge serve bone." Well done good and faithful servant.

Father Urban Stein was born at Cologne on the Rhine on the 12th of August 1845; he entered the Society of Jesus at the early age of 17. Having made his novitiate, rhetoric and his philosophy he was sent in 1869 as Prefect of discipline to the College of Feldkirch in the Tyrol. In December 1870 he left Europe and arrived in Bombay at the beginning of 1871 with his Lordship Bishop Meurin. He was during the next few years Prefect and Professor in St. Mary's, Mazagon, and later on in St. Xavier's. Here he completed his theological studies and was ordained priest in 1876. In 1878 he accompanied his Lordship Bishop Pagani, then Pro-Vicar Apostolic of Mangalore to that city.

What he did here during the last ten years of his earthly career says the *Bombay Catholic Examiner* needs no commentary. It is written in the hearts of those for whom he sacrificed himself and in the book of Life.

LITERARY CONTRIBUTIONS.

☞ It is not advisable for contributors to send poetry. Besides such subjects as are suggested by the character of our Magazine, we should be glad to hear (1) News from the Missioners in Egypt and Soudan.

From the Editors, Publishers, etc. :—*The True Spouse of Jesus Christ*, 2 vols., *Eucharistic Gems* (Messrs. Benziger Bros., New York, Cincinnati, and Chicago); *L'Année Dominicaine*, *Ave Maria*, *Belize Angelus*, *Bombay Catholic Examiner*, *St. Joseph's Blättchen*, *Natal Record*, *Jaffna Catholic Guardian*, *Ceylon Catholic Messenger*, *Madras Catholic Watchman*, *Catholic Missions*. (French, German, and Dutch Editions).

N.B.—Books, &c., for review, must be sent to the Editorial Office.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

The portrait forming the centre of our Frontispiece is that of the Venerable Francis Mary Paul Libermann, founder of the Congregation of the Holy Heart of Mary and first Superior-General of the Society of the Holy Ghost and the Holy Heart of Mary. The later union of the two missionary bodies, dedicated respectively to Mary and to the Holy Ghost, is one that appears to have been laid by God Himself in the mind of Fr. Libermann, for no sooner had the latter conceived the thought of consecrating his work to the Holy Heart of Mary, than he felt inspired to trace the following lines : "*All for the greater glory of our heavenly Father, in Jesus Christ, through the Holy Ghost, and in union with the Most Holy Heart of Mary,*"—a motto that strangely fore-shadowed the future amalgamation of these two religious bodies in the work of converting Paganism to Christianity. It is this moral transformation which is symbolized in the two side medallions.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 34. FEBRUARY, 1889. Vol. III.

THE SLAVE'S OWN TALE.

An African Village—The Widow and her little Children—The Arab Raid—My Mother: "I have often seen her again in my Dreams" "My little Sister Killed before my Eyes"—Human Sacrifices—The Slave Market—How the Touareg marks his human "wares"—Saved!

FOR months past Europe has been ringing with recitals of the dreadful cruelties and horrors of the Slave Trade; the awful scourge desolating in this very year of grace the fertile plains and uplands of Central and Eastern Africa, as probably it never desolated any land before. We have had the testimony of travellers and explorers,—like Stanley, Wissman, Cameron, Lenz,—of merchants and traders, of military and political administrators, of missionaries, both Catholic and non-Catholic, English, Scotch, and American, and above all, of Cardinal Lavigerie, the great Apostle of Africa and of his devoted missioners, the "White Fathers" of the Dark Continent. Their heart-rending descriptions have been all the more telling, because they have been the descriptions of eye-witnesses and ear-witnesses.

Can anything more thrilling be imagined than these shocking recitals, eloquent with the eloquence of truth?

Yes, one species of narrative is still more impressive than that of even eye-witnesses. And what is that?

It is the voice of the very sufferers themselves,—of the poor slaves, hunted, kidnapped, bought and sold, and tortured by inhuman traffickers in human flesh,—speaking to us face to face. And this voice we have lately been called to hear, thanks primarily to the great Algerian Cardinal, and next to the newly established Anti-Slavery Society of Brussels.

Farraghit Emmanuel Bienno, 20 years of age, is a rescued slave, ransomed by Cardinal Lavigerie's White Missioners, and now studying at Lille, in order to become in his turn a priest and a missioner. We shall let him tell his own sad tale in his own simple words, translated from the French, which he now speaks and writes well, and originally published by the Belgian Society:

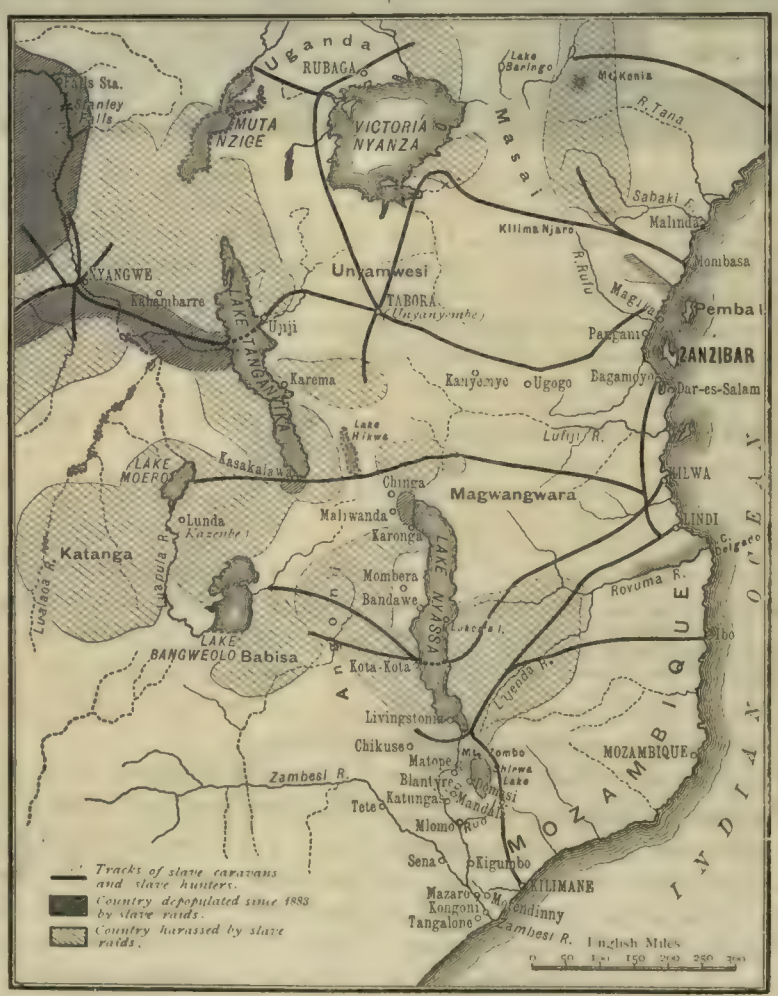
FARRAGHIT'S NARRATIVE.

"I was born at Kaffouan, in the Southern Soudan, in 1869. I was two years old when my father died. I remained in the tribe, with my mother and my younger sister. One day my mother was going with my sister, myself, and some other inhabitants of our tribe to a neighbouring village near Kaffouan, when we suddenly found ourselves surrounded by Touareg merchants, who alarmed us by showing us their daggers and sticks. A negro who was with us unfortunately cried out for help; he was immediately felled to the ground and killed by one good blow of a stick. An-

other old negro endeavoured to defend himself, and shot at the merchants an arrow which he carried; but it fell harmless and only excited the rage of the Touaregs, who stabbed the old man to death. Lastly, having slain those who cried out and tried to make any defence, these terrible merchants led us all off to the tribe of the Bamba. Some Arabs bought those of us who appeared strongest. My mother, who was considered good and fit for work, was at once put into service. A cruel Arab tore away our mother from us without allowing us to say good-bye. I was left alone with my little sister; but I have often seen her again in my dreams, and often have I cried in awaking again. I have never heard speak of my mother since.

"I was then about six, and my sister four. The market over, the caravan set off to cross the Desert. Our masters were on camel-back, and we poor slaves had to drag wearily behind on foot. The Touaregs very rarely halted. At the halts they ate a sheep or a kid of their flock, and threw the bones to us, as to dogs. Those were lucky who could get any. At the end of two days' march my little sister, worn out with the burning and painful road over the sand, fell down quite exhausted in the midst of the Desert. I stopped beside her, whilst the caravan went on. A Touaregsaw us; he came up and began to shout and lash us with his whip, to make us go on. My little sister cried bitterly, for she could not walk. Then the merchant, seeing he could get no profit from this four-year old slave, killed her with blows of his stick before my eyes. I saw my little sister die! Then the Touareg threatened to kill me at once if I did not rejoin the caravan. He kept striking me with his stick and the whip, until I was back in the ranks with my fellow slaves.

"After some days more, the caravan reached the end of its journey. The Touareg merchants took us to the Bamba. The king bought about 100 negroes from the caravan. Of these, 50 were destined to be burnt alive to appease "the spirit of evil" who had sent a severe fever upon the prince. I was bought with some others for a horse, and so became the slave of the King of the Bamba. I remarked before his tent hundreds of negroes' heads strung upon ropes. These were the remains of human sacrifices offered by the king to his gods. I was afraid, and expected every day an order to have my head cut off for the King's pleasure. But after some days I was sent to Timbuctoo, with four or five other negro slaves like myself. Later on I was sold to some Arabs. They made me suffer greatly. After the market, I had to follow, with dreadful fatigue, the caravan into the Desert. All along the road there was to be seen nothing but dried or putrefying corpses; they were those of slaves massacred by their masters. In our caravan the slaves were divided into bands. We were 40 or 50 negroes to each band, of every age, sex, and tribe of Central Africa. We walked one after the other. As several slaves attempted to escape, a strong iron ring was fastened round the neck of one slave; to this ring a smaller one was fastened, and to this a long chain fixed which bound all the negroes together, regulated their movements, and prevented their flying. As time was pressing, the masters kept beating us with thongs and whips. How sad it was to see the aged and sick! They clung in desperation to their companions in misery, and when the band halted to gain breath for a moment, there were some who remained hanging like an inert mass to the collar. Dreadful scenes marked these moments of rest. If the poor negro slave was at the end of his strength, they still kept lashing him. It required a few minutes for the Arabs to unfasten the chain, but the minutes seem hours to these dealers in men. What happened then? Why, they cut the negro's head off, and the band, relieved, resumed its march.



EASTERN EQUATORIAL AFRICA.
Zanzibar, and regions of "Zanguebar," Mozambique, and Zambesi.—Ravages of the Slave Trade, and Routes of Slave Caravans.—(Reprinted by permission from the *Journal* of the Manchester Geographical Society).

"Every change of master was for me the occasion of fresh torture. The Arab or Touareg who bought me took me after the market away from my tribe, and there in a forest or an oasis, he had to *mark* his property to distinguish it from that of others. The first time I was sold, my master, a Touareg, tied my feet and hands, and with a knife made two tattoo-marks or deep incisions on the right and left

cheek. The blood flowed, and I suffered very much. I was very little, only six years old. When I fell into the hands of the Arabs they acted in a different manner to mark their slaves: when I least expected it, an Arab took a bit of sharp marble, and with it made two deep cuts on my right cheek. The sufferings I endured were terrible, but I had to bear them without uttering a sound. I have been sold six times, and I carry on my face 15 deep scars, made by my masters, Touaregs or Arabs, six on the right cheek, six on the left, and three on the forehead. I belonged to Aïn Salah, and lived in a tent, because I was too small to work. Once my shackles were taken off my feet, and I was told to follow the caravan to go to Warglah, in order to be exposed for sale at the slave market. We were arranged in order of build, the strongest and stoutest in front, the little ones and the dying behind. I saw many purchasers come up and take away my companions. Nobody would have me; I was too miserable looking. But it was thanks to my sickly appearance, that the White Father, who offered to buy me from my master, got me for 100 francs. After being ransomed I was sent to Tunis and Algiers to learn French and Italian. For some time past I have been in France."

Such is the ransomed slave's own story, perhaps the first such story that has been told so fully by one of the actual victims. Farraghit has since issued to his White Brethren of Europe a touching appeal, not more touching, however, than his simple, heart-rending story. That appeal will show that the poor African has not only a soul, but intellectual, emotional, ideal qualities, like our own.

Lest, however, we should weary our readers, we reserve his appeal till another number.

EASTERN EQUATORIAL AFRICA. VIEW AT MKATA.—GIRAFFES AND THEIR FOES.

DESTRUCTION OF THE MISSIONS IN UGANDA.*

As we go to press, telegrams are received announcing the sad news of a bloody revolution at Uganda, resulting in the expulsion of King Mwanga, the destruction of the French and English missions, and the triumph of Mohammedanism. All the missionaries escaped, but many native Christians were massacred. The Arabs write in insulting tones, exalting in their triumph, saying, "Uganda has now become a Mohammedan kingdom, and in revenge for England's anti-slave trade policy, missionary effort in Central Africa is to be exterminated." The news is dated from South Nyanza, November 11th, and comes *via* Zanzibar.

* See Map p. 146, and our Article p. 153.

CHINESE DIPLOMACY AND CATHOLIC MISSIONARIES.

By Miss E. M. CLERKE.

Chinese Diplomacy—Its Efforts against the French Protectorate of the Missions—Negotiations with the Holy See—Success with Germany and Italy—What will be the Effect?—Dangers of the Situation—Oriental Liability to Panic—Examples.

1. CHINESE diplomacy, ere the close of the past year, scored a very considerable success against that of France. It will be remembered by our readers that negotiations were, some two years ago, set on foot between the Chinese Empire and the Holy See for the transference to an Apostolic Delegate, duly accredited to the Court of Pekin, of the exclusive protectorate over Catholic Missions heretofore exercised by France. Its assumption by the latter dated from the Treaty of Tientsin in 1857, when Napoleon III. took over the charge of Catholic missionaries in China of all nationalities, the same protection being gradually extended to native converts to Catholicity throughout the Empire as well. Not only was a large amount of diplomatic intervention in the internal affairs of China thus authorised, but a species of foreign nationality, was claimed on behalf of a considerable section of Chinese subjects. For redress of all grievances connected with religion the French officials were alone appealed to, and through them the foreign priest of whatsoever nationality sought the legal recognition of his position with any favours or privileges that might attach to it. This position of affairs, always galling to China, became intolerable during the struggle in Tonquin, when the missionaries and their converts in many provinces suffered severely, owing to the popular odium of which they became the objects as the suspected emissaries of the national enemy.

2. The difficulties of a system which involved religious interests in all the vicissitudes of international relations then became apparent, and the Chinese Government set to work to try and separate the Catholic propaganda in China from its association with French diplomatic agents. They agreed to receive the Representative of the Holy See on the same footing as those of the Treaty Powers, and to accord to him like privileges in discussing all matters connected with his office. Thus the missionaries, under orders from the Vatican, would have referred to the Legate as the sole guardian of their interests, and the protectorate exercised by the French Legation would have been practically abolished. At this prospect the French Government took such alarm as to intervene with the threat of annulling the Concordat, and withdrawing all State payment from the French clergy, if the arrangement were carried out. Its abandonment thus became a practical necessity, as the sacrifice of the interests of the Church in France was too heavy a price to pay for the advantages to be reaped from it, and the French Foreign Office triumphed for the moment.

3. This, however, was but the first phase of its duel with the diplomacy of the Celestial Empire. The latter, baffled

EASTERN EQUATORIAL AFRICA. KONDOA: A STATION OF THE FRENCH MISSION IN THE VICARIATE OF ZANGUEBAR.

in one direction, tried to gain its ends by another road, and appealed to the several European governments with subjects acting as missionaries in China, to extend to them the same protection as to citizens employed in any other avocation, the status of the French missionaries alone remaining unchanged. The Chinese Government having thus secured a substitute for the French protectorate over the missionary priests of other nationalities might fairly refuse to hold communication with them through any other channel. The steps taken in this direction have been so far successful, that Italy and Germany have now entered into conventions agreeing to demand passports for their missionary subjects in China, and in future to act as their representatives in all questions between them and the Chinese officials. As the French claim had no treaty basis, though allowed heretofore to pass unquestioned, the other Powers are thus acting within their undoubted rights, in resuming their natural guardianship over their own subjects, although their motives are not doubtless solely to be sought in the interests of the latter.

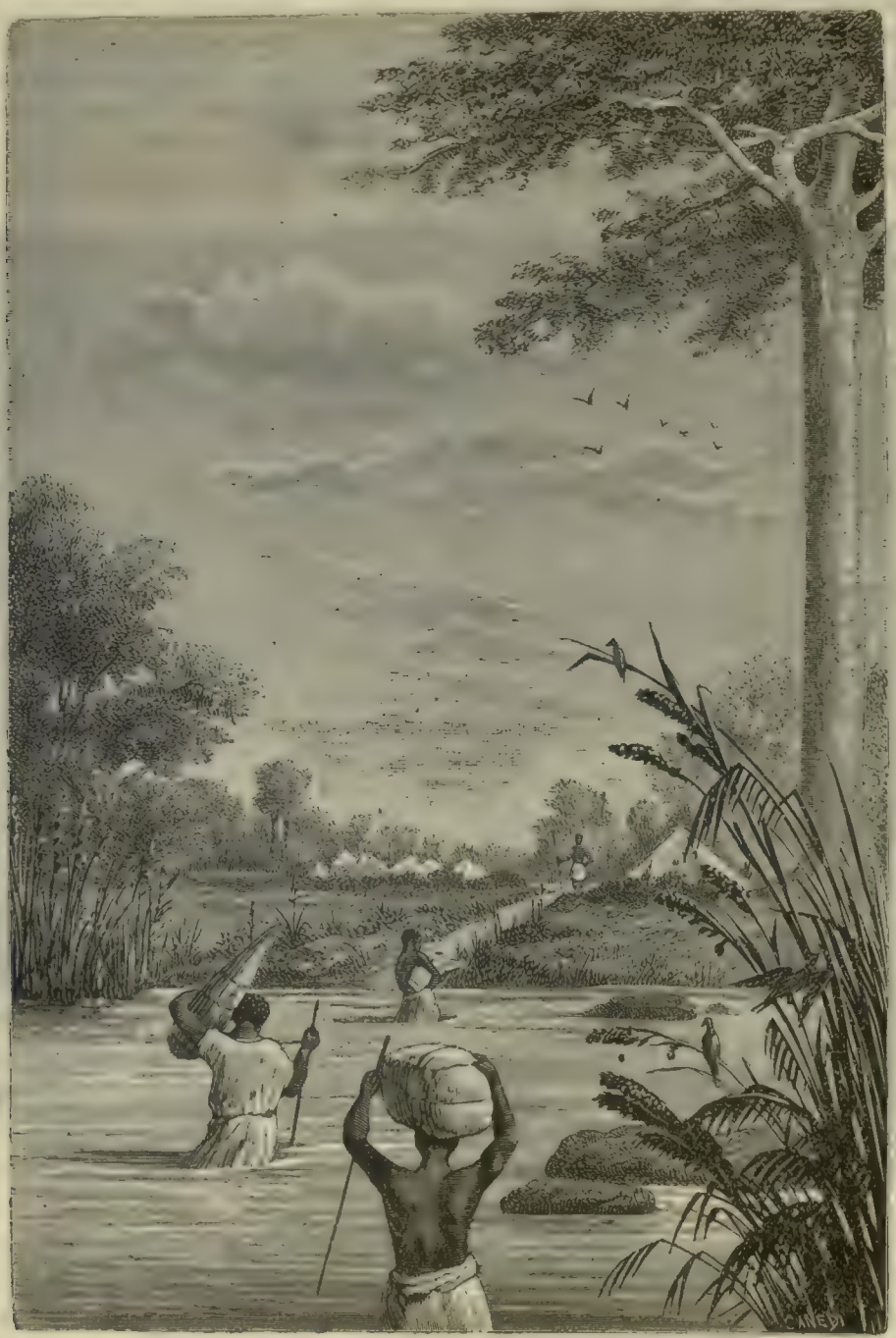
4. It is not as yet very clear what will be the practical effect of the Conventions, or how the intention aimed at by them will be carried out. If the missionaries continue to carry on their communications with the Chinese Government through the accustomed channel of the French officials, it will not be very easy in every case for Orientals to discriminate their particular nationalities. It has been suggested that all consuls applying for passports for foreigners should be compelled to make a declaration that those demanding them are their own countrymen, a simple measure which would at once secure the effective fulfilment of the agreement. The Chinese have at any rate triumphed in securing the adhesion of two such potent allies as Germany and Italy to their policy, and the mere conclusion of the Convention is a severe blow to French prestige in the East. An edict of toleration has been simultaneously promulgated throughout China, which it is to be hoped will have the effect of lessening the annoyances and persecutions to which Christians in the remote provinces are still liable.

5. The abrogation of the French protectorate without the substitution of ecclesiastical diplomatic representation, is in one respect to be deplored, as it leaves the native converts deprived of all special tutelage of their religious interests It is to be hoped, therefore, that the foreign Governments will supplement this defect in the new arrangements by stretching their prerogatives so as to shelter the Chinese Christians always liable to severe persecutions for their faith. It is especially with a view to their protection that diplomatic representation of the Vatican at Pekin would be desirable, could it be made compatible with the susceptibilities of France. The sudden panic to which Orientals are liable in regard to the doings of those of alien creed or birth in their midst, and their incapability of entering into the spirit of Western institutions, will always constitute a danger for Christian congregations in remote places, unless

EASTERN EQUATORIAL AFRICA.—CARRYING IVORY.—THE "SUBMERGED BRIDGE" AT MKATA, ON THE WAMI RIVER.

counteracted by a resolute attitude on the part of the local authorities.

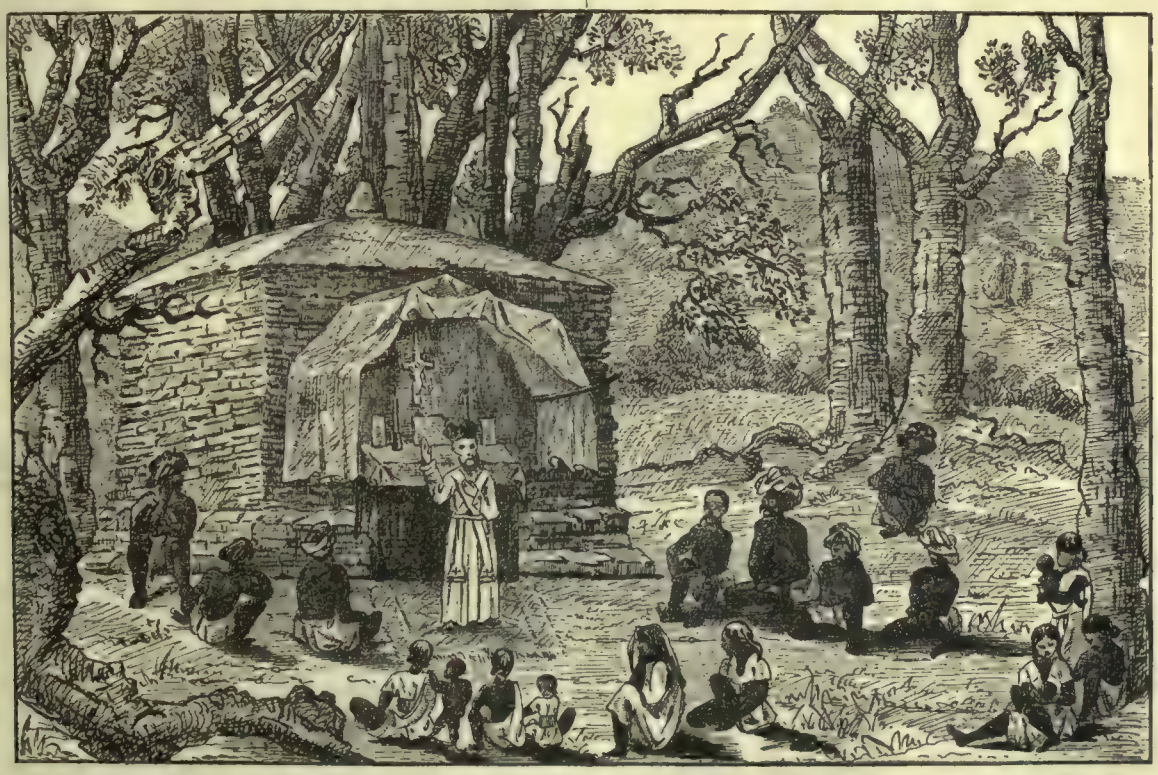
6. A strange illustration of the superstitious ignorance of the Chinese in these respects is afforded by the recent scare in Singapore among the population of that nationality. An idea had become prevalent in connection with the building of some public works, that a certain number of human heads were required by the Government to ensure the stability of the foundations, and that 480 were still wanting in order to make up the full tale of 960. So widespread was the belief among the coolies, that no money would induce them to do an errand in the suburbs after dark, for fear of being kidnapped for this purpose. The idea rests on a very early superstitious belief, of which traces are found in the most widely distant countries, that the burial of human victims under the walls is necessary to secure the solidity of a structure. It was said, truly or falsely, that the walls of Mandalay were reared on such ghastly foundations, under the idea either that the victims propitiate the subterranean dragons, whose movements would otherwise overthrow the edifice, or that their spirits haunting the scene of their violent death, would act as supernatural guardians to it. That the Chinese imagination should have the power of attributing such barbarities to a European government, shows the misinterpretation to which all the actions of strangers amongst them, even the very rites of Christian worship itself, might be liable if construed under the influence of any sudden panic.



EASTERN EQUATORIAL AFRICA.—CARRYING IVORY ACROSS THE GERINGERE, (A TRIBUTARY OF THE KINGANI, THE MOUTH OF WHICH IS OPPOSITE ZANZIBAR ISLAND.

VERNACULAR CATHOLIC LITERATURE FOR SOUTHERN INDIA.

IN these days of the "Apostolate of the Press" there are few more powerful aids towards the spreading of Christian truth, even among the races of the East, than the printing press. This is a fact always borne in mind and acted upon, as far as means permit, by our missioners all over the world. We are happy, therefore, to call attention to a field of missionary labour in Southern India, where there is a need felt of such utilisation of the art of printing, and where Christian charity can be profitably exercised in supporting the same. We refer to the Telugu Missions of the Madras Presidency



TELUGU MISSIONS OF SOUTHERN INDIA.—MASS AND SERMON IN A TAMARIND FOREST AT PALLALACHEROO.—ALTAR ERECTED AGAINST RUINS OF A PAGAN TEMPLE.

We are able to publish the following appeal of the Bishop of Salford, in his capacity of President-General of St. Joseph's Society of Foreign Missions :—

'The following is an extract from a letter I have just received from Father Kleinschneider, one of the priests of St. Joseph's Foreign Missionary Society. He is rector of a native seminary in Nellore :

"We have started a small Literary Association for publishing Catholic books in the Telugu language, something like the Catholic Truth Society in England, but on a more limited scale. Religious books in Telugu are very few, and consequently, it is not surprising that our people are ignorant of their religion, and that the priests in charge of Telugu congregations find great difficulty in improving their knowledge of the language and in acquiring the proper idiomatic and clear way of conveying religious truths to the minds of their people. To do something more than has hitherto been possible, the Telugu Litertaure Association has been established. We are now busy completing the big Telugu Prayer Book. It will occupy us for another six months perhaps. Immediately after that we desire to begin an Illustrated Bible History (*Biblia pauperum*). The firm of Herder, Freiburg in Brisgau, has promised us a set of 50 illustrations at the reduced rate of two rupees each plate. We are very anxious to secure the advantage of this offer, but we find it too difficult to collect so large a sum as 100 rupees for this purpose here in India. If your Lordship could obtain for us a donation towards our publications for the poor Telugu people, the Association would feel very grateful, but much more grateful would be our Telugu Christians.

"Our native seminary of St. Joseph here at Nellore is doing pretty well, thank God, in spite of our many shortcomings. St. Joseph himself looks after us, and we increase and multiply. As regards myself, I have excellent health but feel myself growing weaker and weaker every year."

'I may add that several of our missionaries are engaged entirely upon the Telugu mission. They live in the greatest simplicity and poverty, see nothing of Europeans, and devote themselves altogether to this native race. The Telugu race in India is estimated at over 15,000,000. Of 98 Indian languages, Telugu stands third in respect of the numbers speaking it, being only surpassed by Hindi and Bengali. I believe we have some 14 or 15 Catholic Schools throughout the Guntoor and Nellore districts. Our Telugu Catholics are scattered through an immense number of villages, so that our priests have to be always on the move. The need of a printed Telugu

Catholic literature is felt all the more on this account. Protestants whose missions, compared to ours, are barren, have published a number of tracts in Telugu, and they are hawked about among the people. Father Kleinschneider sends me the first number of a Catholic Telugu monthly periodical, and a circular says that the Archbishop of Madras has given them the Telugu type.

'I shall be happy to receive any gifts of money that your readers may be willing to confide to me for this apostolic work and to forward them to Father Kleinschneider. A few pounds will go a long way, and I doubt not but that there will be many old Indians and others zealous for the propagation of the faith who will be glad to come to the assistance of the Telugus who are one of the most promising and hopeful races of India.'

✠ HERBERT, Bishop of Salford.

Together with this appeal, we have received a number of the *Niti Darshana* ("Mirror of Conduct"), the Telugu organ of the Association. It is printed in the elegant type of that Dravidian language, but the few wood-cuts which illustrate it are of such a rough and poverty-stricken nature, that we cannot but feel what a blessing a few good European illustrations would be to a simple and impressionable people like the Telugus. Eastern minds and imaginations are much more easily moved by pictures than Europeans; hence the great value of pictures in teaching them the truths and precepts of our Holy Religion.

Some of Our Illustrations.

Eastern Equatorial Africa.—A number of plates, together with a map, serve to illustrate the character of that part of Africa referred to in our remarks on the *Times* article and East African Missions, as well as those on the slave trade.

Tonga.—The Tonga islands to the east of Fiji, are ruled by a king, "George I" who is a Wesleyan Christian. Notwithstanding this, our missions are in a flourishing condition there, being under the care of the Vicar Apostolic of Central Oceania. In Tonga Tabu itself there are three mission stations, viz., Maofoga, Mua and Hihifo. Two of the islands (Wallis and Futuna) are entirely Catholic. Although the majority of the population of the archipelago is Wesleyan, the Catholics number some 10,000.

TONGA, OCEANIA.—"KOLIA": OLD-FASHIONED NATIVE BOAT (FROM A PHOTOGRAPH).

Sikkim.—Last year's British expedition in Sikkim to expel the Tibetan invaders gives interest to the large bird's eye view we give of that mountainous country, lying among the Himalayas, between Bhutan and Nepal. To the W. towers Kanchinjinga (28,156 feet), the second highest mountain in the world. On the E. is seen the fortress of Tumlong.

The New Diocese of Malacca.—In choosing St. Francis Xavier as the Patron of the newly-revived diocese of Malacca, His Lordship Bishop Gasnier is certainly imitating this great Saint. What is more typical of St. Francis Xavier than for a Bishop to minister Sunday after Sunday, to the spiritual needs of soldiers belonging to the garrison?

Illustrated Catholic Missions,

FEBRUARY, 1889.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE TRIPLE SCOURGE OF AFRICA: "The Three S's."

NO part of God's wide Earth is so deserving of our sympathy as that most beautiful, fertile, variegated "Dark Continent" of Africa: that mysterious world-quarter, which was the earliest home of civilisation, and is the latest home of barbarism. Strange that a continent so favoured of Nature, should be so singularly scourged by human depravity; yet so it is. The teeming millions of the African population, who seem made to be happy and prosperous, are "groaning and travailing" under a dreadful threefold curse, which is actually depopulating the land at a rate hitherto unprecedented in history.

The Triple Scourge, permitted by God, is made and wielded by man's hand. It is the scourge of the "Three S's."

And what are these "Three S's?" They are *Superstition*, *Slavery*, and the *Spirit-Trade*, all three combining with diabolical unanimity to destroy body and soul alike.

Superstition.

For *Superstition* the poor African has to thank the vile and depraving religious system known as "Fetichism." What Fetichism is, what a mixture of horrible cruelty, of sickening filth, and of ridiculous puerilities, our readers already know, from numerous preceding articles. We have given elsewhere a few more details, quoted from a London evening paper. Such is what may be called the native religion of a vast majority of the various African races.

Slave Trade.

And the second "S?"—Islam, which by some people is believed to be at least a qualified redemption from the brutalities of Fetichism and Superstition, exacts a terrible price for the modified Monotheism, which it is supposed to offer as a substitute,—no less than the frightful price of the *Slave-Trade* It is, indeed, true that there has ever been some kind of slavery, domestic slavery, in Africa, and that it is practised among the various tribes themselves. Yes; but the *Trade* in human flesh,—the cruel *razzias*, the midnight onslaughts, the nameless horrors of the long caravan desert journeys, with the heartless brutality only too often described; the reckless slaughter of *two million lives* per annum,—Cardinal Lavigerie's estimate, backed up by the testimony of recent explorers; the encouragement of inter-tribal wars and raids, the sharpening of the keen edge of cannibalism, by the fresh zest given to the taste for human flesh—this is the hideous work of the Arab and his mongrel followers and allies.

Spirit-Trade.

Lastly the third "S." The same Europe that believes herself to be the destined civiliser and saviour of Africa, has been for years pouring into by every port on the East and the West, the vile rubbish of her cheap "fire-water," shipped mostly from Hamburg, which carries with it diseases hitherto unknown, and drunkenness and debauchery, as baleful as any Fetichism or cruel serfdom. On this point, we have had some striking testimony published quite recently in the course of an interview granted by Lord Salisbury to a deputation on this very subject.

Thus strange to tell, all races have their separate share in inflicting this Triple Curse upon Africa. The native African himself brings his share of the curse, the first "S."—in the form of his own vile Superstitions. The Arab and the Negroid Moslems contribute the horrors of Slavery, the Second S. Whilst, saddest of all to tell, the European White Man, the supposed Friend and Civiliser, has been the means of introducing and propagating the frightful evils of the Trade in Intoxicating Spirits! Poor Africa: her Enemy, her Friend and Herself combine against her!

No wonder that Africa is at present "the sick child of the Church's family" and that her Maternal solicitude, as evinced by her Pontiff, Leo XIII., and his illustrious lieutenant, the venerable missionary, Cardinal Lavigerie, as well as by all her faithful clergy and laity, is especially directed towards those unfortunate millions who sit, as none others "in Darkness and the shadow of Death."

Here are thoughts to kindle our chivalry, to re-animate our zeal, and to give a fresh life to our interest in the great Missionary Apostolate of the Church, and to induce us to take our share in the same both by our prayers and by our material support of missionary work.

As with the Crusaders of old, our motto is *Dieu le veult!*

OUR MISSIONS IN EQUATORIAL EAST AFRICA.

The London *Times* recently gave prominence to an article, stated to be compiled by the well-known Orientalist Dr. R. N. Cust (author of "The Languages of Africa" and "The Religions and Languages, of India") under the title "Christian Missions in Eastern Equatorial Africa." The writer sets out as follows:

"It is important at the present crisis that the British public should have as complete a knowledge as possible of the comparative importance of the various European interests in Africa, and more especially in East Africa, which is about to become the subject of an experiment the final result of which it is difficult to predict.

"The region specially referred to in the present statement of European interests in Eastern Equatorial Africa is that bounded by the Indian Ocean on the east, the river Zambesi on the south, Lakes Nyassa and Tanganyika on the west, Victoria Nyanza and the river Tana on the north. The European interests affected may be said to be (1) commerce (2) annexation, and (3) religious missions."

He then proceeds to give a detailed catalogue of the missions of various nationalities and religions in the area described, saying:—

"The nationalities interested in these missions are (1) British (2) German (3) French. The religions concerned are (1) Protestant (2) Roman Catholic. The subject will be treated under nationalities, with a subdivision for religions in each nationality. . . . . .

"But here an additional feature must be noticed. The word 'Nationality' alludes to the missionary or to the association which sends him out; but Eastern Equatorial Africa within the above-stated limits is politically divided as follows, and this is an important feature:—(*a*) British sphere of influence (B.); (*b*) German sphere of influence (G.); (*c*) Portuguese sphere of influence (P.); (*d*) territory of Sultan of Zanzibar (Z.); (*e*) Independent States, such as U-Ganda (I.); (*f*) No Man's Land (N.)."

We regret to find that Dr. Cust in speaking of the Catholic missions falls into the error of attributing distinctly political motives to the great works of Cardinal Lavigerie, whether those of evangelisation or those connected with the Anti-Slavery Crusade inaugurated by Leo XIII. and directed by the Cardinal. "The crusade against slavery," he says, "is part of the scheme" to extend French influence in Central Africa. Not only, however, does the writer misjudge the zeal of the great African Cardinal, but he also, as he himself confesses, is unable to give a complete catalogue of the Catholic mis-

sionary stations in the regions under consideration. He complains that "Roman Catholic missions issue no annual reports, and a peep is only obtained by a chance notice in a French periodical." We can assure the writer that the fullest details can be annually obtained, in the most convenient form possible, of *every* missionary station, not only in Africa, but in every missionary part of the world. We refer him to the *Missiones Catholicae Ritus Latini*, published every year by the Congregation of Propaganda.

With the number of this annual for 1888 in our hands, we may proceed to fill up some of the *lacunae* of the *Times* article, adhering however, to the same divisions which that article has adopted, viz., classifying the missions according as they belong to the Algerian "White Fathers" of Cardinal Lavigerie, the French Society of the Holy Ghost and the Heart of Mary, the Jesuits, or the recent German Mission.

I. **"Notre Dame d'Afrique."**—The *Times* says :—

"This mission has two branches, but the basis of each is Zanzibar. The first branch is that of the Victoria Nyanza, with the following stations: (1) Rubága, U-Ganda (I.); (2) Bukumbi (or Ukome), Victoria Nyanza, south shore (N); (3) Swena (U-Nyan-wézi) (N.). Other stations are casually alluded to . . . The second branch is that of Lake Tanganyika, with the station of Ruwewa, on the west shore, near the north extremity. On this lake also is the international station of Karéma, held by a French ex-Pontifical Zouave, Joubert."

To put this more completely—(*a*) The Vicariate Apostolic of Nyanza, erected in 1883, and modified in 1886, has "the special glory of being the first of the Equatorial missions to be watered with the blood of martyrs." (*Miss. Catholicae*, 1888). It has ten missioners and over 1,000 Catholics; the Vicar-Apostolic being Mgr. Livinhac (see his articles in Vol. I.) at Rubaga. (*b*) The Vicariate Apostolic of Tanganyika erected in 1886, contains *three* stations: Ujiji, Uzigorie, and Karéma, according to the Propaganda Annual, with nine missioners. (*c*) But in addition to these two vicariates there is still a third new one, Uniambene, separated from that of Tanganyika in 1886, with two stations: Tabora and Bakume.

II. **"St. Esprit et Cœur de Maris (Paris).** This is the mission of the late well-known Père Horner; the principal station is at Bagamoyo, close to Zanzibar; and there is a smaller station at Mhonda, in Nguna, and possibly other stations. Bagamoyo is in the territory of the Sultan of Zanzibar, and Nguna in No Man's Land."

This important mission of the Fathers of the Holy Ghost is the Vicariate-Apostolic of Zanguebar, the Vicar-Apostolic residing at Zanzibar itself. It has ten stations, viz., Zanzibar, Bagamoyo, Mandera, Mhonda, Mrogoro, Tununguo, Kondoa, Longa, Sima and Mombaze; a total of 12 churches and chapels, 18 priests and 15 brothers, and some 1,800 Catholics.

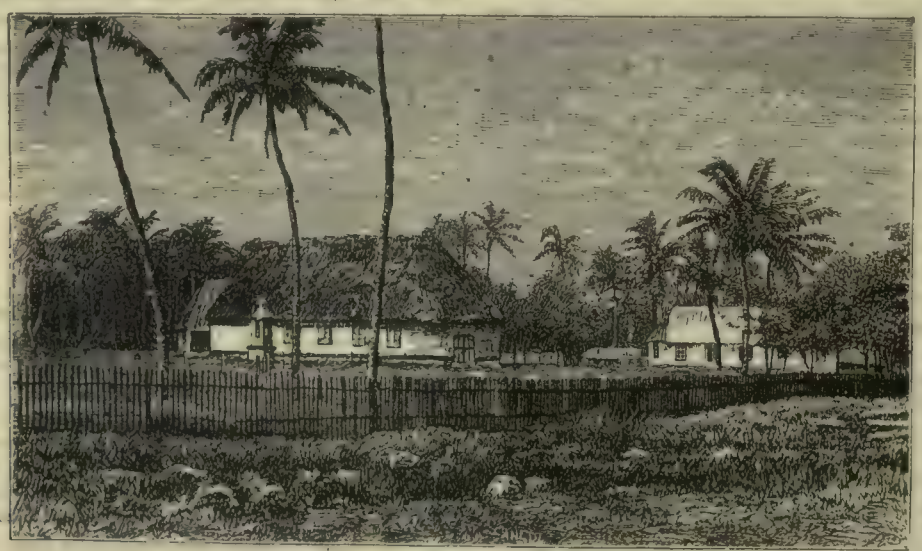
III. **"The Jesuits.**—Some of these come from the training college in North Wales; they have a station at Tete, on the Zambesi River, within the limits of the Portuguese colony, and possibly others; but no information has reached us of any advance in the regions north of the Zambesi, to which our present inquiry is limited."

This is a very incomplete notice. The "training college" referred to is of course St. Beuno's College. The large prefecture under Fr. Alfred Weld, S.J., contains several stations in Matabele land, Transvaal, Cape Colony, and Kaffraria; but also in the Zambesi districts belonging to Portugal, it has the two stations of Barorna and Kilimane, as well as the charge of the two parishes, viz., Tete and Sena.

IV. The new German mission of the Benedictines, at Dar-es-Salám, is the "Prefecture of Southern Zanguebar," erected 1887.

To the above four groups indicated by the *Times* it is necessary to add two others, viz.:—

V. The newly defined (1886) Vicariate of the Upper Congo, embracing Lake Bangweolo, with two stations at Mpala and Kibanga, as well as four "primary" and eleven "secondary" Christianities, and under the Algerian Fathers of Cardinal Lavigerie.



TONGA, OCENIA.—MISSIONARY STATION AT MAOFOGA.

VI. The Prelacy *Nullius* of Mozambique along the coast, with eleven parishes, several of them north of the Zambesi, such as Kilimane, Tete, Cape Delgado, etc., and so within purview of the *Times* article. This prelacy is not, of course, under the care of Propaganda.

We are glad to refer to the interesting map kindly lent us by the Manchester Geographical Society, which not only serves to illustrate many of the points of this article, giving several of the chief stations named, but also strikingly displays the ravages of the slave-trade in these regions; the blood-stained tracks of the caravans and the regions depopulated or harassed by the marauders being clearly marked.

Like Dr. Cust, we wait with considerable anxiety to see what kind of effect the present blockade and the German military operations will have both on the efforts being made against the Trade and also on the future of our missions, surely an all-important question

HOW THE MEDICINE MEN ARE MADE AMONG THE CROWS.

(BY THE REV. FR. PRADO, S.J.)

What is "Medicine?"—The Mountain Fast.—Tsitsiparis and his Adventures.—A Storm.—The Affair with the Agency.—The Last Medicine Man.—How Chiefs are made.—The Four Great Deeds.—Indian versus European Methods.

MEDICINE Men in Crow Language is Barpé-uilohpáke, and in the Indian sense means a man who has received some power from the Great Spirit to do something. This power they may get from a dream, but generally they go into the mountains from three to ten days fasting, praying, and crying aloud with tears to the Great Spirit to look on them, to pity them, to help them, because they are miserable. When they fast they do not eat anything at all for so many days. Some may drink water, others abstain even from water during the fast. They go round in the mountains on the highest peaks and sleep there in the wildest solitude in order to have communication with the Great Spirit. Going round they may find a curious stone of peculiar shape, and generally ugly. This will be the "medicine" the Great Spirit gives to them. And they say they have received it from the Great Spirit; because the Great Spirit made it; and he put it there for them to find and take. With this "medicine" they are able to do something. Others may have a dream, for instance to kill such a bird and stuff it, that will be the "medicine." Some others by thinking may come to be persuaded that if they take a string, with different beads, bear's teeth, eagle's claws, &c., and make a kind of ornament to wear around their neck, they will be strong medicine men. Others find out by taking a knife and cutting themselves in different shapes, they will have a great power. The cutting is done in this way: They take a knife and cut a piece of skin about a quarter of an inch; they do not cut it off entirely, but they leave it attached from one side, and next they cut another piece and so on, so as to describe any cypher, mark, or brand they wish, and then they stick each piece of skin on again and let it heal up.

2. Thus the variety of the Indian "medicine" is indefinite, according to the different ideas that may rise from an Indian brain, which are always original. The Medicine Men among the Crows commonly have no general power to do anything, but their "medicine" is limited to a particular end. For instance, one will have the "medicine" to go and steal horses from the enemy, and according to his success, he will boast about his "medicine," and warriors will follow him. Another will have power to cure some sickness, or to send away the bad spirit and so forth.

3. The late Medicine Man, Tsitsiparis ("Wrapped-tail," *i.e.* "He who rides a horse with his tail wrapped up"), was a young warrior. He was thinking how white men were doing wrong to his tribe, and he wished to free his people from them by destroying all the whites around. So he went up into the highest mountains of the Big Horn, and there for ten days was looking for "medicine." He had an inspiration to take an old soldier's sword, which was in possession of some Indians, and by waving this sword he could do anything against his enemies, and besides he got possession of some dust having the power of making all his enemies blind, if he would throw a pinch of it against them.

TONGA, OCEANIA.—CONVENT OF NUNS AT MAOFOGA.

Coming down from the mountains, he seemed to come down from heaven and talked with great emphasis of his supposed power, exciting the young men to follow him to fight the whites. They should not be afraid to follow him, because *he* was going to do the fighting. By throwing some dust, all the white soldiers would become blind, and by brandishing his sword all would fall down paralysed, so there was only a question of going and killing them. Nobody could kill *him*, he was impenetrable to the rifle bullets. One day, he said, he struck with his sword the waters of Lodge-Grass-Creek, and the waters were divided. By waving his sword he could split in two the Government school-house at the Agency. He began to tell the Indians he was going to make a big storm. And a few days afterwards it happened, as is customary here in summer, that a great hail storm arose, blowing down the Indian trees, whilst thunder and

lightning terribly scared the Indians, who with the medicine man were nearly all camped at Soap Creek. After the storm, the Medicine Man arose, calling the attention of all the Indians to his supernatural power, stating he was the owner of heaven, and threatening to destroy all people who would not hear him, and if the Crows should be against him he would have another bigger storm to come and kill them. For this reason some of them were afraid.

4. When the dance was over at Soap Creek, to try his medicine, he went with some warriors to steal horses from the Oregons, and he had great success. And they convinced all the Crows that Tsitsiparis was the man sent by the Great Spirit to save the tribe. And he called himself the son of the Great Spirit, and the owner of heaven.

The Agent did not like the stealing of the horses, and he reproached the Indians. The Medicine Man drew up in array some warriors so as to make a parade, and ordered them to fire at the Agency buildings. This they did with loud yelling and mockery of white men. Thereupon General Armstrong from Washington, came to take affairs in hand. The Indians liked him and sympathised with him, only they did not want to give up some young men with the Medicine Man to be sent to gaol. Hence after talking in a friendly manner to the chiefs, General Armstrong put all the affair into the hands of General Ruger, who settled with the chiefs by giving them one hour's time to give up eight young men, otherwise he would attack them, and so he did. They began to fight, and the Medicine Man was surrounded by white soldiers. He fled, but while running away an Indian policeman shot at the Medicine Man and killed him.

This was the last of the Medicine Man, and the Crows gave up themselves to General Ruger, who took eight young men and sent them to Port Snelling. So the party of the Crows was greatly shaken and all things cooled down, and now, only when some big storm comes on, the Crows say that Tsitsiparis made it.

5. Another thing connected with a "medicine" is the becoming a chief. The Indian law as to making a chief, is as follows: Firstly, he must go to the mountains fasting and crying to find some "medicine." Secondly, when he gets the medicine, he comes down and must "have the pipe" To "have the pipe" is an Indian expression, it does not mean here to get a material pipe, but to be the leader of a war party. Their "war" generally is to steal horses from other tribes. So when a young man "gets his medicine" he begins to speak about it, saying he wants to go to war. If a certain number of warriors will follow him and start on a horse stealing expedition, by the very fact that they follow him he owns the pipe, *i.e.*, the place of honour, as a leader. Thirdly, if the young man shows valour in fighting and he distinguishes himself by some specific deeds he will be a chief on the spot.

The great deeds, or acts, or as some call them 'coos' and in Crow language *Arartsi*, are of different degrees. (1) There is no greater deed or act of valour among the Indians than whilst fighting *to strike the enemy*. (2) Next, to take away the gun from him. (3) To steal a horse from the enemy, when the horse is taken near the *tepee* of the enemy by cutting the rope from the picket and getting away with the horse. This exploit is full of danger, as it involves approaching an Indian lodge during night surrounded by so many dogs which give the alarm. (4) The last is to steal horses in the prairies. These four deeds make the perfect chief among the Crows. The young man who can count most deeds especially of the first, second, and third class, will be the biggest chief in the tribe. To kill an enemy and get away with the scalp is *not* in the number of deeds which constitute a chief. So the Indian chief is not made by anybody, but he *makes himself*. If anybody wants to be a chief let him come forth, he must not go around and beg for votes, or flatter those who are in power to make him a chief; there is the simple law "Be a friend of the Great Spirit, get medicine, and then do the four deeds, and you will be a chief."

6. Hence the Indians make fun of the whites when they compare the two ways of making a chief. They say "white men do not understand anything about making chiefs. They will make a man a chief because he has plenty of money, or they will take any fool, good for nothing and put him there, Eh! Eh! you are a chief," and here they laugh. "We Indians do not make any chief, but the chiefs make themselves. Whoso is a strong man let him come forth, let him do good deeds and we will follow him as our chief. We do not follow any fool!"

Are the Indians so much in the wrong after all? There is an interesting subject for our White readers to discuss.

Missionary Notes and News.

CARDINAL LAVIGERIE AND THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

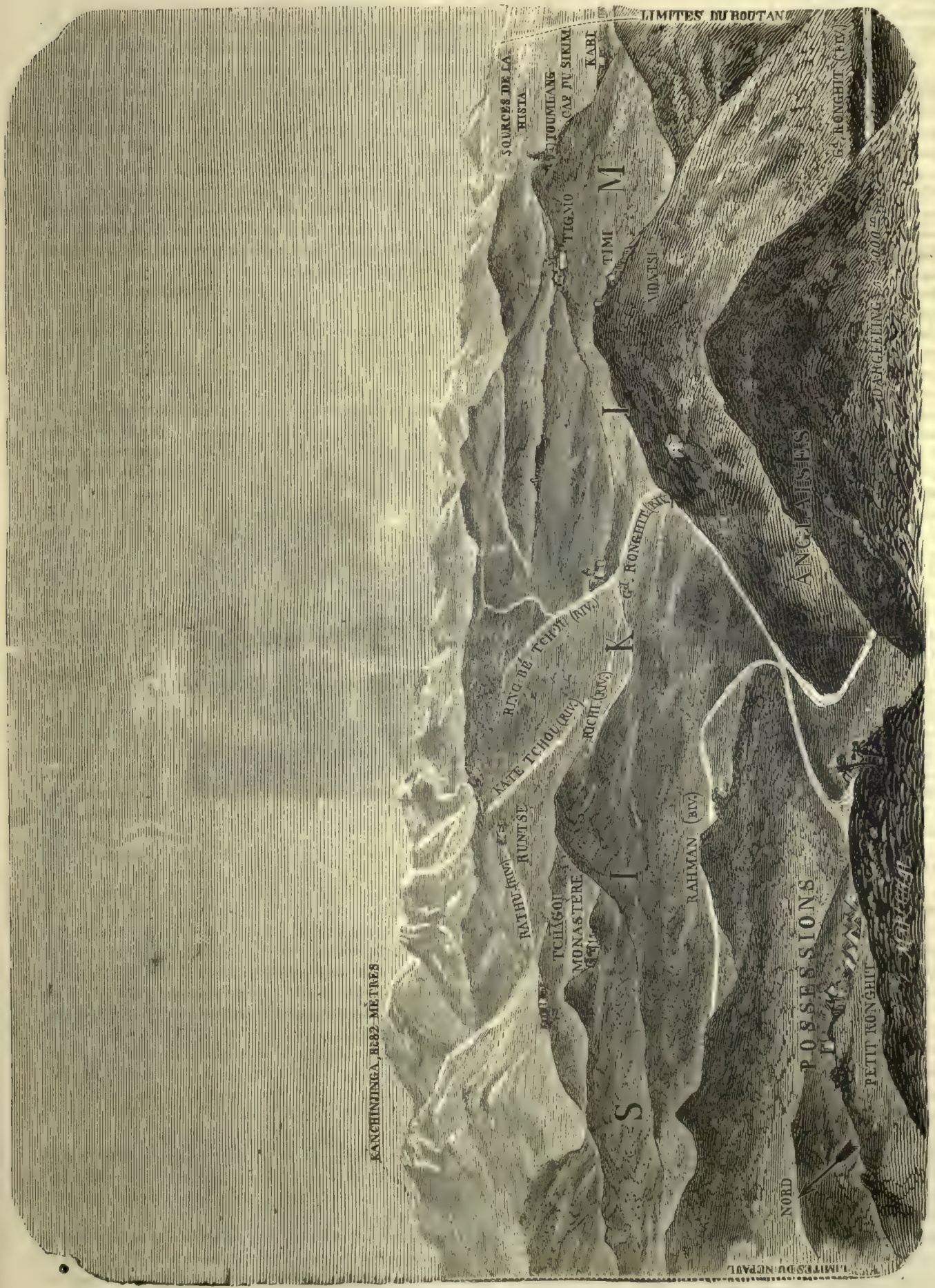
The Cardinal Archbishop of Westminster has received from Cardinal Lavigerie a letter in which he says:—

I retain the most pleasing remembrance of my journey to London and of my too short sojourn in that city. I was specially touched by the cordial reception given me by your Eminence and by the marks of sympathy received from all. I was no less pleased by the warm sympathy which the British and Foreign Anti-Slavery Society evinced for the cause which I came to plead, and for which they themselves have so long worked. I did not fail to make known these impressions to our Holy Father the Pope, and expressed to him the hope that by degrees minds and hearts, so divided in past times, might find a common cause in which they could unite for the benefit of humanity. I know that I am the interpreter of the wishes of Leo XIII. in giving to the Anti-Slavery Society of London, which has the honour of reckoning you among its members, the same amount that I have given to some societies in Catholic countries out of the truly regal bounty which His Holiness charges me to distribute in his name. I therefore beg your Eminence to hand to the Anti-Slavery Society my order on Paris for 50,000 fr. (£1,975), expressing to them once more the sentiments of my high regards and my desire that the bonds which have already begun to unite us in a common cause may become each day more binding and more sympathetic.

† CH. CARDINAL LAVIGERIE,
Archbishop of Carthage and of Algiers.

In acknowledging this splendid gift, Mr. Allen, the Secretary of the British and Foreign Anti-Slavery Society, says:—

The generous donation made by his Eminence arrives at a very



SIKKIM: BIRD'S EYE VIEW.—(FROM A FRENCH DRAWING).

opportune moment, when the funds of the Society were almost exhausted. The catholicity of sentiment expressed in the letter will be highly appreciated by the public, as it is by the Society.

AFRICA.

Efficiency of the Nuns' Schools on the West Coast.—The *Missions Catholiques* quotes the following testimony to the efficiency of the schools maintained by the Catholic Missions in the British possessions on the West Coast of Africa. The writer is the Rev. Metcalf Sunter, the Protestant Government Educational Inspector "It is a remarkable fact that of the four English colonies on the West Coast of Africa, in three colonies the schools conducted by Catholic Nuns held the first place in 1887. They are those of Sierra Leone, of Lagos and of Gambia. In the Gold Coast, the Nuns' school which, comparatively speaking, has been only lately established, has obtained a very high place, although it is not yet first on the list. In all these schools the Nuns alone have the merit of success. I must confess I would wish to see some other sect enter into rivalry with them. As things are at present I find nowhere European ladies who labour so earnestly, so well, or with so much success." The list according to merit of the schools of Gambia proves incontestibly the truth of these remarks. In the examinations the percentage of passes was as follows: Catholic schools 82 per cent.; Wesleyan schools 69 per cent.; and Anglican schools 44 per cent. In a previous report the Inspector complains, that owing to the fact of the Catholic schools being gratuitous, they are excluded from any share in the grants allowed by Government, which he considers unjust to the Nuns and Missionaries.

TONGA, OCEANIA.—CEMETERY AT MAOFOGA.

The First Apostles of the Soudan.—The following letter by the Rev. Dr. De Splenter, recently appeared in the *Manchester Guardian*:—

Sir,—In his address the other day, delivered in the Mayor's Parlour, Mr. G. W. Brooke is reported to have made the following statement:—"Up to the present no attempt beyond his own had been made to take the Gospel to them" (the Soudanese). As I thought that this statement was scarcely correct, I took the trouble to write to the Rector of Mill Hill Missionary College, and I send you herewith the pith of his reply, if perchance you may deem it worth inserting:—

Since 1635, upwards of two centuries ago, the Capuchins and other religious orders have tried to evangelise the Soudan, although without much success. Through the instrumentality of Canon Casolani, of Malta, another attempt was made in 1846. The Rev. F. Ryllo, S.J., was the first pro-vicar of the Soudan, and resided at Khartoum. After some further attempts by Austrian missionaries, the Soudan was consigned to the College of Verona, June 28, 1872. Monsignor Comboni established various centres, among others at Khartoum and at El-Obeid, the capital of Kordofan. Like so many of his Catholic precusors in the Black Field, this zealous prelate succumbed to the climate and died in the midst of his negro converts, a victim of his self-sacrifice. We will give in the Christmas number of St. Joseph's Mill Hill *Catholic Missionary Advocate* the photograph of the Rev. Daniel Sorior Pharim Den, who from a slave became free "by the freedom with which Christ has made us free" in this very Soudan; went through a ten or twelve years curriculum of study for the priesthood, and is now a missionary, stationed for the present at Cairo. Monsignor Comboni was succeeded by Monsignor Sogaro, and the arduous work prosperous under the priests from the Verona College and some Apostolic Sisters, until the fall of Khartoum and the lamented death of General Gordon. It is a matter of public notoriety that the priests and nuns were made prisoners by the Mahdi and several of the latter are still under his frightful bondage.

Assuming that we speak both of the same geographical area, it would appear, from the above historical statement, that Mr G. W. Brooke's narrative can scarcely be reconciled with truth and stand the test of careful investigation.—I am, &c.,

B. DE SPLENTER, J.C.D.

Some of the Horrors of Fetishism.—"A Visitor," describing in the London *Globe* the horrors of the Gold Coast, states that the cause of wholesale murder in the Protectorate is fetish. On Sunday the Commissioner of Winneleh was walking in the track with a friend, when he heard an uproar in the town. He went back immediately and found the town in a state of frenzy—negroes mad with fury, fiercely shouting at each other. The white men got the Houssa constabulary out and went round the town, taking away the guns from the murderous savages. Then the magistrate went into a house and found a fetish pie. This was a great earthenware vessel covered with pie-crust, emitting a sickly stench, the crust was raised and the vessel found to be filled with an *olla podrida* of human fragments. The Fetish men had demanded a human sacrifice. This pie had been made accordingly, and, a few days after, the attempt to obtain more sacrifices led to this strange keeping of Sunday. I was there only a few days before. Several men were tried for their share in the business, and eight were hanged. It is said that, on the scaffold, one of them, addressing the sheriff said: "You are going to kill us now, but you will not live much longer yourself." Very soon after the engineer of the Governor's yacht, who had assisted in the arrangements for the execution, sickened and died, and, after a few more days, the sheriff died too. There were suspicions, but nothing could be proved. The vegetable poisons of the Gold Coast are not known to European science.

INDIA AND CEYLON.

India.—Chota Nagpore Missionary Progress.—Our Fathers working in the Chota Nagpore Mission have sent in their returns up to August 1888, and the results of their labours are most consoling and encouraging.

Taking therefore the Chota Nagpore alone, they have now Catholics in 832 villages. Of their neophytes, as many as 11,291 are fully instructed and baptised, and 30,060 more are catechumens under instruction, which with new applicants gives an aggregate number of 50,351 converts.

They have under them 189 catechists, 95 chapels, and 77 schools frequented by about 2,400 children. It is no wonder therefore that, under the burthen of such a task, two of the zealous missioners, Fr. Cazet, and Fr. Vander Ghote, succumbed last year and went to their reward. But their places will soon be taken by others, thanks to the fresh reinforcement we received, and that rising Church will not be stunted in its growth for want of labourers in the Lord's vineyard.—*Indo-European Correspondence.*

Ceylon.—Missionary Progress, 1887-8.—Ecclesiastical Returns.—The following synopsis shows the number of Sacraments administered in the Churches of the Diocese (Colombo) from 1st September 1887, to the 31st August 1888, and 2nd during the five years ending August 31st, 1888:

	From Sept. 1st 1887 to Aug. 31 1888.	During last five years.
Baptisms of infants ... ... Catholics	4631	22574
Do. do. ... ... Heretics	45	194
Do. do. ... ... Infidels	360	1033
Do. adults ... ... Heretics	101	540
Do. do. ... ... Infidels	660	2294
Marriages	1108	4967
Confessions	130286	609361
Communions	125276	584385
Viatica	950	4963
Extreme Unction	2817	10902

In 1887-88, the Mission of Morotuwa had the greatest of baptisms, namely, 560; the Kotahena Mission, the greatest numbers of marriages, viz. 125, and of confessions and communions, to wit, 12,959 and 18,460 respectively.—*Ceylon Catholic Messenger.*

Bishop Bigandet.—We regret to learn from a Rangoon correspondent that His Lordship Dr. Bigandet, is dangerously ill. His Lordship is having the closest medical attendance, and the care of the Nuns during his illness; but it is feared that the disease from which he suffers, will prove too much for his advanced age. His Lordship is seventy-five years of age and landed in Burmah in 1837.

Visit of His Eminence Cardinal Moran to Colombo.—Amongst the passengers of the Orient ss. *Cuzco* was His Eminence Cardinal Moran, on his way back to his Archdiocese of Sydney. His Eminence was accompanied by a number of priests and nuns whom he has recruited in Europe to assist him in his spiritual work in Australia. At about 10 a.m. on Wednesday, His Eminence came ashore with his Private Secretary, Dr. O'Hara, and paid a visit at Modera to His Grace the Archbishop with whom he was already well aquainted. After taking his lunch with the Archbishop, the Cardinal visited St. Lucia's Cathedral, which he much admired, St. Benedict's Institute and the Good Shepherd Convent. His Eminence highly complimented the Christian Brothers and the Nuns of the Good Shepherd on the fine appearance of their children and their large numbers. Having returned to the steamer, he was informed that the Governor had called upon him in his absence; he, therefore, immediately went to Government House to pay a visit to His Excellency, who had him conveyed back to the steamer in his barge. His Eminence is, we believe, the first Cardinal who set his foot on Ceylon soil; his bearing is very noble and his manners engaging. We are sorry to hear that amongst the priests who accompanied him, one, Father Egan, was so ill that he was advised by the doctors to break his journey at Colombo, and went yesterday to Kandy in the care of Rev. Father Eyffon. (Father Egan subsequently died there.—R.I.P.)—*Ceylon Catholic Messenger.*

STRAITS SETTLEMENTS.

The Perpetual Rosary at Singapore.—To see the beauty of the great devotion of the Rosary, in all its grandeur, one has to go to the Church of SS. Peter and Paul in Singapore. The congregation at this church are Chinese. This great devotion with them is not confined to the month of October at this church, for from the 1st of January to the 31st of December—from morning to night—there is the Rosary. To a stranger attending the Church of SS. Peter and Paul, the way in which the Chinese recite the Rosary is at first distracting. But one soon gets not only used to it, but even to like it. It must be known that the Chinese are not in the habit of saying their prayers to themselves like a European congregation. As an illustration, at this church at the daily Mass, the congregation will recite the Rosary together till it comes to the canon, and only after the communion the Rosary is again resumed. It speaks well for our Chinese Catholics and also for their pastor, when they have such a great devotion to a form of prayer which is so much commended by the Supreme Pontiff.—*Singapore Weekly Herald.*

ENCOURAGING WORDS FROM IRELAND.

The **Very Rev. Arthur Ryan**, President of St. Patrick's College, Thurles, writes us under date Feast of the Epiphany 1889:—

"As President of a College which is to a large and yearly increasing extent a seminary for the Foreign Missions, I naturally take a deep interest in the success of a journal devoted to the same missionary work; and I rejoice to think that Catholic readers will have in your pages so much to lead them to a knowledge of the advances made by their religion in other lands, and of the need there is for their energetic support.

"I hope that in Ireland, the cradle-land of the missionary spirit in the West, you will find the large measure of sympathy you and your cause so richly deserve."

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d
For "Illustrated Catholic Missions.":—			
Mrs. Byrne..	0	17	0
Five Children at Nashville, Tenn. U.S.	1	0	0
For the Holy Childhood:—			
Collected by Jane Malpus aged 11.	0	3	6
Donation.	2	0	0
For the Foreign Missions:			
A Friend.	0	2	10
Per Sister M. Stanislaus, (Mallow).	1	0	0
Very Rev. Canon Kearney.	0	17	0
For the Famine Stricken Missions, Ahmednagar:—			
C. S. Devas.	4	0	0
A friend of the Sufferers....	0	3	0
A Tertiary of St Francis.	0	2	6
F. J. Emery.	0	5	0
Three humble Servants.	0	3	0
Capt. J. T. Melville....	1	0	0
Miss L. S. Oliver..	0	2	0
Rev. Mother, York.	1	0	0
A Poor Woman.	0	1	6
Poor Paddy.	0	5	0
W. F. Plowden.	1	0	0
Do's. 3 Boys.	0	3	0
Mrs. Fitzgerald Kenney.	0	1	0
Miss Fitzgerald Kenney.	0	3	0
H. F. Fitzgerald Kenney.	0	1	2
Rev. A. Hosten.	0	10	0
For Sufferers by Famine in Africa:—			
Rev. H. Telford.	0	5	0
For Cardinal Lavigerie's Crusade:—			
A Subscriber.	0	2	6
Rev. Mother Prioress, Lanherne.	3	0	0
Miss Emily Dumarescq.	1	0	0
Rev. A. Hosten....	0	10	0
For Telugu Native Catholic Literature Fund:—			
"A Friend of Lord Salisbury's Black Men."	0	10	6

[Forwarded to St. Joseph's, Mill Hill].

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription. We also collect Masses and Prayers for the same object; and offers of such

SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

We are happy to be able to acknowledge with gratitude the promise of "A Poor Person" in Ireland to offer "One Mass and Holy Communion each week, with the blessing of God, for the intention of CATHOLIC MISSIONS."

MISSIONARY OBITUARY.

RIGHT REV. ALEXIS CANOZ, BISHOP OF TRICHINOPOLY, INDIA.

It is with deep regret that we announce the somewhat sudden and unlooked for death of His Lordship Dr. CANOZ, the Venerable Bishop of Trichinopoly at the advanced age of 83. Up to the 29th November, His Lordship had been in his usual health and spirits, but during the night of that day he was attacked with a sudden internal pain, which incapacitated him from saying Mass next day; on Friday he was easier, and it was hoped that, with a little quiet, His Lordship would soon be himself again. Saturday passed without any cause for anxiety, but on Sunday morning it became apparent that a great change had taken place and Dr. Thomas, 17th M.N.I., who had, with his wonted kindness, been attending him, on being sent for, pronounced that things had taken a dangerous turn and that little hope was left. His Lordship was then anointed and received the Holy Viaticum, and, sinking rapidly, calmly awaited death, free of any pain, till at a quarter to 2 in the afternoon just as the first Vespers of ST. FRANCIS XAVIER (for whom he had ever had a very great devotion, and over whose spiritual children he had so long presided) were about to be said, the aged Prelate gave up his Soul in peace to God and went to receive the reward of his long labour, on Dec. 2nd.

The funeral took place next morning. Headed by the band of the Pioneers, considerately lent by the officers, the procession composed of a strong body of Clergy left the Residence at 7 A.M., the body being carried, under a canopy of flowers, by the Christians, made its way slowly to the solemn strains of the Dead March in Saul through crowds of people, who had assembled to pay their last tribute of respect, to the Cathedral where it was deposited in front of the Sanctuary on a catafalque and surrounded by burning tapers. *Requiem* Mass was then sung. At the end of the Mass a sermon was preached by the Rev. F. SANTIAGO in which he touchingly dwelt on the long and intimate relation of the deceased to all there present, as their pastor and father, reminding them of his many endearing qualities, and how faithfully he had performed his duty to them. He concluded with asking their prayers for him, who had prayed and worked so well for them. The body was then enclosed in its coffin, and lowered into the vault which had been opened for it in front of the Sanctuary.—*R.I.P.*

The Right Rev. Dr. ALEXIS CANOZ, S.J., was nominated Bishop of Tamassus, in the Island of Cyprus, by Pope Gregory XVI. on the 13th May 1846, as first Vicar-Apostolic of the newly created Vicariate of Madura, and was consecrated on the 29th June 1847, at Trichinopoly, by the Most Rev. the Archbishop of Malabar, assisted by the Right Rev. Dr. BONNAND, Bishop and Vicar-Apostolic of Pondicherry and Dr. MARION DE BRESILLAC, Bishop of Coimbatore. His Lordship was, when in charge of his new Vicariate, temporarily appointed by the Holy See Administrator of Bombay and Poona. He was besides being the first Bishop of Trichinopoly, the first member of the Society of Jesus promoted to the episcopal dignity in India, during the present century.

Our Library Table.

St. Joseph's Foreign Missionary Advocate. Seventh year, Vol. II., No. 1, Winter Quarter, 1889.

We give a hearty welcome to our little quarterly contemporary, which appears with the New Year in an entirely changed and improved form. The price has been very wisely dropped to the "nimble penny," whilst at the same time the number of pages is actually doubled! The *Advocate* also dons for the first time a bright pink cover, adorned with very taking designs, and a new frontispiece. We are glad to see that very large use is made of the letters written home to the Mother House at Mill Hill by the various missioners from Borneo, New Zealand and even Cashmere (where Fr. Kilty has at last penetrated, settling at Leh). All these letters are most interesting. But the chief feature is, perhaps, that the magazine is now not only edited, but also printed at the College itself. We wish the *Advocate* a long and prosperous career.

The True Spouse of Jesus Christ.—By St. Alphonsus Liguori.

New York; Benziger Brothers.

Benziger Brothers of New York have just published a first-rate edition of St. Alphonsus' work entitled "The True Spouse of Jesus Christ." It is brought out in two substantial volumes, completing the eleventh volume of this great Saint's works, which this famous firm has issued from the press to commemorate the centenary. This is a most valuable work for all communities of religions, and now that it has taken such a convenient form, will surely find its way into many a convent.

The editor has added very much to its value by supplementing the original work with a few treatises by St. Alphonsus bearing most intimately upon the same subject. Thus in addition to the Abstract of Virtues, the Spiritual Maxims, and the Aspirations of Love, we have a number of exhortations to religious, as well as one hundred and fifty Spiritual Letters written by this great Doctor of the Church, and displaying his intimate knowledge of the Spiritual life. A debt of gratitude is due to the Editor and Publishers of this work, which will surely make its mark wherever it gains admittance.

Illustrated Catholic Family Annual, 1889.—New York: Catholic Publication Society; London, Burns and Oates.

This beautiful annual has come of age, this being its 21st year. Beautifully printed and illustrated as usual, many of the articles being of missionary interest, among others a life (with good portrait) of Cardinal Lavigerie.

Eucharistic Gems.—By Rev. L. C. Coelenbier, O.S.F.

Catholic Worship —From the German of Rev. O. Gisler.

New York; Benziger Bros.

Two very charming little books of devotion. The former contains a choice selection of 366 beautiful quotations, real "gems," concerning the Holy Eucharist, from St. Clement in the First Century to Cardinal Newman and other contemporaries in our own. It thus incidentally affords a *catena* of evidence regarding the Blessed Sacrament in all ages and in all nations. Printing beautiful.

Fr. Gisler, in the form of question and answer, has drawn up a capital description of all the rites, ceremonies and fasts of the Church, which will be welcome and useful even to non-Catholic readers, anxious to know something of the methods of our worship.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Ave Maria (Notre Dame, Ind.)
Angelus (Belize, Brit. Honduras).
Catholic Watchman (Madras).
Nita Darsana (Nellore, Madras).
Bombay Catholic Examiner.
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Année Dominicaine (Paris).

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Symbolical Frontispiece for March represents the Angels of Pagan lands inviting the Church's Missionaries to "come over and help them." To the left is indicated the rejection of Christianity and the triumph of the Prince of Darkness; to the right, the victory of the Good Angel and the acceptance of the Truth. Remember that *our* prayers and alms can do very much in deciding the issue of the great struggle!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 35. MARCH, 1889. Vol. III.

THE CATASTROPHE AT PUGU:

THE STORY OF THE ARAB RAID.

CLOSE upon the news of the ruin of the missions by the Arabs in U-Ganda, to the north of the Victoria Nyanza, which we were able to announce in our last, come the sad tidings of the destruction of the German Catholic Mission of St. Benedict at Pugu, near Dar-es-Salám, not far from the Bagomoyo Coast, by the Arab raider Bushiri. A glance at the map in our February number (p. 146) will show the exact position of both these unfortunate missions. Details of them were further given in our article entitled "Our Missions in Equatorial East Africa," in the same issue, under paragraphs I. ("Notre Dame d'Afrique)," and IV. (see p. 154).

We have now before us full accounts of the destruction of the latter—the German mission, which has thus received its baptism of martyrs' blood.

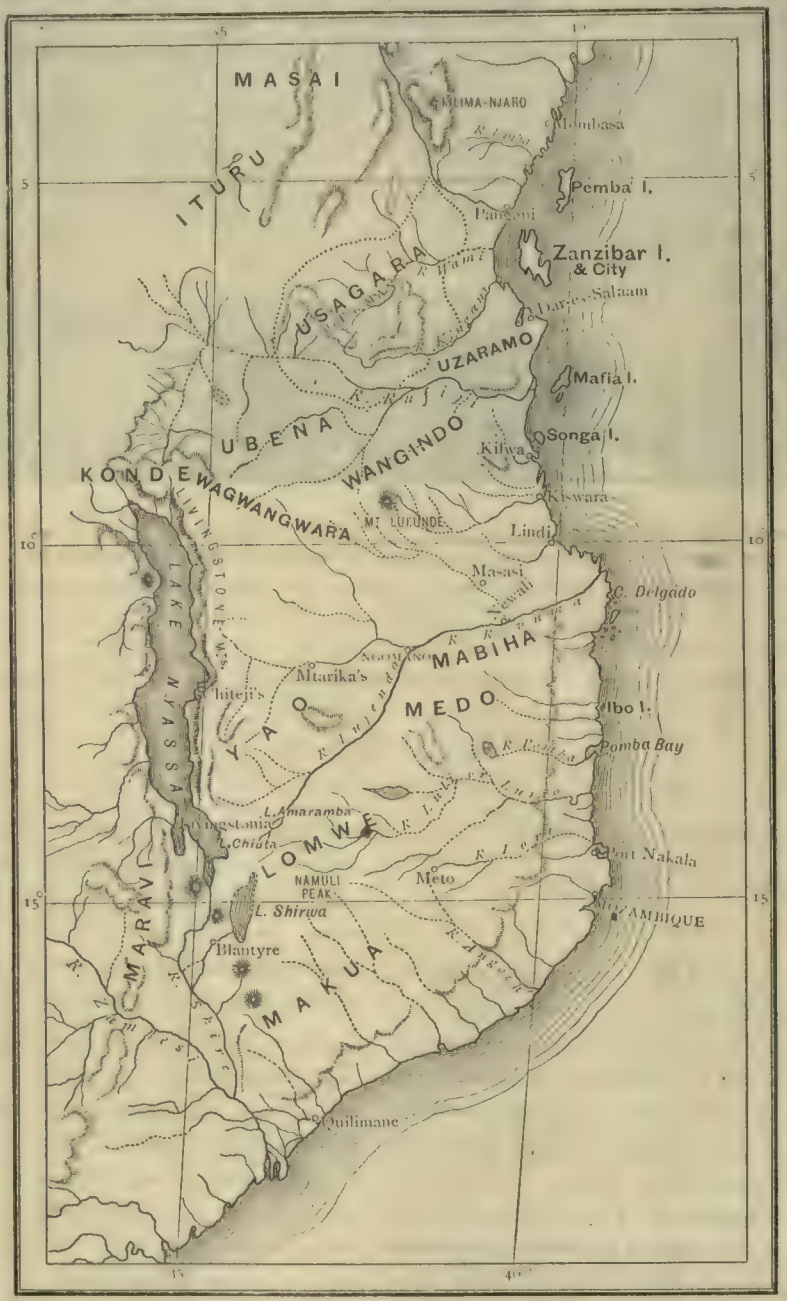
The Pugu, or Dar-es-Salám mission was the youngest in Africa,—barely eleven months old. The German Catholic Mission-house of St. Benedict was founded as late as 1885 by Father Amrhein, O.S.B., in the old monastary bindings of St. Ottilien, near Türkenfeld, in Bavaria. Already the close of 1887, an Apostolic decree created for these missionaries the Prefecture of 'South Zanguebar,' and a few days later (Nov. 20.) the first heroic little band of ten missioners and four sisters took their vows in Rome, and immediately started for their future home, where they arrived at the end of January, 1888.

After some deliberation, the superior, Fr. Boniface Fleschüz, determined to establish the first missionary centre, not on the coast, which was altogether in the hands of Mohammedan fanaticism, but at a little distance inland. He selected a hill between the negro villages of Upper and Lower Pugu, some fifteen and a half miles west of Dar-es-Salám (see map p. 162). The Pro-Prefect thus described the spot in one of his letters :—

> It is a charming hill-top. Wherever the eyes roam, one sees nothing but splendid green woods, fertile fields and numberless detatched negro homesteads. To the East, the sight carries as far as Dar-es-Salám (good five hours away), whence our future missionary monastery will one day be visible. Southward, the gaze ranges unimpeded over an endless plain, covered with luxuriant forest vegetation. Dark-leaved mango trees form here and there natural alleys, whence many light green palm-trees rise aloft. To South and West the well-wooded hill falls steeply and opens out a vista of delightful green dales, as far as the stately mountains of the Uzaramo range; (see map p. 162).—Our hill is extremely fruitful. The maize-fields of the negroes stand out splendidly; and between them, melons, cucumbers, beans, and pumpkins are growing.

How rapid was the development of the little mission, a few facts will show. The small caravan arrived on February 6th, 1888, and began to build the missionary station on the as yet uncultivated hillside. In an astonishingly short time, the sturdy lay-brothers, well trained as they were in farming and building, had erected not only a respectable residence, but also an asylum for 100 rescued children, and workshops for the different trades. They trained the negroes, both adults and boys, in these different handicrafts whilst the good sisters undertook the care of the women and girls. By Easter-day (April 1), already the Angelus bell sounded from the little belfry its call to prayer. Next to the chapel, a small convent for the sisters, a school, a smithy, and a carpenter's shop were soon built. The whole of this busy work occupied but seven months; but it cost the lives of a lay brother (Br. Wendelin) and one of the nuns (Sister Lioba). Near their graves, were the tiny resting-places of two little baptised negro children.

And the land around? The twenty acres of virgin soil were now covered with thriving plantations of young palms and bananas, with kitchen-gardens and corn fields.



EAST AFRICA: SHEWING THE GERMAN 'SPHERE OF INTERESTS' AND THE GERMAN PREFECTURE-APOSTOLIC (SOUTH ZANGUEBAR). Pugu is to the W. of Dar-es-Salám. By Permission of the Manchester Geographical Society.

Such was the picture presented by St. Benedict's mission on January 13th of this year. Already for a month or two, the storm-clouds had been gathering. The blockade of the Zanguebar coast, and the military operations of the German forces on land, were stirring up the terrible wrath of the Arabs. The missioners, French as well as German, at Bagomoyo as well as at Pugu, foresaw the danger. On Dec. 15th, Fr. Boniface wrote:

I intended to go to Zanzibar, but at Dar-es-Salám I learned that Bushiri was approaching, and a new and greater uprising breaking out. I shall therefore return to Pugu and await whatever may come. God's will be done!

When these lines reached their destination, the catastrophe had just happened. In December, too, a German official urged the devoted missionary band to fly. "I'll wait for you a few days. If you don't want to be slaughtered,—come!" But the good missioners, like the good Shepherd, could not leave their sheeps and lambs, just as the wolf was at the door. Even the sisters, who at the first alarm had actually been sent off to Zanzibar, now, at their own urgent petition, were allowed to return to their post.

The rest is soon told. On the Octave of the Epiphany the terrible Bushiri at the head of his cruel Arab slave traders and marauders fell upon the little paradise clustered round the chapel at Pugu. A scene of blood and fire followed. Two of the missionaries, Brother Benedict Kantwerk, and Brother Peter Michl, and one nun, Sister Martha, all three among the hardest and most successful workers of the mission, fell beneath the blows of the infuriated Arabs, and were cruelly mutilated by their weapons. Theirs was the high privilege to win the Martyrs' crown. Brothers Ildephonsus, Romuald and Rupert, and Sister Benedicta, were less fortunate; they fell into the hands of the slave-raiders and together with all the unfortunate negroes, 25 orphan children and 150 rescued slaves, male and female, were carried off captive in Bushiri's train. Owing to the devotedness of friendly natives, the Pro-Prefect Apostolic, Fr. Boniface, with Brothers Fridolin and Joseph, made good their escape. The mission itself is a heap of ruins. An hour or two of fire and sword has destroyed the patient labour of months.

Such is the tragic story of Pugu, a tragedy not yet two

months old. We learn that negociations have been in progress with Bushiri, in view of ransoming the captives; and Fr. Amrhein publishes a warm appeal to his fellow-countrymen to aid in raising the necessary ransom. Even so, we should think it more than doubtful whether Bushiri will be induced to treat for the liberation of any but the European captives. And if so what will be the fate of the poor re-captured negroes and the orphan children,

VIEW IN GERMAN EAST AFRICA: HOME FROM THE HUNT!—THE MISSIONER HAS THE PROSPECT OF A GOOD DINNER.

nearly 200 altogether? We have only too good reasons to foretell the answer.

Here is a worthy object for the earnest prayers of our readers, young and old.

THE NEWEST PREFECTURE APOSTOLIC:

BRITISH HONDURAS.

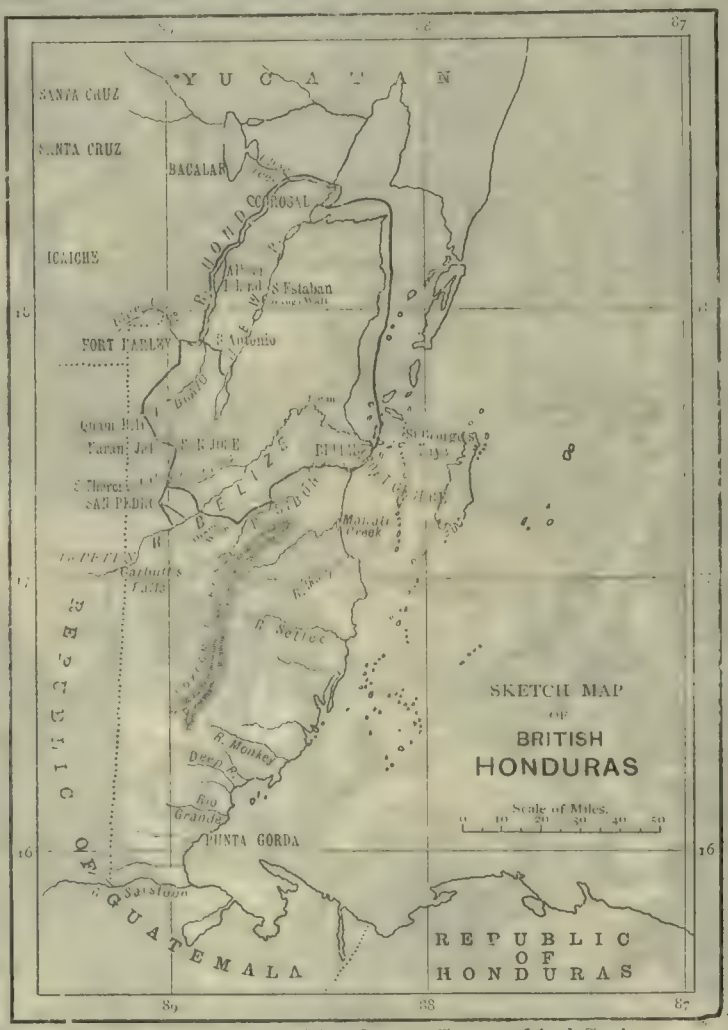
A New Prefecture—Tropical Wealth—Forest Scenes—An Adventure with Peccary—Indian Tribes—"King Pûc" and his Cross—The New Prefect Apostolic—The *Angelus*.

ONE of the most recent actions of the Holy See in the development of the Catholic hierarchy has been the separation of the only British colony on the mainland of Central America from the Vicariate of Jamaica, and its erection into an independent Prefecture Apostolic. This important act took place but shortly before the death of the lamented Father Thomas Porter, S.J., the late V.A. of

Jamaica. Indeed, the separation of the two colonies was the effect of Fr. Porter's petition to the Holy See, and his last fatal journey to Europe was partly occasioned by the desire to negociate the details of the charge. When we consider the distance which separates the two British colonies, some 800 miles of sea in a direct line, we can understand the difficulties in the way of succesfully administering the two together.

BRITISH HONDURAS is a colony we hear little about in this country. It is one of those "minor possessions," those "small colonies," to which little attention or interest is devoted. Yet what is the size of this little colony? It is somewhat over that of Wales, being about 7,562 square miles in area. This is nearly twice the size of Jamaica, whilst "in profitable acreage British Honduras nearly equals all the British West India Islands put together."

A glance at the map will show that the colony is a parallelogram, fitted into the coast of Central America, between the countries of Yucatan (Mexico), Guatemala, and the Republic of Honduras. The Hondo river forms its nothern boundary, the Sarstoon river its southern one; the waters of the Caribbean Sea wash its east coast; whilst its western limit is an imaginary line drawn from the Blue Creek, near Fort Harley, southwards to the Gracias á Dios rapids of the Sarstoon. The total population of this area is about 27,000, of whom no less than 19,000 are Catholics. Some tribes of Indians are included in the territory. The neat and picturesque town of Belize, with "each private house nestling in its own little greenery, the streets regular, and the public buildings commodious," lying in the middle of the coast-line, is the capital.



By permission of the Manchester Geographical Society.

Most of the materials for the present article we owe to an interesting paper by Lieut.-Col. Rogers, F.R.G.S., in the *Journal of the Manchester Geographical Society* (Vol. I., 1885) to which we are also indebted for the map illustrating our remarks.

"In physical outline," says Colonel Rogers, "British Honduras has a like configuration to that of adjacent Central American States: flat and swampy along the coast-line, then pine and cohoon ridges; next primeval forest land, broken here and there by lofty hills and sometimes considerable savannahs, and finally, mountain ranges; which run with more or less continuity along the western frontier!" It is its dense tropical forests of mahogany that have been for centuries the staple natural treasure of British Honduras. But in addition to this tree, few countries on earth are more richly endowed by nature than the colony. The India-rubber tree and the pimento-tree, the latter finer than almost any other American tree, vie with the mahogany; and in parts the woods are fragrant with the ripe bursting pods of the vanilla, which hang in festoons from the Santa Maria and other rough-barked trees.'

Sugar cultivation also flourishes, and according to Mr. Morris, the Director of Public Gardens in Jamaica, several districts are admirably adopted to the production of cacao, nutmegs, oranges, and other fruit trees; ginger, sarsaparilla, arrowroot, etc. Indeed of late years its most promising trade has been the export of fruit to New Orleans. The Chamber of Commerce of that important city wrote two or three years ago:

"While the Colony is small in point of numbers, it is greater and more important as far as New Orleans is concerned, than many a mighty empire. . . . Seated midway between the two Americas, it is more important to us than Germany, and actually exports more to this city than that empire which boasts its millions of people for every thousand within the limits of Honduras."

Animal life is not less prolific than vegetable life. Beyond Young's Ridge, slightly to the west of Belize,—"an excellent snipe ground," says Col. Rogers, "where I have myself bagged 70 brace in one day,"—lies the region of the Cohoon Ridge:

Full of orchids and aroids hanging in festoons from trees—a perfect garden of parasitic vegetation. This district is full of game, and I do not know a spot on earth where a more varied bag can be made, snipe, teal, pigeons, egrets, toucans, parrots, eagles, quails, and wild turkeys; deer, jaguars, pumas, and peccary, besides tapirs, squirrels, monkeys, and alligators.

The peccary is one of the most peculiar and dangerous of the native fauna of these forests. This small hog-like animal can become formidable when banded in herds. Here is an adventure told by Mr. Fowler:

"Hardly had our packs been deposited on the ground, when the cry of *warree* was raised, and two of the Indians who had guns, with myself, went after them. My dog soon gave tongue, when such a snapping and gnashing of teeth began, the like of which I fancy

would only be heard in the lower regions. . . . I knew we were in the midst of a big drove of white-lipped peccary (called warree here), and when they pack and gnash their teeth, they mean to fight and are dangerous, and the resort is to climb a tree out of their reach. One of the Indians fired away on my right, and shortly after I heard the whole drove making through the bush in my direction, and it was not long before I saw the brutes coming headlong down the side of the hill straight to where I was standing. With two charges of buck-shot I bowled over a warree right and left, within twenty yards, which staggered the rest for a moment, and just gave me time to get up the tree to save my own bacon, but not before one of the warrees I shot brushed against my leg as it rolled down the hill. The hogs soon found me out and swarmed around the tree, gnashing their teeth in a most horrible manner."

From this awkward plight, the courageous botanist was rescued by a singular intervention :

"Seeing the warrees were restless and looking suspiciously in the direction they came from, I gave a wild halloo to warn what I thought might be one of the Indians coming my way, attracted by the shots I had fixed ; instead, a huge tiger or jaguar appeared on the scene, his face looking exactly like a rising full moon peeping through the foliage."

The result was, that the warrees made a clear bolt, and the jaguar made off after them.

Under the care of the New Prefecture Apostolic, there are, besides the whites, a considerable number of native Indians. The two chief tribes are the Ycaiche and the Santa Cruz Indians. In times past these warlike tribes have given great and serious trouble to the European settlers. The former tribe under their redoubtable leader Canûl, and the latter under the terrible "King Pûc," within the last thirty or forty years were the scourge of Spaniards and English alike. About 1860 the Spaniards were cruelly tortured and massacred at Bacalar, and the expedition sent by the Mexican government to punish this massacre, was surprised and destroyed almost to a man. The Vera Cruz or "True Cross" Indians obtained their appelation from the town of that name in their territory ; but also, curiously enough, may be said to have been appropriately so styled from a strange piece of superstition or trickery practised by the notorious "King Pûc," and fully described by two English officers who visited the lion's den.

TROPICAL AMERICA : PECCARIES, ANT EATER, AND GUINEA PIG. (See p. 164-5). By permission of Messrs. Ward, Lock and Co.

It appears (says Col. Rogers) that some of the chiefs had become at one time obnoxious to the tribe ; and to restore their power, one of their number who was a ventriloquist (apparently Pûc himself), devised a scheme to work on the superstitious fancies of the savages. Having taken oaths of secrecy, they set up a wooden crucifix with a wide slit in the cross-beam whence the ventriloquist could make his voice to issue, the others feigning great respect and awe. The Indians were completely deceived by this simple artifice, and upon the cross telling them to honour and obey their chiefs, they yielded implicitly to their mandate. The chiefs next invented rites and instituted offerings to the cross, and threw such an air of mystery around the ceremonial, that even educated minds might have been affected ; but with the Indians, so strongly had this mockery possessed their weak imagination, that murder itself would gladly have been committed if ordered by the cross. All matters were referred to this oracle and its word was decisive. When Major Anderson visited Bacalar, the cross was then in that city, and so also was Bernicio Pûc. In 1860, when another officer attemped a mission to the Indians, Pûc had removed the cross (which was now constructed of pure gold) to his head quarters of Santa Cruz.

This crucifix the Indians called their "god," but it never spoke when King Pûc was drunk, which frequently occurred ; so the inference was obvious. It was kept in a dark kind of church or temple, with arched roof and stone pillars ; and the scene described by an eye-witness was very impressive.

The Holy See has selected the Very Rev. Fr. Di Pietro, S.J., as the first Prefect Apostolic of British Honduras, and great rejoicings have been held in the colony in consequence, in which a leading part was taken by the Hon. E. H. Jerningham, Colonial Secretary, who is a zealous Catholic. There is published monthly at Belize an excellent little Catholic periodical *The Angelus* written partly in Spanish and partly in English, whose bright pink cover and brighter contents we are always glad to welcome among our exchanges. In a recent number the new Prefect Apostolic issued his first pastoral letter to his flock.

May we be permitted to conclude with a sincere *Ad multos annos ?*

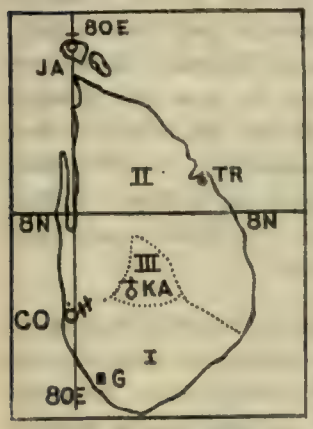
EUROPEAN NUNS FOR STAITS SETTLEMENTS.

Mother St. Gaetano and her Postulants.—The Revd. Mother St. Gaetano who left London for Singapore by the ss. *Peruvian* has arrived safely at her destination.

The Revd. Mother we are told, takes with her, twenty-five ladies (from England and Ireland) for the Convent in Singapore.

A VOICE FROM CEYLON.

"The Cinnamon Isle"—The Mission of Wattala—A goodly Record of Work—"My Lepers."



CEYLON. I. Archdiocese of Colombo. II. Diocese of Jaffna. III. Diocese of Kandy. Co. Colombo, Ja. Kandy, Tr. Trincomalie, G. Pointe de Galle.

THE pear-shaped isle of Ceylon, the "pendant jewel of India," and one of the most sacred lands of Buddhism, contained in 1884, a total of 205,770 Catholics, out of a population of nearly two and three-quarter millions. It was divided ecclesiastically by the encyclical of 1886 into three sees: the Archbishopric of Colombo, embracing the South of the island, the Bishopric of Kandy in the Centre, and that of Jaffna occupying the rest. Ceylon up to the end of the last century, was in turn under the rule of the Portuguese and the Dutch, the latter of whom captured Jaffna in 1658 (see our illustration p. 167), and this gave the last blow to the Portuguese supremacy. The rule of Holland was a time of cruel persecution of the Catholics, and of violent efforts to spread Dutch Protestantism. British supremacy dates from 1795, and under the liberty enjoyed beneath British sway, the development of Catholicism has been rapid and consoling.

The Archbishop of Colombo, the Most Rev. Dr. Bonjean, O.M.I., has recently published some statistics concerning his newly-formed diocese, which comprises the Western and Southern Provinces of Ceylon. It appears that these provinces have a total population of 1,372,000. Of course, the immense majority of the population is without the knowledge of the one true God, the infidels or Buddhists, according according to the Archbishop, numbering 1,228,000 in round numbers. His Grace has, however, 129,000 Catholics under his pastoral charge. There are 15,000 Protestants in his diocese, and converts sometimes come out of their ranks as well as from the larger army of the unbelievers. During the year 1887-88 about 1,000 persons were received into the Church in the diocese. There is needed only a sufficient supply of missionaries and of material means to enable the work of conversion to continue with ever increasing rapidity. How few workmen there are for so great a harvest! The number of churches or chapels under Archbishop Boujean's care is 173. The Archbishop in his report speaks highly of the Brothers of the Christian schools, and the good Nuns who are engaged in the schools and orphanages and in other works.

TROPICAL AMERICA: HORNED SCREAMER, JAGUAR, AND TAPIR. (See p. 164). By permission of Messrs. Ward Lock, and Co.

In a pastoral dated on the last day of the old year, His Grace further announces to his flock the good news of the arrival of the first company of the Little Sisters of the Poor to take charge among the destitute old men and women of the capital. A Catholic gentleman of Calcutta, who is too modest to allow his name to be mentioned, but "whose large benefactions to the poor and all good works, and his admirable Catholic behaviour, have," says the Archbishop, "endeared him to us all here," generously took upon himself all the expenses of the passage out from Europe of the Little Sisters of the Poor, and their first establishment in Ceylon. Colombo is thus the second city in the East Indies when the heroic deeds of the good sisters, "shall complete the demonstration of Catholic Truth by Catholic Charity."

We conclude these remarks by a summary of the religious statistics of the three dioceses of Ceylon, which we abridge from the "Catholic Almanac" for 1889, published by the *Ceylon Catholic Messenger*.

	DIOCESE.		
	Colombo. (O.M.I.)	Jaffna. (O.M.I.)	Kandy. (O.S.B.)
Priests	47	42	12
Chief Missions	21	10	4
Monastery	...	...	1
Seminaries or Colleges	2	2	1
Orphanages	3	3	2
Boys' Schools	91	90	7
Do. do. Pupils	7,715	4,991	500
Girls' Schools	80	76	6
Do. do. Pupils	4.911	2,102	190

The following letter from one of the fathers of the Colombo arch diocese will be read with interest.

L. J. C. et. M. I.
MISSION OF WATTALA.
GRAND PASS.
ARCHDIOCESE OF COLOMBO.
CEYLON.
June 12th, 1888.

It was two years last May that our beloved father, Mgr. Bonjean, Archbishop of Colombo, gave me an obedience to come to this mission of Wattala.

The situation is one of the pleasantest, the air pure and healthy. It is separated from Colombo by the River Keleniya, and thus we enjoy all the advantages of the town, without its disadvantages. The neighbourhood of a city is always more or less disastrous to the surrounding population. The country-folk imbibe the notions of the townsfolk, imitate their manners, and do not generally practise the good examples they may meet with here and there. However, in this matter I must bear the most favourable testimony to my Christians. Their habits, their morality and their dispositions are excellent.

With but rare exceptions, the people of my mission are very poor. Consequently their submissiveness is entire and

boundless. The priest has never to complain of any act of insubordination. Their obedience is great; equally great their spirit of faith, and thus they appreciate at its just value the sacrifices undergone by their missionaries.

However, you must not suppose that all my Christians are little saints. Where will you not find some irregularities? There are always some grains of cockle in the wheat-field. But whilst the husbandman is careful to pluck up the tares and cast them into the fire, so as to protect the good corn, the missioner visits his froward children, gives them good advice, and only when the case requires public reparation on account of the scandal given, does he subject the guilty to a public penance in Church, and this invariably brings them to the right way.

come to the help of the missioner if they only knew his need. May these few lines touch the heart of some generous persons.

Before concluding, I must say a word about what I have done during the past two years. The following statistics will be more expressive than anything else I could pen. Looking over my notes, I find the following record of work done:

Confessions heard, ...	11,897.
Holy Communion administered to	12,167.
Extreme Unction administered to	176.
Baptisms, ...	460.
Conversions of Buddhists, ...	71.
Conversions of Protestants, ...	7.

CEYLON: CAPTURE OF JAFFNA BY THE DUTCH (from an old Dutch Engraving lent by Archbishop Bonjean). (See p. 166).

I have already said that the Christians of my mission are poor. So it is that of the eight churches under my care, not one is properly finished. My people are very generous; they help according to their means. But what is that? In most cases, barely enough to suffice for the annual feast; and if ever there is a surplus left, it is devoted to the most pressing needs, otherwise if these fragments are insufficient, they must remain over till next year. It is distressing to find oneself reduced to such extremities. It is humiliating, when a crowd of Buddhists is attracted by the beauty of our feasts, to hear some of them telling you to your face: Certainly the Catholics have many Churches, and very nice ceremonies: but then nearly all their churches are unfinished! I think many pious souls would

Finally on two occasions Archbishop Bonjean has confirmed 302 persons of both sexes.

This letter is already too long. I therefore leave over to another occasion fuller details on some of our feasts; the confraternities we have established, *e.g.* the Scapular of Mount Carmel, which already has nearly 400 members, the living Rosary, and the Heart of Mary;—and finally my dear lepers in the hospital of Hendala. The little chapel of the latter not yet being finished, I humbly beg in their name for the favour and sympathy of the readers of *Illustrated Catholic Missions.*

T. GUGLIELMI, O.M.I

Missionary Apostolic.

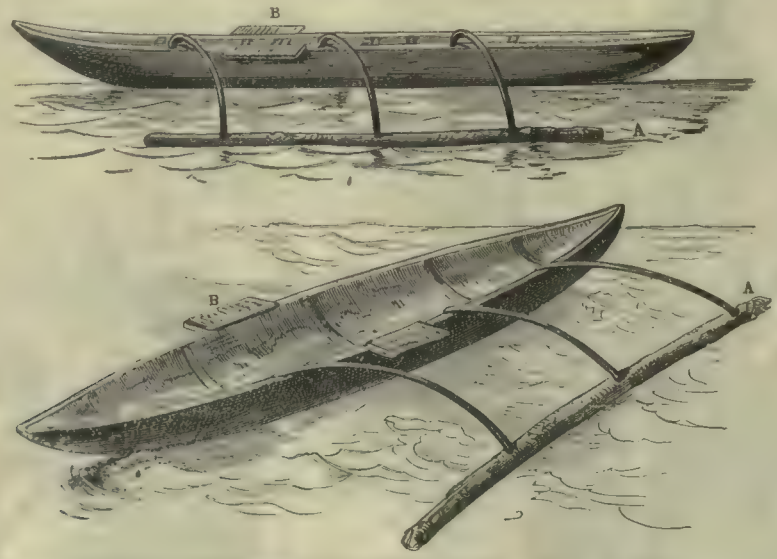
THE DESTRUCTION OF THE UGANDA MISSIONS.

FURTHER DETAILS.

WE were able briefly to announce in our last number the terrible blow struck at our missions by the Mussulman revolution in Uganda, the kingdom to the north of Lake Victoria Nyanza, the centre of Mgr. Livinhac's vicariate. Much fuller details have since been received by Cardinal Lavigerie in a long telegram from Père Jamet, Procurator of the Missions at Zanzibar. The following is a translation of this important dispatch :

"There are in Lake Nyanza, at a considerable distance from the shore of that inland sea, several small desert islands. For some offence or caprice, the tyrant Mwanga, took it into his head a few months ago to transport to them his entire guard, together with all his pages, whose patience he doubtless believed to be at an end, and ordered those who were entrusted with their removal to abandon them and let them die of hunger. The secret was not kept, and face to face with the prospect of such a death, the guard refused to embark, but turned immediately upon the palace of Mwanga and declared his deposition. At the same time one of Mwanga's elder brothers, Kiwewa, was, according to the laws of the country, proclaimed sovereign. He was favourable to the Europeans, and also trusted more to their fidelity. He chose his Prime Minister from among the Christians, and the Governors of provinces from among negroes who had been educated in the Protestant or Catholic schools. Things went on thus for some days ; but for a considerable time there had been a serious plot brewing among the Mussulmans with the object of seizing upon Uganda. Profiting by the complete change of government, they took their measures, and one day threw themselve, upon the whites. Four missionaries, among them Monsignor Livinhac, Vicar Apostolic of Nyanza, and two English missionaries were arrested and imprisoned, and Kiwewa was threatened with immediate deposition if he did not dismiss all the chiefs favourable to the Christians and replace them by Mussulman chiefs. These slave traders are rich and well armed. The King yielded, and the recently nominated chiefs took to flight to avoid the fate awaiting them. They retired to Unyoro. [That is to say, into the neighbourhood of Emin Pasha's country, supposing the telegram to be here correct, which is not quite certain.] The English and French missions were pillaged and burnt down, the orphanages destroyed, and the missionaries, with Monsignor Livinhac at their head, shut up in prison, and for a whole week exposed to insults and the prospect of death. They were all together, Catholics and English Protestants, and gave to one another under these sad circumstances marks of touching mutual charity. However, after having stripped them of everything, the new Mussulman Minister allowed them to retire in a boat to the opposite coast of the lake, where they have other missions in several kingdoms, particularly in Bukumbi. The boat in which these confessors of the faith were placed was like those so often spoken of in the history of the African martyrs during the first century. It was in a wretched state, and, to make matters worse, as soon as it left the shore it was attacked and overturned by a hippopotamus. The missionaries were saved by a boat which followed, but five of the orphans who accompanied them were drowned. The Fathers are now safe and sound on the opposite shore of the lake ; but the Mussulmans are triumphant, and those who, under Kiwewa's name, are actually the rulers of Uganda, wrote to Mr. Mackay, the chief of the English mission, saying that in order to avenge themselves for Germany and England's wishing to 'eat up' Uganda, they would kill, one after another, all the whites in Central East Africa."

It has since transpired that the Arabs have now deposed Kiwewa himself, and set up yet another king in his place,—a younger brother of his. Kiwewa, it appears, had killed with his own hand two Arabs, the chief instigators of the destruction of the missions. The Arabs are thus more powerful than ever.



CEYLON : SPECIMENS OF NATIVE BOATS. (See p. 166).

Illustrated Catholic Missions,
MARCH, 1889.

"Amare et servire."

THE EAST AFRICAN BLOCKADE AND OUR MISSIONS.

IN our last number the article on "Our Missions in Equatorial East Africa" closed with these words: "Like Dr. Cust, we wait with considerable anxiety to see what kind of effect the present blockade and the German military operations will have both on the efforts being made against the trade and also on the future of our Missions, surely an all important question."

We know, alas! only too well, from information since then received, that the anxiety expressed above was well founded.

From telegrams received as we were going to press last month, we were enabled to give our readers a short paragraph stating that the bloody revolution of Uganda, had resulted in the expulsion of King Mwanga, the destruction of the French and English Missions, and the triumph of Mohammedanism. And we gather from the same source that Arabs were concentrating their hatred and revenge on the Missionaries and Christians generally.

It is not possible for us at this distance, and with the meagre information received, to appreciate fully the extent and amount of misery and suffering which this unfortunate blockade has been the means of bringing on the Missionaries and Christians, as well as to the natives. But we have some evidence from the Catholic Missioners on the spot.

Mgr. de Courmont, Vicar Apostolic of Zanguebar, writing from Zanzibar, to the *Missions Catholiques*, of Lyons, after giving an account of the engagement at Bagamoyo, adds that notwithstanding the perfect security the Missions enjoyed at that time, they entertained grave fears for the future. They foresaw the results that would ensue if the Germans were determined to maintain their interests by force of arms, and repeat on other parts of the coast massacres such as that at Bagamoyo, viz.: that the exasperation of the people would be directed against all the whites, thus exposing the Missionary Stations to much danger. Even at that time he tells us, so serious was the situation, that not only was trade brought to a standstill, but famine had begun to be felt at Bagamoyo. Thus, also, Mgr. de Courmont forsees as a result the increased difficulty, and possibly the entire cessation, of buying back children at Bagamoyo.

It is both pleasant and refreshing to read in a later letter dated 20th November, 1888, of the noble work of Fr. Etienne, in feeding and caring for some four or five thousand sufferers who had taken refuge at the Missions. This charity made a great impression at Zanzibar where he tells us, "On Sunday, at the English Church, the Protestant Ministers themselves spoke of our situation at Bagamoyo, and a collection was taken up to help us to meet our expenses."

But to return to darkness from this ray of light. In the same letter we are told that the entire coast was in arms, and greatly excited against the Germans and the English. "It is to be feared," he adds, "that the hatred will soon embrace all the Europeans."

The blockade was declared on the 2nd of December, somewhat against the inclination of both the English and German admirals and consuls, who looked upon it as likely to do more harm than good to the European cause. It is thought that it was done in a moment of irritation, which the manœurves of Bushiri, the chief of the insurrection at Pangani, provoked.

This Bushiri, the M'swahili Arab has done more than any one else in keeping alive the spirit of opposition to the German settlement. Provided with rifles and amunition, taken from Dr. Hans Mayer, who fell into the hands of the rebels on his way to Kilima-Njaro, Bushiri thought he was in a position to attack the Germans at Bagamoyo, and throw them into the sea. He came down from Pangani with this intention, increasing his force on his march, and counting on the help of the chiefs at Bagamoyo for the accomplishment of his purpose. The Germans, however, succeeded in repulsing him at first.

Bushiri fell back on Bagamoyo, where he and his followers arrived on the 4th of December. They took possession of the town, compelling the Germans to shut themselves up in their own houses, fortified to the best of their means. The next day, the chief sent for Father Etienne Baur of the Mission, to whom he said:

"We are opposed only to the Germans; the English, and the French especially, are not our enemies; if you and the missionaries will come to Pangani, you will be welcome. you have nothing to fear, one will not prevent you from But we do not want the Germans to remain on the coast."

Bushiri's force is not to be disdained. It is said that he has seven hundred rifles of the best make, and cartridges to supply them all. He has several cannons and his followers are supplied with powder for two years, some say for five.

The letter goes on to say that in consequence of the unfortunate blockade it has been impossible to get to Bagamoyo some sixty rifles intended to arm the caravans bound to Kilima-Njaro. The Commandant of the German man of war *Carola*, having fears for the safety of the mission at Bagamoyo, offered Fr. Etienne a body of marines to protect them in case of danger. But the good Father persuaded that the mission had no cause to fear from the blacks, and thinking that the presence of the Germans among them might excite suspicion, declined the offer. Over and above the expulsion of King Mwanga, and the destruction of the French and English missions, there has followed the cruel destruction of the German mission at Pugu, which we have described elsewhere.* Thus our worst fears are realised.

It is a painful thing to think that the great work of the Church in seeking to "enlighten the gentiles," should be so seriously hindered, if not altogether destroyed, by these unfortunate military operations. Trade is at a standstill. Bodies and souls are equally in danger, and God only knows what may yet remain to be revealed.

Let us by our sympathy, prayers and alms give to these noble priests and suffering Christians some grains of comfort in their hour of trial and darkness.

* An Anglican Missioner, Mr. Brooks, and his escort, has since been massacred for the same reasons close to the coast.

LOST AND FOUND:

THE TRUE TALE OF A MARTYR'S RELICS.

BY LADY HERBERT OF LEA.

An English Priest's Adventure in Bolivia—Blessed Julian de Lizardi—Where is the Martyr's Tomb?—In the Forest—The Old Church at Tarija—Found!—In a Mexican Family.

AN English Priest working for many years in South America and striving to carry the Written and the Living Word of God throughout many of the unexplored tracks of that vast and beautiful continent, related to me the following story of the discovery of the relics of one of the Jesuit Martyrs, in the interior, which I think is well worth recording:—

1. "I was staying at Tarija" he said, "in the province of Southern Bolivia, to make a retreat with the Franciscan Fathers there; and during that time I accidentally took up an old Spanish book giving the history of a certain Jesuit Father, who was martyred by the Indians rather more than a hundred years ago, and whose name was BLESSED JULIAN DE LIZARDI. He was a native of Spain and born on the 30th of November, 1696. Having always been a good and pious youth, no one was surprised when he developed a religious vocation and entered the Society of Jesus at Villagarica de Campos, though he was only 19 years old. In 1717 he was sent with 71 missioners, from Cadiz to Buenos Ayres to help in the South American Missions. He took his last vows in 1730 and was soon after commissioned to go and evangelise the Chiriguanos Indians of what was called the "*Gran Chaco*"—a very savage tribe, but some of whom had already been converted and where a great work was to be done for God. Father Lizardi went and speedily won the hearts of the natives by his charity and devotedness. Having conquered the difficulty of the language, he became a real Apostle among them, while by his skill in medicine and surgery he healed their bodies as well as their souls.

TROPICAL AMERICA: FOREST SCENE. HARPY EAGLE, HOWLING MONKEY, TOUCAN. (See p. 164), By permission of Messrs. Ward, Lock and Co.*

2. "All went well till the spring of 1735, when the Indians, having been deceived and ill-used by some of the Spanish traders, turned against all the whitemen. A massacre followed and the holy Father Lizardi was shot to death by arrows in the *Val del Ingre* on the 16th of May in that year. So many miracles occurred, however, after his death that they repented of their cruelty and when his body was solemnly interred in the church at Tarija, multitudes of Indians followed in the procession weeping and bewailing the loss of one whom they justly called their Father.

3. "I became so interested in the account of this holy Martyr's life and death that I eagerly enquired of the good Franciscan Fathers where I could find his tomb? 'Alas they replied, 'no one knows where he lies and every effort to discover his burial-place has been unavailing. This answer did not satisfy me. All night long I thought about it and it seemed to me as if a voice spoke to me, strongly urging me to undertake the search anew. My retreat being over, I went to see the Archbishop of Chuquisaca, in whose diocese Tarija was situated and asked his leave to do so. He gave me every facility, with letters to the different parish priests empowering me to use all profitable means of the discovery of the relics. I had ascertained that the Martyr's body had been laid in a wooden coffin on which a martyr's palm had been depicted, and that in the same coffin one of the arrows had been placed, to show the manner of his death. This coffin was said to have been sunk high up in a wall, with a marble slab, on which the name of the Martyr was engraved. Well armed with the Diocesan's letters, I visited all the churches in Tarija and made enquiries of every one; but in vain.

4. "At last I determined to address myself to the oldest inhabitants and after some days found an old man who told me that when he was a boy he used to serve mass in a certain Church and that he had often remarked a marble slab high up above the cupboards in the sacristy and wondered what it was. I hastened to the church he had told me of; but there another disappointment awaited me. The church had lately been restored; the sacristy had been rebuilt, and there was no trace of the hoped-for slab! In despair I asked where the old materials had been thrown, and at last was shown a heap of rubbish, in the midst of which, to my intense delight, I found the marble inscription. Hastening back with my treasure to the Parish Priest and promising to make good any damage done to his new sacristy, I got a couple of workmen on ladders to make a hole in the upper part of the wall on the side described to me by the old man. My perseverance was rewarded, for after a time, we came upon an iron coffin and on opening it found that it enclosed the very wooden one of which I was in search. There was the name and the martyr's palm, and continuing our labours, the arrow was likewise discovered, lying by the side of the relics. The joy of the Archbishop and Clergy may be easily imagined. The martyr's body was carried in procession through the town, and laid in the Cathedral enclosed in a beautiful sarcophagus, where it remains an object of the greatest veneration to the faithful.

5. "But my story is not quite ended," the good Priest added. "A few months later, I was preaching in a Church in Mexico. When I had done, a gentleman of the congregation came up to me and begged me to take up my abode in his house, as he said he had a spare room and could not bear my being at an hotel. I gladly accepted the invitation and after dinner my host asked me if I would give his children some account of my adventures in South America. To amuse them, I related my search for the martyr's body of which I have just told you. I saw that the father of the children listened with rapt attention. When I had done, he seized my arm and dragging me into his study, showed me an old portrait over the fire-place, exclaiming, 'That is the picture of Father Lizardi; and here,' he added, pointing to a long narrow case underneath the portrait 'is one of the arrows of his martyrdom. He is my ancestor; and for years I have sought everywhere for some information as to where I could find his relics. It seems as if Providence had sent you purposely here to bring me these good tidings. You can imagine the joy of the whole family, and before I left, the gentleman had determined to make a pilgrimage to Tarija to venerate the newly-found relics of his ancestor.'"

Will not a special blessing from the martyr descend on the head of the devoted priest who brought his body to light after the lapse of so many years of neglect and oblivion?

MARY ELIZABETH HERBERT.

Foreign Correspondence.

FROM OUR CALCUTTA CORRESPONDENT.

CALCUTTA, JAN. 8, 1889.

SOME of your readers will doubtlessly have noticed that the *Messenger of the Sacred Heart* for December speaks of the new mission of Digghia (Chota Nagpore) in its article "Outpouring of Grace in India," and I trust that the readers of the "I. C. M." will pray that neither labourers nor other temporal resources will be wanting there to gather in this promising harvest.

I may add an incident which happened to Fr. Hagenbeek, the Missioner, in charge of the station, and which appeared in the *Indo European Correspondence*, our local Catholic weekly. I copy verbatim,

"Fr. Hagenbeek writes from Digghia: Towards the middle of May a catechist ran up to me at dawn and said: Father a pagan is dying at Tero, and to-night his relatives came to me at Duru assuring me that he is constantly repeating:—'Call the Saheb[1] of Digghia, I want to die a Christian.' Tero is an entirely native village about three miles N.E. of Digghia, Duru is another village two miles further in the same direction.

As soon as I could, I was in Tero. A crowd of villagers were surrounding a hut. Inside of it I beheld a man, apparently thirty, lying down on a rug, panting for breath and visibly in the pangs of death. He no sooner saw me than he stretched towards me his two arms which were frightfully emaciated, and with a supreme effort said: '*Padri Saheb*,[2] let me be a Christian, let me be a Christian!'

I sat next to him whilst he vainly tried to clutch my hands, being too weak for it, and I spoke to him of one God in three divine Persons in whom he was to believe. 'I do,' he said with all the energy he could muster, 'I do believe in Him. I believe in all you will tell me, but I am too weak to speak, make me a Christian at once.'

1. Gentleman. 2. Father, literally "gentleman priest."

I instructed him briefly and complied with his desire by baptising him John, in honour of St. John Berchmans, telling him that if he recovered I would instruct him at Digghia more fully. He agreed to all I said, and seldom have I seen a man more happy than he was after his baptism in spite of his atrocious pains. His legs and arms were covered with ulcers, his stomach had a huge tumour possibly a hernia; he was almost decomposing and emitting a horrible stench; yet he was now calm and resigned. I recommended him to repeat often the short prayer 'Lord have mercy on me.' He pressed my hand with such an expression of gratitude that I was moved to tears, and two days later his brothers came to me at Digghia and told me he had died peacefully repeating the short prayer I had taught him."

The above incident beautifully illustrates the opinion of St. Thomas: that God will not fail to help the man of good will, who observes the natural law, and if need be, He will even send an angel to secure his salvation.

In my next I hope to give you news of the college of St Xavier in Calcutta. There are more than 700 pupils on the rolls, the late examinations have been very bright for the college and for the Catholic schools at large.

St. Joseph's College at Darjeeling is also doing well under the able management of Fr. Delpelchin.

Missionary Notes and News.

GENERAL.

The Work of the Propagation of the Faith.—The accounts of Receipts and Expenditures for 1886 show a total of collections, in Dioceses and Vicariates Apostolic of Europe, Asia, Africa, America and Oceania, of 6,649,952 francs (£265,998), and of appropriations 6,440,459 francs (£257,618). Expenses 310,886 francs. Balance carried over to 1887, 54,329 francs (£2,173). The appropriations were apportioned among 46 Missions in Europe, 100 Missions spread all over Asia, 42 Missions in Africa, 43 Missions in North America, the Antilles and South America, and 14 Missions in Oceania.

Founded just two centuries after the Congregation *de Propaganda Fide*, and for the selfsame object, the Association for the Propagation of the Faith has proved, in its special department of collecting pecuniary means, a most valuable and highly prized auxiliary, and has become the oldest and most extensive Catholic Association, in existence at present, for assisting missions and thereby spreading the Catholic faith throughout the world.

It has met with the high approval of five Popes who, in recognition its valuable services, have successively enriched it with many spiritual advantages to be enjoyed by its benefactors.

Our Holy Father Leo XIII. has on many occasions given touching proofs of his particular regard for the association. It seems therefore very opportune, to recall here the words he used in his jubilee year.

"On the 24th of May, His Eminence Cardinal Lavigerie, accompanied by all the Bishops of Africa, presented to the Sovereign Pontiff twelve Negroes and twelve Arabs, first fruits of that resuscitated Church, and with these, in the name of the Archbishop of Lyons, the pilgrims from that city. At the close of his reply, turning towards the pilgrims, representatives on that solemn occasion of our entire association, he said "As for you, pious Catholics of Lyons, you had a special right to join this pilgrimage, for your ancient illustrious city was the cradle of the noble association for the Propagation of the Faith;" and he expressed the hope that "this great institution" would never be allowed "to decline or lose anything of its splendour and its providential fecundity."

Belgian Missionary Enterprise.—Belgium is about to have its missionary periodical, under the title of *Les Missions Belges en Chine et au Congo*. It is in the two regions of Northern China (especially Mongolia and the Congo Free State that the Belgian Missionary Society of the Immaculate Heart of Mary at Scheutveld, near Brussels has its field of labour. Hence the title of the new review, the scope of which will evidently be more limited than the various Catholic Missions reviews of other countries.

Missionary Enterprise and Geographical Science.—The Academy of Sciences of Paris has just awarded the Delalande-Guerineau prize "for the French traveller who shall have rendered the greatest scientific service to France" to Fr. Roblet, S.J., a missioner in Madagascar, for his large map, which has already been crowned by the Geographical Society of Paris.

Leo XIII. and the Manchester Geographical Society.—In December last, a letter from Cardinal Lavigerie expressing the views of the Pope on the slavery question was read to this Society. The meeting then unanimously adopted the following resolution: "That the Manchester Geographical Society, having heard the letter of Cardinal Lavigerie, expresses its dee psense of gratitude to His Holiness Pope Leo XIII., for having taken the initiative in the beneficent work of the anti-slavery crusade, and for having committed its advocacy to so illustrious and eminent a prelate as Cardinal Lavigerie, and for having contributed with such generosity to the societies working in the cause throughout all Europe." The Bishop of Salford has since received the following letter from the Pope in acknowledgment of the resolution:—

"Venerable Brother, Health and Apostolic Benediction.—The official letter sent by the Chairman and the other officers of the Geographical Society of Manchester on December 5, and forwarded by you to us, has filled us with great pleasure, for it indicates clearly the kindly sentiments of that Society towards ourselves, and, what is more important, the lively feelings of philanthropy which animate all its members, for we perceive that all are equally anxious that those unfortunate creatures who are oppressed by the yoke of slavery shall be restored to the natural dignity of man and endowed with the rights of free citizens. Although we could not doubt of the agreement of individual Englishmen in this matter with the authorities of their Government, whose earnest desire to abolish the curse of slavery has been clearly demonstrated, still we have been especially pleased with this explicit testimony given by a distinguished society in the city eminent beyond all others for its commerce and busy industry. This confirms and increases the hope we already entertain of a favourable agreement and friendly co-operation

AN AFRICAN VILLAGE: BEFORE THE COMING OF THE ARABS. (See p. 162).

on the part of all good men for promoting a work which we ourselves have urged and have endeavoured to our utmost ability to assist, inasmuch as it involves the welfare and liberty of an infinite multitude of beings and the dignity of human nature itself. We desire you, therefore, to make known these our sentiments to the distinguished persons who forwarded the above-mentioned letter, and also to the entire Society, which approved by its votes a declaration so full of human kindness. We beg you to assure them of our particular goodwill towards them for their attention and courtesy. Given at St. Peter's, Rome, December 29, 1888, in the eleventh year of our Pontificate.—LEO P. P. XIII."

Canon Taylor on Anglican Missions again.—By way of answer to an attack made on his article on "the Failure of Anglican Missions" Canon Taylor made an effective speech the other day at the York Diocesan Conference.

He regretted that time would not allow him to read the paper which he had prepared, and of which the points were (1) that the present methods were altogether inefficient; (2) how can the methods be made efficient; and the conclusion was that if they returned to the methods of the Apostle Paul and those missionaries who evangelised Europe in the dark ages, they would be more likely to succeed. Briefly, the new method was one of a lavish expenditure of money; the old method was one of a lavish expenditure of zeal. He claimed to be a true friend of missions, but he thought they would not succeed if they went on with ineffective and useless methods. He quite agreed that they wanted more prayer. He would pray that the missionaries might be more judicious than they were, and he would pray for the subscribers that they would choose those societies which did not lavish thousands on their home staffs. Referring to some of the methods adopted by missionaries, Canon Taylor said they wanted a little common sense in those things. With respect to the expenditure of the Church Missionary Society; he expected that inquiry would show that thousands of pounds were spent in the iniquitous system of making "rupee" Christians. If they kept down their home expenses they would be able to send out more missionaries. A great item of expenditure was on "wives, women and children." The whole of the question turned upon the question as to whether celibate or married missionaries were most desirable. It was said that women were wanted to teach the girls; that could be done as well by sisterhoods. The assertion that missionaries would be lonely without them might be got over by the formation of brotherhoods; and in the face of the assertion that the sending forth of married men was in the interests of morality, he found that all the recent cases of immorality among missionaries were committed by married men and widowers and not by celibates. He maintained that the bribe of a good salary and early marriage was the only thing that induced many men to go out to the mission-field.

Church of Scotland Missions.—It seems that the Church of Scotland Missions in India has been a complete failure. This we learn from a *brochure* entitled "A few facts about our Foreign Missions" published by the Rev. W. A. Liston, a retired chaplain of Her Majesty's Ecclesiastical Establishment, Madras. The chief point to which Mr. Liston directs attention is the educational methods pursued by the Mission at the three Presidency Towns, and he admits that after fifty years of the Higher Educational Campaign against heathenism, the Church of Scotland could number only 343 members and adherents in all Southern India.

The reason he gives for this failure is that the mission has devoted its energies to the education rather than to the evangelisation of the heathen, and that "while it has been successfully adding numerous graduates to the Madras and other Universities" it has "signally failed to add converts to the Church of Christ." He adds: "as to the Missionary character of these institutions (Church of Scotland Mission Colleges), if this is not a misnomer, they are certainly practical failures in this relationship. During the whole of my twenty years' service in the Madras Presidency, I am not aware of a single direct convert, who has been gained to the cause of Christ or the Church of Scotland from all our labours in the institutions."

AFRICA.

The Zulus.—A lecture on "The Zulus was given lately in England, when the lecturer, the Rev. Fra David, of Marianhill, Natal, who is conducting the work in aid of the Zulu Mission, was able with the aid of a magic lantern, to make his remarks interesting and instructive. Commencing with a graphic description of the journey to the scene of action, he next gave a detailed account of the barbarous state of the natives "where the elderly among his audience were children," and their relations with the Boers. In describing the latter people, he said their virtues were considerable, and their family affection unequalled in any part of the world. They were honest, brave, and independent; and, although they long entertained an aversion to British Government, these prejudices were continually diminishing.

After having allowed themselves to sink almost to the very lowest grades of civilisation, it was gratifying to observe what gigantic strides education and general improvement had been working among them during the last few years. The body of illiterate farmers, who attempted to play at Government in Natal forty years ago, was now regarded as a ludicrous disgrace no more by the English people than by the very intelligent assemblies now holding the reins of Government in the Orange Free State and Transvaal Republic.

After describing the repeated efforts to plant the seed amongst the Zulus, he continued to say that these Zulus were rare material for solid excellent work. They were a brave intellectual people, but while the Decalogue was written in their hearts as indelibly as in our own, they lacked the power which could sustain them when attacked. Since the advent of the missionary among them, and the despotic tyrannical power of their chiefs had been crushed by the firmness of the neighbouring authorities, the Zulus, freed from grievance and agitation, were inclined to lead happy, peaceful lives. They were exceptionally honest, and their good nature and hospitality was exemplary. The almost total absence of any worship, or any knowledge of a natural or supernatural being among them, was only another proof that to South Africa we must look to find those of our race farthest from God, and lowest in the scale of civilisation, or rather barbarism. After dwelling very fully upon their belief in witchcraft, and the awful consequences therefrom, he said that thanks to the vigilance of the Government officials, and the influence of the missionaries, those atrocities wore now of rare occurrence. The idea of an after life was general amongst the Zulus, and they held the dead in respectful awe. Concluding, he said such was a short and very imperfect sketch of the people whom the Trappists had undertaken to assist to convert, in conjunction with the Oblates of Mary to whom Zulu and Natal had been entrusted by Rome. The venerable and beloved Bishop of the Vicariate had his seat at Pietermaritzburg, the capital of the colony, a town founded by the Boers, and named after Pieter Rieteef and Gert Maritz, their leaders. Though the chief town, it contained no more than 11,000 or 12,600 inhabitants. When the Trappists landed in the colony and commenced their mission four years ago, they were as ignorant of the natives,

their language, and their manners, as the nativeswere of them. Having heard of the continual failure of missionaries among the Zulus, they resolved upon following quite a new system. They bought large tracts of land, and in buying the land, obtained a domination of the natives thereon. They then reduced all their rents to £1 per annum, *i.e.*, half or quarter of that required by the outside landowners. They built a store in which they sold things to the Kaffirs at not merely reasonable, but cost prices. They had gorgeous ceremonials in church, and frequent musical entertainments, and, indeed, provided such an infinity of attractions, which the Zulus could get nowhere else in the colony, as made them willing to suffer anything than lose our kind treatment and good things. So far successful, they then made a circuit of all the kraals on their large estate, assembled the adults for preaching, and the children for A.B.C. When at length convinced that there was no fear of the natives leaving them, they made a law that each kraal must send every Sunday so many people to church, and so many children daily to school. It was his (the lecturer's) luck to make the beginning of that mission, and to establish the first Catholic boarding school among the Zulus. They began in a tarpaulin shed with a few wild boys, and now, after these few years, they had 110 boys. The instruction was not confined to book-learning, but each scholar had four hours daily at some trade or manual employment. But as they could hardly expect those boys to grow up to a state of celibacy, they had to look to their future wives. They therefore got a number of ladies from Europe willing for the work, organised them into a religious congregation, with a very strict rule, and gave over to them the charge of the girls. As Cardinal Lavigerie gave his missionaries a white robe, and called them the White Fathers of North Africa, so we clothed our sisters in a habit of glaring vermilion, and named them the Red Sisters of the South. They had now about 100 such sisters. During a recent visit to the Eternal City, the Lecturer had obtained the Holy Father's Benediction for them, which was the first step to getting a formal recognition in Rome. These sisters began their school, and had now about 130 children. As for the adults, they could hardly expect to make saints out of them, their Zulu inclinations and Zulu manners were too deeply engraved to be outrooted even in a lifetime. Privileged, as was their abbot with the pontifical insignia, they were enabled to carry out all their church ceremonies with great episcopal pomp. They organised large processions in the open, with the bands and banners. They did a great deal in the music line, and had a fine band of about 30 performers. At their Sunday "entertainments," they generally mustered 500. Their number of baptised was 450, with as many more catechumens which, in four years, was no mean record. The expenses of such a work would be readily apparent to all. The large tracts of land to be purchased, the schools and churches to be built, workshops of every trade to be fitted up, and 250 children to be every day fed, clothed, lodged, and educated gratuitously, ran away with mines of wealth.—*Natal Record.*

AN AFRICAN VILLAGE: THE ARABS ARE ON US! (See p. 162).

New Mode of African Travel.—Mr. Arnot, who lately read an interesting paper on his journey across Africa, at the Royal Geographical Society, showed the drawings of a wheeled vehicle which he is having constructed to take with him when he returns to Africa in April. It is really a barrow with one narrow wheel three feet in diameter in the centre. Its entire width is only about 2½ feet. There will be shafts before and behind, so that two men can work the barrow in the narrow paths which are found in the African interior. The barrow will be entirely of steel, and will bear five men's loads in addition to the belongings of the two men who propel it. The advantages of such a vehicle, if found practicable, will be evident to all who know anything about the difficulties of carriage in Africa. Moreover, as Mr. Arnot says, it will enable him to pay his men better. So confident is Mr. Arnot of the success of his invention that he means to take five barrows out with him.

The Evils of the Liquor Trade in Africa.—In a Government Blue-Book recently issued on the subject of the liquor trade the Governor of Lagos remarks that the "uncontrolled sale has, it is too visible, a very degrading and degenerative effect on the aborigines," but he points out the difficulties in the way of an international agreement by which alone it could be effectively controlled. It appears from the statistical table that the imports of absinthe, ale and porter, brandy, rum, and wine at Lagos have all declined, whilst Geneva has more than doubled. In Natal it is impossible for the laws regulating the "supply of liquor to the natives to be carried into full effect."

INDIA AND CEYLON.

A New Belgian Mission.—By a decree of Propaganda of Nov. 15, the vast diocese of Lahore, in the Panjab, is attached to the Belgian province of the Capuchins. The first set of missionaries, four fathers and four brothers, left Brussels on January 24th, after the usual departure ceremony had taken place on the eve. The Belgian fathers will be neighbours of our Mill Hill missionaries in the Panjab and Cashmere, part of which prefecture (north of the Jhelum and Indus) formerly was attached to Lahore Vicariate.

Papal Honours for Native Catholics.—We referred some time ago to the knighthood of St. Gregory conferred by the Pope on Mr. Jusey de Silva, a natfve Catholic gentlemen of Ceylon. A similar favour has just been granted by Leo XIII. in form of a special brief to Mr. Philip T. de Jong, who had been the envoy of the diocese of Colombo to the Papal jubilee celebrations. As in the former case, this distinction has given great satisfaction in the island.

STRAITS SETTLEMENTS.

The Newest Diocese: Malacca.—Straits Settlements are rejoicin the possession of a regularly constituted diocese, instead of the old Vicariate Apostolic. The Holy See has just restored the diocese of Malacca, which originally was founded in 1557 by Paul IV.

For over 200 years back, when Malacca began to decline from the palmy days when Portuguese traders and Portuguese adventurers sought, in every quarter, the gold and precious things of the East, and Portuguese missionaries, despising the Mammon of the world, were foremost in the van to carry the Cross of Christ amongst the heathen,—the numbers, not only of the faithful, but of the missionaries, began to decline, and before long, the sparse population of Catholics left, were dependent upon a scarce and insufficient supply of missionaries from Goa. Catholic France was the first to send her aid in the shape of zealous young missionaries of the Society of Foreign Missions. These were placed under the direction of a Vicar Apostolic, of which we have had many, since the arrival of French missionaries. The affairs of the Vicariate Apostolic were managed directly by the great Congregation of Cardinals, known as the Congregation *de Propaganda Fide*. Now that the See of Malacca has been formally re-constituted, the Vicar Apostolic will no longer be merely a bishop *ex officio*, but a bishop *in re*, with territorial jurisdiction and all the rights, powers, and privileges, which bishops enjoy, directly under the Holy Roman See. He and his missioners will be no longer sojourners for a time in the land, liable to be recalled home or sent elsewhere. They will be *of* the country and *for* the country, and not liable to removal except from one portion of it to another. The government in Church affairs will be carried on by the Bishop directly under the Holy See.

On Sunday the 14th December last, a large assemblage of people gathered in the Cathedral of hte Good Shepherd, Singapore, to witness an interesting ceremonial, the installation of His Lordship Dr. Gasnier, as Bishop of the newly revived See of Malacca.

A short time before, a Bull from His Holiness Leo XIII, dated August 10th, arrived here, which signified to the Bishop and clergy of the Straits Settlements that His Holiness, in the exercise of his wisdom, had decided that the time was come when the ancient diocese of Malacca might be revived and reconstituted, to the greater honour and glory of God, and the greater welfare of the subjects of His Holiness, in those parts, who now had the Christian religion firmly and permanently spread amongst them, and had their churches throughout the Settlements built upon their own lands. The Rt. Rev. Edouard Gasnier, formerly titular Bishop of Eucarpia is nominated in the Bull, as the first Titular Bishop of the resuscitated diocese, with all the rights and privileges appertaining to that office.

Many from the different Catholic Churches of the town, joined the throng of the Cathedral congregation, to witness the ceremony of installation. There were crowds of Chinese from the church of St. Peter and St. Paul, crowds from the Portuguese Church of St. Joseph and many Tamils from the Church of Our Lady of Lourdes. There were also present the Consuls for Belgium, France, Germany, Spain and Portugal, as well as many members of other persuasions. An address in Chinese was read by Mr. Tan Khoon Seng, and another in Tamil by Mr. Lin, of the congregation of the Church of Our Lady of Lourdes.

Bishop Gasnier resides in Singapore. Of the million inhabitants of the diocese, 12,000 are Catholics, of varied nationalities, especially Chinese, Tamils and Portuguese. There is a Seminary with 100 pupils at Pulo Penang, and numerous schools and orphanages.

CHINA.

Dreadful Famine in China: a National Disaster.—There is now no doubt of the extent of the Chinese famine. It was hoped that the mention of the Yangtsze Valley in the first telegram was an error, as the provinces all along this great river are the granaries of China; but it appears from the last information received that the famine districts in the Kiangsu province not only come down to the Yangtsze, but cross it and reach up nearly to the walls of Shanghai. Here drought has caused a total failure of the crops. Elsewhere floods have caused the famine. In Northern Anhai, along the Yellow River, in Southern Shantung and in Manchuria, from Moukden to the sea, the crops of wheat, rice, millet, beans, and sorghum have been destroyed, the water in many cases actually carrying away the soil itself, while in other places where the force of the current was less soil and crops were buried under a deposit of alluvial sand brought down by the stream. The number of people destitute it is quite impossible to estimate, but the Shanghai Committee put it down at many millions, and say that the famine has now reached the magnitude of a national disaster. Feeling themselves unable to cope with the calamity without aid, the Chinese authorities invited the help of the foreign communities in China, and a strong committee was formed at Shanghai. On it are representatives of all the banks and leading mercantile houses, native and foreign, and also native and foreign officials. It is evident that no such famine has visited China since Europeans came into contact with it half a century ago, for even the Shantung famine of 1877-8, dreadful as it was, was confined mainly to a particular part of a particular province, while in the present case five different provinces are attacked.—*Manchester Guardian.*

China and Spanish Missionaries.—It is stated that the Spanish Bishops in the Philippine Islands have expressed to the Congregation of Propaganda, their regret that the Spanish missionaries have been admonished by the French Consul at Foo-Chow that they must make use of French passports during their stay in China. This looks as if the Spaniards were inclined to follow the example of the Germans and Italians in the matter of their missioners in the Chinese Empire.

The Apostolic Delegate to China will be charged with a mission from the Holy See to the Emperor of China dealing with the position of Catholic missionaries in the empire and the subject of diplomatic relations between China and the Vatican.—*Bombay Catholic Examiner.*

Chinese Emigration.—The question of Chinese emigration gives an interest to the following summary of M. D. Kaltbrunner's studies on the population of China. In 1842 the census gave 412 millions, to China proper that number has been reduced to 389 millions by famine, by inundations, by the Taeping rebellion and by emigration. In time of peace and under normal conditions the increase of the population is extraordinary: from 1760 to 1796 the increase was 79 millions; from 1796 to 1821, 60 millions; from 1821 to 1849, 77 millions. Emigration became a necessity. In the Sunda islands there are 300,000 Chinese; in Singapore, Penang, Malacca, 200,000; in Siam, 1,500,000. Burmah is supposed to have 45,000; Tonkin, 500,000, Cochin China, 60,000; Hongkong, 150,000.

The number of Chinese coolies is considerable: between 1850 and 1874, 98,000 were sent to Peru. It is calculated there are 90,000 in the Antilles. The gold mania attracted 13,000 in 1854 to California. The Pacific Railway from New York gave occupation to 7,518 in 1861; in 1882 to 35,614.

Dominican Missions.—The Vicariate Apostolic of *Fokien* has 1 Bishop, 15 European missionaries, 1 Chinese Dominican priest and 33,317 Christians. A years' work comprises 111 baptisms of adults, 1035 of pagan children, 485 confirmations, 206 marriages, 508 Extreme Unctions, 30,216 confessions, 27,760 communions: the mission has an orphanage, cared for by 3 religious; there are 40 orphans: 205 put out to be nursed.

The Vicariate Apostolic of *Amoy* has 1 Vicar-Apostolic, 5 European missionaries, 2 native secular priests; 14 churches: 2,692 Christians, 14 Baptisms of adults, 378 of pagan children, 22 confirmed, 11 marriages, 32 Extreme Unctions, 8,143 confessions, 7,557 communions, 13 schools with 229 scholars; 3 orphanages; and 2 seminaries with 23 students. The island of Formosa forms part of the Vicariate of Amoy; it is served by 7 Fathers, one of whom is a Tonkinese; it contains 1,051 Christians and 61 catechumens; the record for the year shows 14 baptisms of adults, 37 of pagan children, 170 confirmed, 8 marriages, 17 Extreme Unctions, 1,235 confessions, 1,072 communions: there are 4 schools in Formosa.

Central Tonquin.—1 Bishop, 8 European priests; 4 native priests, Dominicans; 43 native secular priests; 2 seminaries, with 122 students; 171 catechists; 390 native nuns; 35 districts; 615 congregations; 512 churches; 159,545 Christians in the midst of 400,000 pagans; 809 baptisms of adults; 32,042 of pagan children, 1,423 marriages, 7,460 confirmed, 2,724 Extreme Unctions, 177,531 confessions, 165,382 communions.

Eastern Tonquin.—1 Vicar-Apostolic; 5 European Fathers; 5 native Dominicans, 17 native secular priests; 2 seminaries with 56 students; 84 catechists; 32 native nuns; 3 orphanages, 1 girls' school taught by the Sisters of St. Paul of Chartres; 19 districts; 197 congregations; 37,362 Christians, amidst 300,000 pagans; 213 baptisms of adults, 18,215 of pagan children, 415 marriages, 677 confirmed, 1,810 Extreme Unctions, 67,886 confessions and 64,106 communions.

Northern Tonquin.—1 Bishop, 4 European Fathers, 3 native Fathers, 20 native secular priests; 2 seminaries with 25 students; 50 catechists; 46 native nuns; 2 orphanages; 14 districts; 142 congregations; 89 churches; 18,957 Christians amidst 2,500,000 pagans, 292 baptisms of adults, 10,825 of pagan children, 255 marriages, 767 confirmed, 856 Extreme Unctions, 36,646 confessions, and 35,062 communions.

All these missions are under the care of the Dominicans.—*Correo Sino-Annamita.*

Protestant Testimony to Catholic Zeal.—A Protestant missionary, Mr. R. J. Davidson of Hanchung, has been giving in a magazine called *The Friend of Missions*, his candid opinion of Catholicism in China. It is an extraordinary contrast to the crude and bigoted notions about the Catholic Church which find circulation among so many Protestants at home. "I was rather struck," Mr. Davidson says, "with a speech at the Richmond Conference about the activity of the Roman Catholics, and to find that away in the West of America they were said to be more numerous than all the other bodies of Christians combined; and here we find them just the same. How they do work! In Chentu I heard there were about ten thousand Roman Catholics. Just lately a priest has come to live here,

and opened a house, and has taken away some of the stragglers of the Church. At Ch'eng K'u, 25 miles from here, there are quite a number, and it is wonderful the knowledge of the Gospel some of them have. When one of their members were told we were not the same, and that Roman Catholics worship the cross and such things, he said, 'No we do not; we only have them to keep us in remembrance of the death of Christ.'" Whilst a pig-tailed Chinaman is clear in his views as to the use of images and symbols, there are Protestants in England who are bold enough to accuse the intelligent Catholics amongst them of idolatry.

Rescued Children.—More than one-tenth of the Christian population of the island of Tsong-Ming, near Hainan, China, is composed of children rescued from their pagan parents by Catholic missionaries. One orphan asylum there receives annually from 1,500 to 1,800 foundlings.—*Ave Maria.*

OCEANIA.

How the Faith Reached Nanouti.—It is a standing reproach of Agnostics against Divine Providence that God does not seem to work actively for the conversion of heathens. But what takes place in Missions shows that God is always at work in the measure the response finds in the heart of man, and it is human liberty alone, that terrible power for good and evil, that puts a limit to the wonders of His grace.

Fr. Bontemps of the Society of the Sacred Heart, writing to Cardinal Simeoni, says: We have opened the first station that ever existed at Nanouti. As the island is outside the usual track of steamers, we had great trouble in reaching it; but on reaching it we had the consolation of finding seven flourishing *chrétientes* (Christian stations) in that island where no priest had ever set foot."

"This is how it happened: one of their canoes, a few years ago was drifted as far as Samoa. There they fell in with the Marist Fathers and returned to their country with the gift of Faith, and with the knowledge and zeal of true apostles. They converted their countrymen and raised even houses of prayer. A Jew, who trades in pearls, got their catechism which they had brought from Samoa reprinted in California, at enormous cost: so that when we arrived the inhabitants knew all the essentials and were soon ready for the Sacraments.—*Indo European Correspondence.*

AMERICA.

Lady Herbert and Missions for the Negroes.—Lady Herbert, of England, whose arrival in Baltimore has been mentioned, has been on a visit to ex-Governor John Lee Carroll's family, at Daughoregan Manor, near Ellicott City, Md. Lady Herbert is devoting her time and her fortune to missionary work among the coloured race. In conversation with a reporter of the *Sun*, she said she could not understand the prejudice that existed in this country against the coloured people, and could see no reason why they should not be admitted to full social equality. She said she had passed a number of years in the West Indies, and was impressed with the many noble attributes of the negro, and especially with his fidelity She was sure a grand future was in store for him. Lady Herbert said she had a twofold object in visiting this country. In the first place, she desired to visit the different coloured missions and ascertain the progress made by the Catholic religion. She also desires to found a coloured orphanage in this city. She was very much pleased with what has been done in this direction, but thinks that much more is needed. Lady Herbert looks to be about fifty years of age, and her face glows with the enthusiasm she feels when talking on her favourite subject—the coloured people.

Her latest work is the life of a coloured Saint, *Blessed Martin of Porres.—American Paper.*

New York and the Propagation of the Faith.—The tota amount of receipts of the work of the Propagation of the Faith in the archdiocese ef New York during last year was $5,696, or about £1,140.

MISSIONARY OBITUARY.

Right Rev. **Alphonsus de Vos,** first Vicar Apostolic of S.W. Mongolia; born in Flanders, 1840; was one of the first to enter the Missionary Society of Scheut, near Brussels, in 1868. Two years later began his labours in Mongolia; and in 1872 was nearly killed by the pagans. Later on he undertook the important exploration of the Ortous and visited the "Great King" of the Eleuths, at Foo-ma-foo. He succeeded in founding several flourishing Christian colonies on the banks of the Yellow River. Was appointed V.A. of S.W Mongolia in 1883. Died suddenly at San-tao-ho, in the Ortous country, July 21, 1888.

Right Rev. **Alexis Filippi,** Vicar Apostolic of S.W. Hou-pé (China); born at Modena, 1818; nominated V.A. and consecrated 1876.

Right Rev. **Benjamin Geremia,** O.S.F., Vicar Apostolic of N. Shau-tung (China), born at Benevento; became bishop in 1884.

Right Rev. **M. Picarda,** of the Congregation of the Sacred Heart, Vicar Apostolic of Senegambia and Senegal; died Jan. 22, at Dakar.

Mother St. Leo, "one of the brave pioneers of the faith in India," of the Congregation of Jesus and Mary. Went to Agra in 1846, and afterwards to Bombay where she founded several houses. Died Dec. 18, 1888.

May they Rest in Peace!

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription. We also collect Masses and Prayers for the same object; and offers of such SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

SPECIAL INTENTION FOR PRAYERS FOR MARCH:—The suffering and and threatened Missions of Eastern Africa (Uganda, Pugu, and Bagomoyo).

Our Library Table.

A Grammar of the Sinhalese Language for the Use of European Students. By C. Chounavel, O.M.I. Colombo: Catholic Orphan Press.

One of the zealous missionary fathers of the diocese of Colombo in Ceylon, of which we speak elsewhere, has, we are very glad to see, produced this much needed grammar of the national language of Ceylon. It is well arranged, clearly drawn up and excellently printed, and will be of the greatest use, not only to missioners, but also to European philologists. It is highly creditable to Father Chounavel that he has compiled this valuable handbook in the midst of the incessant labours incident to the "charge of extensive missions with the care of several thousand souls, with no adequate assistance from without."

Weak Points of Buddhistic Philosophy.—Colombo: Catholic Orphan Press, 1888.

So much nonsense is talked about Buddhism and its beauties at the the present day, especially by people whose entire knowledge is limited to Edwin Arnold's poem and the lucubrations of Col. Oldcott and Mme. Blavatsky, that is refreshing to coming across this little pamphlet, hailing from the classic land of Buddhism, and giving in plain, clear and accurate terms the exact teachings of the system in the very words of its Founder. The anonymous writer deserves our thanks.

Life of St. Ignatius of Loyola. By Fr. Genelli. English translation by Rev. Thomas Meyrick, S.J. New York: Benziger, 1889.

A well-written and most interesting life of the great founder of Jesuits, illustrated by copious extracts from his letters and other documents. It is a pity that English translation has not been made direct from the German original, instead of from a French version of the latter. The process is needlessly roundabout. Type and get-up all that could be desired.

St. Alphonsus' Prayer-Book.—By Fr. St. Omer, C.SS.R. New York: Benziger.

It is an excellent idea to compile a manual of prayers in the very words of the great Doctor of the Church of the 18th century; and the idea has been thoroughly well carried out by Fr. St. Omer. There is a good index.

The Way of Interior Peace.—By Fr. Von Lehen, S.J. Translated from the German. New York: Benziger, 1889.

A distinctly valuable addition to the ascetic library. It treats especially of discouragment, temptations, and scruples; and will be invaluable to the confessor and the director of souls.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Ave Maria (Notre Dame, Ind.)
St. Joseph's Advocate (Baltimore).
Angelus (Belize, Brit. Honduras).
Bombay Catholic Examiner.
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Année Dominicaine (Paris).
Journal of the Manchester Geographical Society.

LITERARY CONTRIBUTIONS.

Loan of Illustrations:—Our best thanks are due to Messrs. Ward, Lock, and Co., and to the Manchester Geographical Society.

Books, etc., received:—*The Missionary Crusade in Africa*, by Sir James Marshall, C.M.G. (Catholic Truth Society, 1888); *La Religion en Chine*, per Mgr. De Harlez (Gant, Leliaert, and Cie, 1889).

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d
For "Illustrated Catholic Missions.":—			
Very Rev. Canon Douglass	0	2	0
A Subscriber	1	0	0
Mr. Charles H. Boone	0	17	0
Mrs. Tanner, Cheltenham	0	5	0
For the Foreign Missions:—			
Miss Tasker	0	3	0
For the Propagation of the Faith:—			
A Subscriber	1	0	0
Mrs. Tanner, Cheltenham	2	0	0
For the African Missions:—			
Per Canon Croft, Lincoln	0	12	6
For the Famine Stricken Missions, Ahmednagar:—			
D. L. Murray	1	0	0
Very Rev. Mgr. Wrennall, St. Bede's College	1	0	0
"Little Chris's First Savings"	0	1	9
Miss A. M. Daines	0	2	6
For Telugu Native Catholic Literature Fund:—			
Anon—Per the Bishop of Salford	1	0	0

[Forwarded to St. Joseph's, Mill Hill].

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free ... 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free ... 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

In the last month of our literary Year we place before our readers an Illustration recalling the Divine Mission given to the Apostles and their successors by Christ Himself: "Go ye into the whole world and preach the Gospel to all creatures." Before Our Saviour kneel the Blessed Virgin and St. Joseph, praying for the success of the Missioners labouring among the heathen nations on the earth beneath. Behind the central figure of our Pictures are the Guardian Angels of pagan countries, interceding for the souls entrusted to their charge. May we, dear readers, join our prayers to theirs, that so God's kingdom may come quickly to all nations of the earth!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 36. APRIL, 1889. Vol. III.

THE GREAT CHINESE FAMINE.

THE great famine in the Chinese Empire, to which we briefly alluded in our last, turns out to be a more dreadful scourge than was at first known. The news has, indeed, been slow in penetrating from the interior districts to the coast; for dense as the population of China is, the means of communication are still extraordinarily slow. The great famine of 1877–8, one of the most terrible recorded in history, is said to have carried off from eight to thirteen million human lives. Will it be believed that the present famine threatens to be a still greater calamity? The areas affected by it are much larger. Roughly speaking, we may say, that two great regions, lying far apart and entirely unconnected with each other, are the theatres of the present visitation.

A glance at the map on p. 178 (kindly lent us by the *Manchester Guardian*), shows first of all, to the north of the Gulf of Pechili, the large tract of Manchuria, when the dark shading indicates one famine area. Here the famine has been caused by excessive rains and the overflow of rivers, and the horrors of hunger and homelessness are exaggerated by the cold of a Siberian winter. One eye-witness says:

"At Yen-chia-p'o-tsu some of the saddest sights I ever beheld were presented to me. The commonest one was a group of women and children, the former meanly clad and the latter half naked, crouching round a basin of hot ashes from the interior of the K'ang; and when they thus shudder at the approach of winter, how will they feel when the thermometer registers 50 degrees lower?"

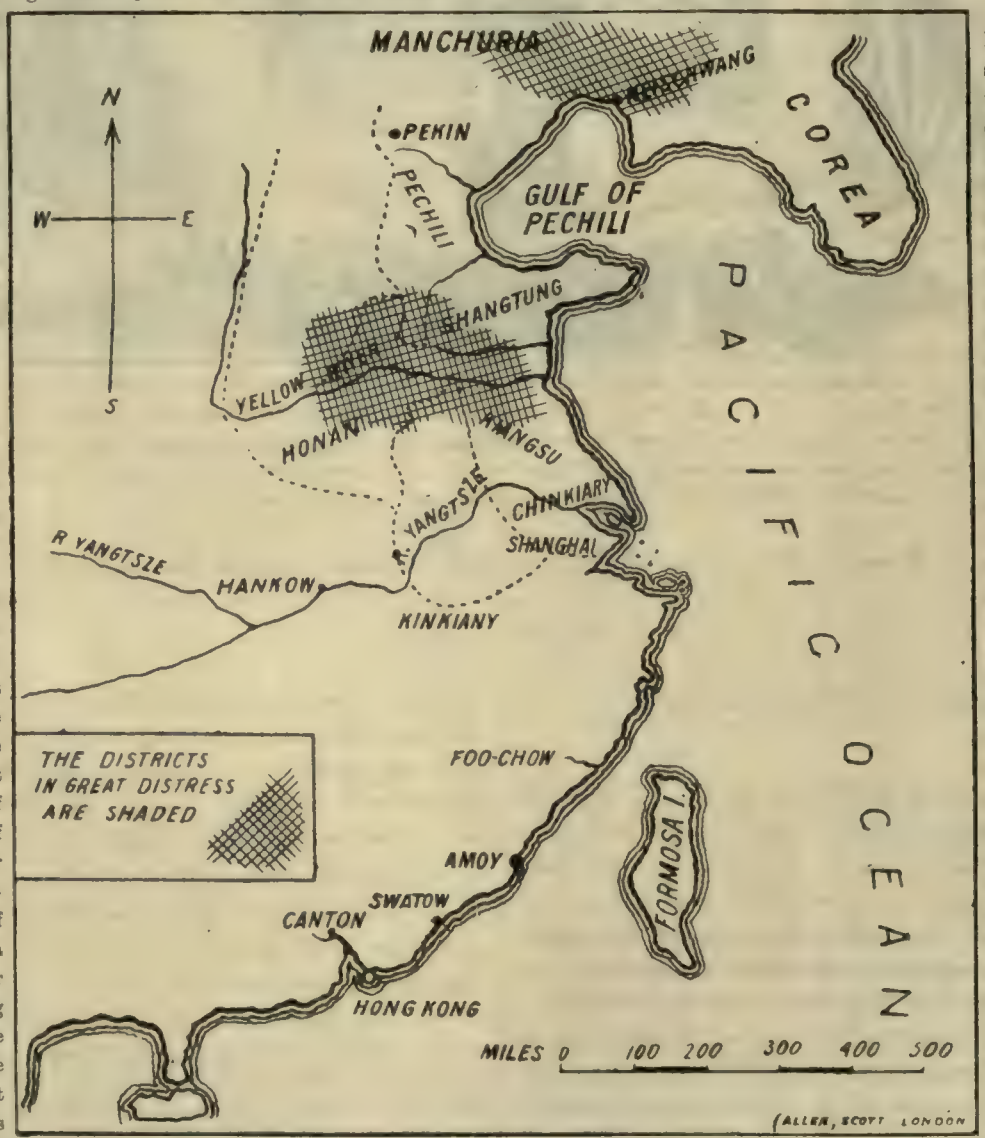
The Vicar-Apostolic of Manchuria, Monsignor L. Raguit, writes to the Shanghai Relief Committee that the distress in the province of Moukden (about the middle of the shaded district) is beyond description:

"In certain places whole villages and harvests have been completely destroyed, and large numbers of the inhabitants drowned, while the survivors have neither house, food, nor clothes. I have made use of the money you sent me in establishing houses of refuge, by which the most needy will find a shelter and a little millet, sufficient to save them from dying of cold and hunger till the coming spring. I have already pledged a portion of the funds of my mission—which is not rich,—I have sold my horse, and I would sell my cross and mitre to procure them the means of subsistence. . . . In the distribution of alms we make no distinction between Christians and pagans."

Looking now southwards, we notice another dark area on the map. This region,—too small alas! as more recent reports show,—extends over several populous provinces,—such as Chi-li, Shangtung, Honan. We quote from the *North China Herald* on this subject:

"What the outermost limits of the region of destitution are, we are unable to say with certainty, but we can speak with confidence of an extensive territory embracing a section of Southern Chi-li, Northern Honan, and Western Shangtung. To the reader who is

not acquainted with the interior geography of these provinces, it may suffice to say that we have described a territory some 300 miles in width, in almost every part of which there is at the present time actual destitution. . . . The cause of the failure of the crops is the delay of the summer rains to the sixth moon, and in some districts to the seventh moon, when the rains descended in such torrents that the crops which were left were drowned. Drought and flood are the two extremes which the Chinese farmer always dreads, but when they are in partnership the outlook is indeed a bad one. The regions of greatest destitution are those in the most immediate neighbourhood of the ravages of the Yellow River, not in the last year only, but in a long course of years, extending back for centuries. The course of this destructive stream is marked by the ruin it has wrought in laying a thick covering of mingled sand and silt over the good soil, thus burying it for ever. Land which has once been inundated with this liquid sand, while not altogether incapable of raising certain crops, is for ever incapable of withstanding drought. One may travel for days together in K'ai Feng Fu and Ts'ao Chou Fu and see very little but this sort of soil. In the latter prefecture there is a long belt on the north side of the late course of the Yellow River where amid the incessant swirls of fine sand, like a spray, the traveller observes emerging from the sand little sticks about the size of crochet needles, all that is left of what was meant to be a crop of beans, but from which not only no beans but not even any leaves are to be got. The whole of the region included in this description is densely populated except where the successive floods have rendered the land wholly uninhabitable. In such regions great numbers of people are huddled in houses made of stalks, in damp and unwholesome situations, certain to breed sickness. That a time of inconceivable suffering is before those who have no food to eat, and have not sufficient clothing to wear in the rigorous winter which will soon be upon them is self-evident. The only apparent value of the works at the Yellow River breach is as a gigantic relief station. But on however great a scale these works are to be conducted, the number of those thus relieved must be small, and what will be done for the millions who cannot work on the river banks, for which but comparatively few men are now wanted, is a question full of difficulty."



MAP OF CHINA, SHOWING THE AREAS AFFECTED BY THE GREAT FAMINE.
(By permission of the *Manchester Guardian*).

The Vicariate of South Shan-tung is in the care of the German Missionary Society of Steyl, the Vicar Apostolic being the heroic Mgr. Anzer, the confessor of the faith, who was so nearly done to death by the pagans a few years ago. He tells us in a letter that in six years his Christian flock has grown from 158 souls with no church or school, to 1519 Christians and 2000 catechumens with 39 chapels and 8 schools. And now in the midst of all this prosperity, the dread scourge of hunger and disease comes down upon the devoted mission :

"God alone knows the heavy sighs and bitter tears, the painful days and sleepless nights that I and my missioners have gone through, during the last two years of the contest. And now to all the former woes a new one has been added : the Famine, a dread visitor to my empty granaries. Drought annihilated the first crop; whilst unprecedented floods destroyed almost entirely the second. My residence Puo-li is a bare island, cut off in all directions by deep water, and I can get to my missions only by means of boats. The newly-built churches have suffered terribly by the violent rains, new houses have fallen in, the prices of all the necessaries of life have gone up to fabulous heights, nay, in some districts is well-nigh impossible to get the bare means of sustenance for ready money. Meanwhile the *personnel* of the missions has swollen beyond all proportion : adandoned children and poor people half dead with hunger are knocking in endless number at my doors and crying out for bread. How much should I need to give each one a morsel? And yet my granaries have long been quite empty. To crown all these miseries, a cattle disease has spread dreadful devastation, and now the pestilence is causing fear and terror in all directions. All this suffering is driving the people to complete despair ; so that latterly a great part of my Vicariate is swarming with footpads and robbers."

From Northern Shan-tung a pitiful picture of inundations, caused by the overflow of the dread Yellow River, and con-

sequent famine, distress and disease, is presented in a letter from the Vicar Apostolic, Mgr. Geremia, the news of whose own death (see our March No. p. 175), reached us almost simultaneously. A few extracts must suffice :

"The rain was so violent that the cataracts of Heaven seemed opened. In consequence of this extraordinary deluge, the Yellow River, up till then almost dry, filled up with such impetuosity, that the waters overflowed and swept everything away. Whole villages, lately rebuilt, were entirely destroyed, two of our 'Christianities' among them. . . . . In consequence of these disasters, the cholera is making dreadful ravages in the towns and villages, especially among the pagans." (Letter of Oct. 16, dated Tsi-man-foo).

Space will not allow us to quote further testimonies; but the strenuous efforts being made by the Chinese Government and local Viceroys, and the almost unprecedented fact of the latter issuing proclamations to beg for European aid, serve to indicate the exceptional character of this awful visitation. A strong committee of European and Chinese merchants has been formed at Shanghai, and the Lord Mayor of London has opened a Mansion House Fund for the purposes of relief. Our Vicars Apostolic, too, are urgently crying out for aid, as may be seen from the specimens cited above, for their famishing and dying flocks. We shall be most happy to transmit to the afflicted missions any alms which the charity of our readers may entrust to us. *Bis dat qui cito dat.*

EASTERN EQUATORIAL AFRICA: "SOME OF OUR NEIGHBOURS' HEADS."
1. Lion. 2. Leopard. 3. Hyena. 4. *Aard-Vark*, or Cape Ant-eater. 5. Masked Pig (*Phacochœrus*). 6. Buffalo. 7. *Kudu*. 8. *Bala* antelope. 9. *Palahala* (black antelope). 10. *Aegoceros*. 11. *Nyumbu*. 12. *Kongoni*. 13. *Tohe*. 14. *Kulo* antelope. (7-14 are antelopes).

THE STRANGE HISTORY OF AN INDIAN WIZARD AND HIS FELLOW-VILLAGERS.

BY THE REV. F. HAGHENBEEK, S.J.

[Our Calcutta Correspondent referred in our last issue to the labours of Fr. Haghenbeek among the natives of Digghia. We are glad to be able to present our readers with a remarkable letter we have received from that missioner himself. Chota Nagpore is in the western part of the Bengal Presidency].

What is a "Baghat?"—Maghea and his Wand—He Disappears Annually—Where did He Go?—His Conversion and Misfortunes—Happy Effects.

DIGGHIA, CHOTA NAGPORE,
Dec. 26th, 1888.

ABOUT the end of August, we baptised in Digghia the 'baghat" of the village! "What is a "baghat?" you ask me. A "baghat" is a kind of sorcerer (in French we should call him "un devin") who, with the help of the devil finds things lost and discovers the thieves. That you may not be inclined to disbelieve the communications of this kind of people with the powers of darkness, let me recall to your mind that in pagan countries like this, the power of the devil is much greater than in Catholic ones. His action is here manifestedly more sensible than among Christians. The pagan name of the hero of this story was Maghea. We have given him at his baptism the

name of Antony, in remembrance of the continual struggles which the celebrated hermit of that name had with the devils in the desert.

Maghea had in his house two idols, one representing "Mahadew" (the great God). It was a little man painted in red, blue, green, etc., and riding on an elephant. The other idol represented "Dewi maï." (The people do not say here "mata or ma" but maï.) This is the deity which the Bengalis call also "Kali." "Dewi maï" like Maha-dew, was painted all kinds of bright colours. These two idols were placed on a kind of throne, having at each of its four corners a lamp. Each of these lamps was formed of five little earthen pots, four of them surrounding the fifth as centre. The latter was destined for burning incense, the four others being for lights. The throne was moreover adorned with all kinds of rags and pieces of cloth of various colours, with leaves and flowers. To complete the description, it is necessary to say that Maghea had a divining rod, and his hair was arranged as I shall describe presently the wand was a long bamboo of about six feet, painted in red, yellow and black. The sorcerer's hair which had never been cut, was twisted in twenty or thirty plaits, made stiff like sticks with—cow-dung!—When anything had been lost or stolen in Digghia or in one of the neighbouring villages, the people came to Maghea, they brought money and rice to make "puja" to Mahadew and Dewi. The "baghat" then lighted his incense and his lamps, and a boy whom they called the "pujar" besmeared the ground, before the throne, with a mixture of water and cow-dung. The baghat then took his seat (as the natives do generally), on this queer carpet, before his "wand" which he put before him on the ground; the money and the rice were put before the idols, and the diabolical ceremony began. While the "pujar" was blowing with all his might in a sea-shell. Maghea became little by little like a man who is drunk or in a fit of fever; he repeated words which nobody understood, uttered from time to time cries, in a word went on like a madman; then, suddenly seizing his stick, he pronounced clearly either the name of the thief, or the name of the place where the lost thing might be found. The people here declare that he never made a mistake. I asked Antony Maghea, after his conversion, what he felt, heard or saw during this kind of frenzy. He answered that he did not know anything. As soon as he heard the first sounds, he told me, of the sea-shell, he lost his senses, and once the divination finished, he felt like a man awaking from a deep sleep or recovering from a swoon. He even did not know, the whole thing once over, what he had said, or the name of the thief or of the place where the lost thing could be found.

EASTERN EQUATORIAL AFRICA:— NATIVE CHIEFTAIN'S REGALIA.
1, 2. Chief's Cap. 3. His Throne. 4. *Simé* or Sword. 5. Bow and Arms. 6. Club and Lances.

But this is not so extraordinary; listen further to my story. The whole country here is a witness that every year Maghea disappeared from Digghia to come back only after

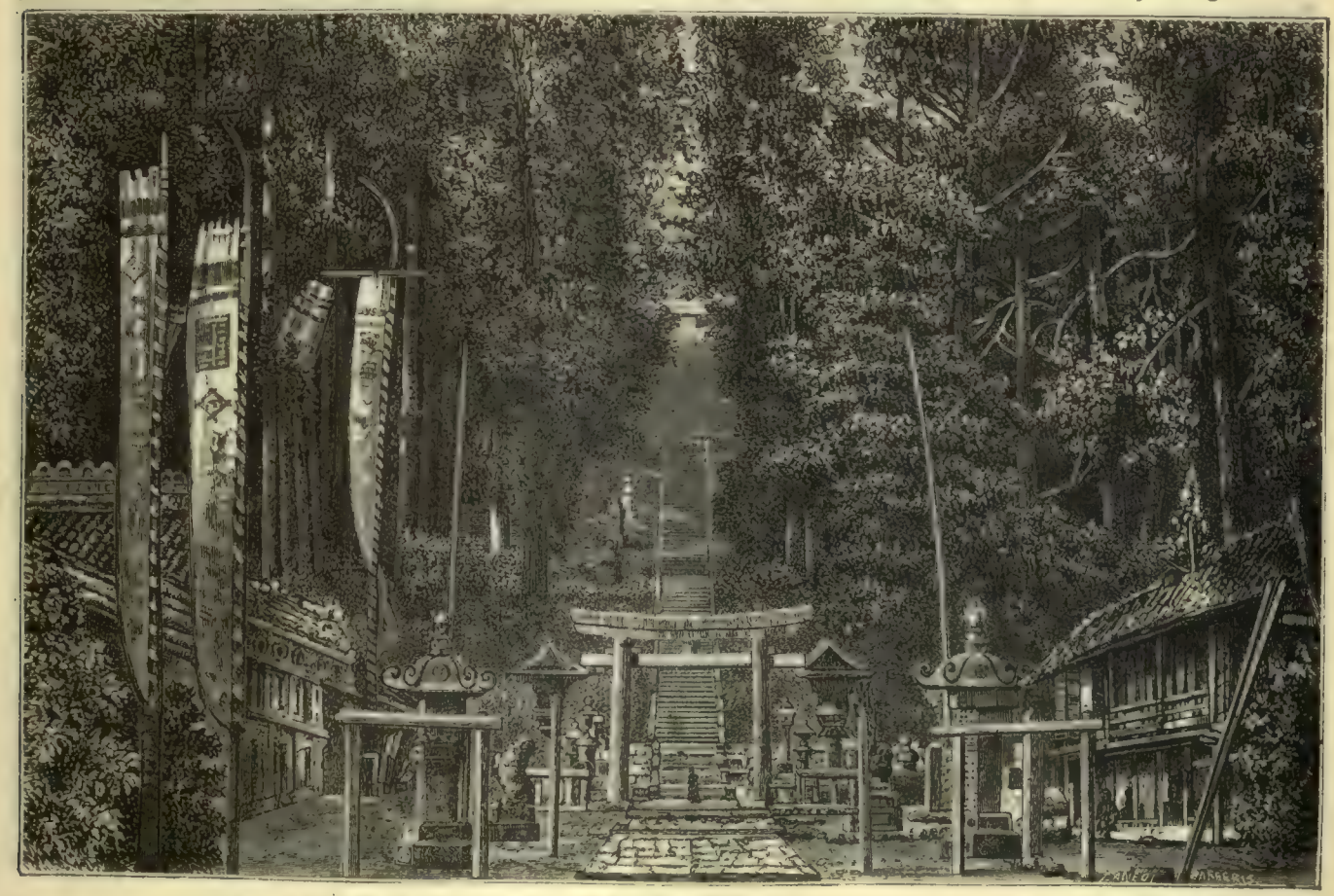
several months, quite exhausted and thin like a skeleton. Nobody ever saw him during that time. His wife, his sons, and friends, have explored the woods and jungles for 18 or 19 miles in the neighbourhood; but always in vain. Where did he go during that time? I have asked him and this is what he told me. "Every year, about the month of November, I was induced, as though against my will, to leave my house. As soon as I was at a little distance from Digghia, in a solitary spot, I suddenly saw before me several men of light complexion, their hair arranged like mine, and three or four times taller than ordinary men. I did not know whence they came; I saw them suddenly before me, blocking the road. These people took me, lifted me up in the air and carried me with great swiftness over trees and houses to great distances, to bring me down again after a few moments in the middle of dense woods which I never had seen before.

"There," he said, "other men similar to these carriers, came down from heaven to talk with me. Tigers and boars coming from the deep recesses of the forest came with them to me, and licked my hands and feet like tame dogs. When I was hungry the mysterious beings brought me rice and other food from heaven."

(Is not this very extraordinary, my dear reader? I think that people will scarcely believe it!) I have asked Antony Maghea whether those mysterious beings, with whom he had communications, had never induced him to commit some immoral or shameful deed. He answered me "Never. They talked with me of God and of the necessity of doing good to men!" How the spirit of darkness transforms himself sometimes into an angel of light! It was with such pious talk, which they shamefully abused, that the devils induced this man to do good and help other people in distress, by practices forbidden by the law of God!

For, what will seem perhaps more extraordinary is this; that I have many reasons for believing that Maghea was in good faith. And the reason is that, as soon as we had told him that the practices in which he indulged were bad, he at once renounced them, burned Mahadew, Dewi mai and all their devilish attire. He has cut his hair, and finally received baptism. Moreover, before his conversion, Maghea was a very charitable man. All the people of the country here praise him, because, they say, he never kept for himself the rice and money which they brought to him to make "puja" to his idols. Whenever there was a sacrifice of the kind in his house, he called all the poor and the children of the village, and gave them, to the last pice,* all that the worshippers had brought for him.

How to explain this? you will ask me. I think that this perhaps may be the explanation, viz.: that the devils used this man, who was in fact an honest pagan, to keep the whole neighbourhood here in paganism, and so in their power: and that Almighty God has allowed it for a time for the punishment of the people of this country, who, unfortunately indulge in all kinds of atrocious and unnatural crimes!



JAPAN: "MYIA" OR SHINTOIST PAGODA, AT SHIOGAMA, ON SENDAY BAY. (See p. 187).

* A *pice* is the quarter of an *anna*, which is the $\frac{1}{16}$ of a rupee (1s. 6d.), and therefore worth about $\frac{1}{4}$d.

Now that Maghea has opened his eyes to the light of faith, misfortunes after misfortunes fall upon him. His eldest son, falsely accused, has been condemned to prison for two years. Father Sapart has given him baptism in the prison of Ranchi three months ago, and has called him Peter. Fortunately, we have succeeded by making an appeal in Calcutta, in getting him out of prison after two months. He is now back in Digghia. Moreover the tikkédar has cut all the grain off his field and robbed his lands. We have tried to make a lawsuit in Ranchi, but the judge has even refused to accept the request, and Fr. Lievens told me that it would be better to let it be, because it would cost too much money to settle the case. So that Maghea, the old *baghat* of Digghia, who was formerly rich and respected in the village is now poor and without any resources. His sons who never worked nor did anything of the kind, are happy now to carry from time to time the luggage of the Padri Saheb, in order to have something to eat, and get six or seven pices a day.

SYRIA :—ON THE LEBANON : BRINGING GOATS TO THE MISSIONERS TO BE BLESSED. (See p. 187).

And how do Maghea and his sons take all the misfortunes? With a resignation which should be a lesson to other Christians. When we announced to old Maghea, three months ago, that his eldest son was unjustly condemned to two years imprisonment as a liar and calumniator, he said at once : "It is the will of God! He is happy, for he is condemned for having told the truth, he suffers for the cause of justice!" Such is my story. It is a striking example of the power which the devil has in this country, and consequently of the difficulties which the missionaries encounter in overthrowing his empire here, so solidly established for centuries and centuries. The all-powerful grace of God alone can do this work of mercy.

And here in Digghia I see truly the hand of God in all that happens. Before the condemnation of the Maghea's son, on the 2nd of September, there was not one Christian in Digghia ; at least nobody consented to receive Baptism, though there were five or six catechumens. Six days only after the misfortune which befell that innocent man (a misfortune which in fact was the work of the *tikkédar**, who has spent lots of rupees in bribing false witnesses against him), the six catechumens came *of their own accord* to me to ask for baptism. I was quite amazed, and could not believe it. Since that time the grace of God works more and more on the hearts of the people of Digghia, so much so that actually there are more than thirty who have received baptism, and twenty-eight who are being prepared for it. In fact we have now here ten entire Christian families. This is just the contrary result to what might have been expected according to human views. Moreover they know that becoming Christians exposes them to the prosecution of the *tikkédar*. All the evil which happens in the village is put on the head of my Christians. One of them is actually accused of having stolen five coolies of a gentleman in Ranchi. Imagine that! And the case, it seems, will be very difficult, so well has it been arranged by the tikkédar! For everybody here knows that it is his work. For me, I am very quiet about it. Having seen how Almighty God has procured his greatest glory and the salvation of souls from the misfortunes of Maghea, I am quite sure that He will not allow anything to happen, which could hinder His holy work.

Every day all the Christians of the mission say three Hail Mary's after evening prayers, that out of all the difficulties caused by the devils and their servants, God may procure the greater glory of his name and the conversion of all the Uraons†, to the last man. Let us hope it will be so!

Pray you also for them, my dear reader, and ask other people to pray for them, and also for the unworthy writer who has the great honour of working for their conversion ; that he may be a worthy follower of Saint Francis Xavier.

* A village land-owner, the head man of a village.

† "An aboriginal tribe of Kols in Western Bengal and Chota Nagpore. In 1872, they numbered 200,000." Sir W. W. Hunter, "Imperial Gazetteer of India," Vol. VI.

Illustrated Catholic Missions,

APRIL, 1889.

"Amare et servire."

CRUMBS.

IT is with some satisfaction that we this month refer to an important item of our work, viz., the gathering in of alms for the furtherance of foreign missionary enterprise. We have added up the results of an appeal during the three years of our existence just completed, and we find that the total contributions, whether towards the support of our own undertaking, or towards different specified objects of missionary labour, which we have had the pleasure of acknowledging during that time have been as follows :—

May 1886—April 1887.....£51 8s. 10d.
May 1887—April 1888 .....£48 17s. 9d.
May 1888—April 1889.....£142 2s. 4d.

We are quite aware that this last sum is yet very small; but it is surely consoling to find that it is nearly triple that of the preceding twelve months, and considerably exceeds that of the first and second years combined That is progress in the right direction.

But could we do more? Ought we to do more?

Certainly! Let us ask our readers to look back to a paragraph headed "Widow's Mites: A Lesson," on p. 144 of our second volume. We will repeat what it says :

"During the past twelve months, the total amount of contributions for Missionary Charities acknowledged by our German illustrated missionary contemporary (*Katholische Missionen*) is no less than £4,096, given *mostly* be it noted, *in small sums;* and since the foundations of this our sister periodical, the grand total thus collected is no less than £46,360! An astonishing lesson of the power of 'the pence of the poor' and of the 'widow's mite.'"

Yes, and we may add, a lesson to ourselves. Imagine that with all our English-speaking readers in the United Kingdoms, North America, India and Australia, we barely attain to as many *sixpences* as the German Catholics do *pounds!*

"Oh! but we have so many claims at home,—schools, churches, orphanages, asylums, and above all, our own poor children,—and you know, 'Charity begins at home.'"

Yes, but Charity does not stop at home!

And what do Foreign Missions ask you for? CRUMBS, merely, of your charity. Listen to an old story :—

"And behold a woman of Canaan, a Gentile, who came out of those coasts, crying out, said to Him: 'Have mercy on me, O Lord, Thou Son of David. My daughter is grievously troubled. . . . . .'

Who answering her said: 'Suffer first thy children to be filled, for it is not good to take the bread of the children, and to cast it to the dogs.'

But she said: 'Yea, Lord; for the whelps also eat under the table, the CRUMBS of the children.'

Then Jesus answering said to her: 'O woman, great is thy faith! Be it done to thee as thou wilt'" (Matt. xv.; Mark vii.).

Well, the myriads of the Gentiles, whose faith is great indeed,—witness the manner in which they everywhere receive the Truth when it is presented to them, whether in China or in Oceania, among the Telugus or among the Maoris, in Central Africa or in the Rocky Mountains,—they are also begging for the "CRUMBS that fall from the table" of our generosity.

Surely we cannot turn a deaf ear to so modest a demand.

FATHER PRANDO FIXES HIS TABERNACLE AMONG THE CROW INDIANS.

[Our readers will be glad to have further news from the Rev. Father P. Prando, S.J., to whom we owe preceding letters on the Crow Indians and their missions.]

Our Journey to the Big Horn Valley—A Lucky Catch—We fix Our Mission Site—Bargaining for a Horse—The Black Robe Argues.

ON the last day of April 1886, the Rev. F. Grassi, S.J. arrived at the Mission of St. Labre to the Cheyennes as a visitor, who with instructions to decide the position of the coming mission to the Crows. We first performed our spiritual exercises, and then we started, this time in a waggon.

As the snow had disappeared, the roads were passable. Without accident or annoyances, save those involved in this primitive way of crossing a country without vegetation or habitations, we conducted Fr. Grassi to the upper valley of the Big Horn to the mouth of Rotten Grass Creek. We unanimously chose this site as the most advantageous of all we had seen on our journey, and settled there for the night. The waggon was our only habitation; after putting our horses out to grass, we gathered some dry wood for our kitchen; in respect to provisions we had water from the stream, farinaceous food and some smoked pork. Supper over, we spread straw in the waggon which was to serve us for beds. We might perhaps have slept more comfortably on the ground, but prudence vetoed this luxury, because of rattle snakes, and other dangerous visitors, which would have got at us more easily than in the waggon It happened that the very next and following days I killed

several of these venomous reptiles close to our camp.

In order to take possession legally of this site, Fr. Grassi decided to erect an apology for a cabin, and he procured for this, of the Indians, some trunks of trees. But it was better in the first place to inform the agent, and be assured of his approbation, so we went to see him. General Williamson heartily endorsed our project, and gave us instruction how to go about soliciting an extension of privileges from the Government, and among others, authority to buy provisions at the Government stores at cost price. And further he promised soon to pay the mission a visit. From the Agency we went to Fort Custer, to obtain there the necessary materials to make a door and a window for our cabin. Having encamped a little way on this side of the Fort, we went to buy some planks, window glass and a saw, and the next day we started back for the mission stopping for the night in the Valley of the Big Horn. On the way I made myself some fishing lines, hoping to vary our monotonous bill of fare with fresh fish. The lines, fine rather than stout, were well suited to the inhabitants of the Big Horn River, but for bait I should be obliged to use our smoked meat, which I felt sure they would not take. But Providence came to our rescue. The noise of our waggon started a few feet from us a hawk, who after rising a little in the air dropped its prey which it had not time to secure properly. I jumped from the waggon and found a young hare almost strangled. We had now the prospect of a miraculous draught, and in the evening after arranging our camp I caught more than enough trout, which, grilled after Indian fashion, was an acceptable change to the smoked pork.

The next day, Saturday the 29th of May, we reached the mission, about sunset. After putting things in order, we chose a site which was to serve as a chapel the next day; some tops of young trees tied together furnished us with a roof, on which we spread some coverings in case of rain, and by the side of the waggon we erected our altar, and on the 30th May 1886, we said the first masses on the ground of the future mission of St. Francis Xavier.

We made several excursions into the neighbouring mountains, whilst awaiting the agent's visit, to gather wood for building. These were not without dangers, as the country and the beasts with which it abounds are both wild. Nor did we ever go very far from the waggon or camp. One evening we were surprised by darkness before we expected it, and we fully anticipated having to go to bed supperless, as we had no water with which to prepare our mess, but prudence warned us to go in search of a spring. The next day soon after starting on our way, we surprised a magnificent mountain lion just awaking, who after contemplating us for some moments, had the goodness to disappear in the brushwood.

On the 8th June, General Williamson paid us a visit of some hours, ratifying our choice of land, and reiterating his hearty good wishes. And moreover he told us it was

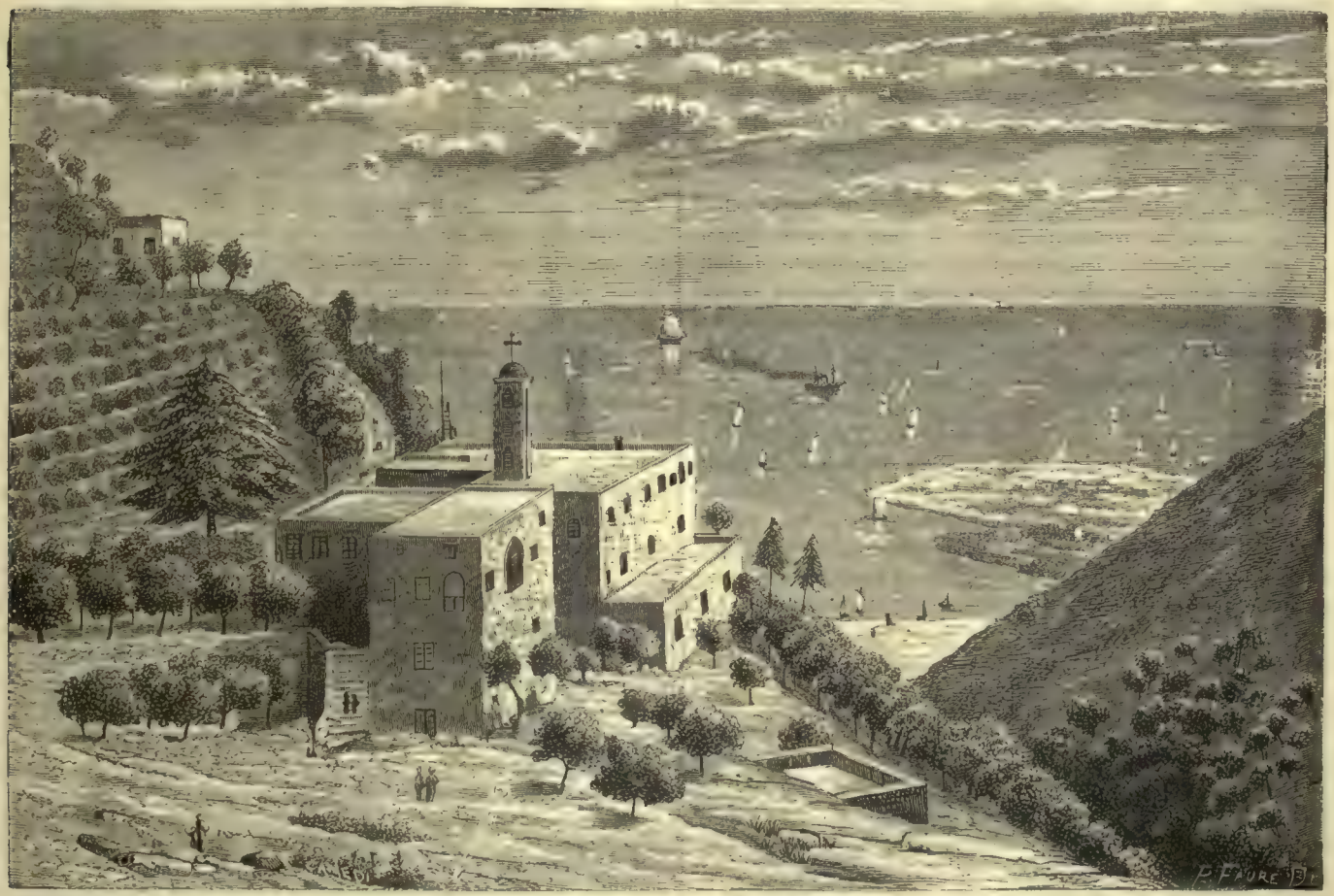
SYRIA:—MARONITE CATHOLICS.—(See p. 187)

not necessary to erect any building as a mark of our proprietorship.

Thus we realized our end in our visit to the Crows. The day after the Agent's visit we started back for St. Labre, where we arrived on the 13th June. Some days later Fr. Grassi left us for an apostolic journey in the United States.

I left St. Labre on the 30th June for a third visit to the Crows. I intended to stop first at Bellingo, 100 miles from the mission, on business. I soon discovered on my way, that my horse was beginning to show very decided signs of weakness, and it became evident to me that I either had to get another mount, or continue on foot. In the meanwhile as I neared Fort Custer, I met two Indians leading a small horse, miserable looking enough. But as I had no choice, I made signs to let them know I had a bargain to propose, and asked them what they wanted for their beast.—"We want 15 dollars," they replied. I thought it a reasonable price and arranged to give them the amount, provided they would saddle and mount their horse, and allowed me a few minutes trial. Indian horses are naturally vicious. On these conditions we closed the bargain, and the Indians set to work to take off my saddle and put it on the back of their own horse, which did not give any signs of hostility; but when it came to the bridle, the horse positively refused to have it on and kicked furiously, and once or twice very nearly got away, which would have left me without mount or saddle. I made signs to indicate that they need not try further, as the bargain was off. But the Indian had undertaken to saddle the horse, and his honour was at stake; besides he saw there was still a chance of the bargain. I protested in vain. One of the Indians said to me: "You shall see, Black Robe, how quickly I will put on the bridle," and suddenly, lifting up his shirt, he made a bandage and covered the horse's eyes, and taking advantage of the animal's surprise, slipped on the bridle without trouble. Thus one condition of the contract was fulfilled. The rest passed off quietly, the horse was evidently too weak to be troublesome. But I saw in a moment that even if the horse could carry me a certain distance I could not stand his pace, and in concluding the bargain I would be worse off than at first I told them I could not buy their beast. But I saw from their faces that they suspected me of not being a man of my word; and that was enough for them to lose all faith in the Black Robe. To withdraw honourably from this difficulty, I made them the following speech: "My friends, I have arranged to buy the horse for 15 dollars. You have fulfilled the conditions, but there is one thing that prevents me from closing the bargain; and it is this, I cannot take off my shirt each time I have to bridle the horse." The argument struck them as a good one; I took back my saddle, and we parted on good terms.

(To be continued).



SYRIA: A MARONITE SANCTUARY. (See p. 187).

Missionary Notes and News.

GENERAL.

Catholic Missioners and Scientific Work.—The Geographical Society of Lyons annually devotes one of its meetings to the examination of the geographical and scientific discoveries made by Catholic missionaries during the year. This meeting has been held recently. The editor of the *Missions Catholiques*, who has discharged the task of *rapporteur* for the last thirteen years, called attention to the discovery of St. Joseph's River, in New Guinea, the map of which has been drawn up by the Pères d'Issoudun. Archæological knowledge has been enriched by Père Delattre; the science of languages by the works of Pères Cucq, Montel, Raimbault, Lourdel, and Le Roy; and natural history by the explorations of Pères David, Rathouis, Camboue, and Campenon. Not to swell the list, other Catholic missionaries have by their labours contributed to extend the domain of ethnography, history, meteorology, geography, and, in a word, of almost all the branches of modern science.

AFRICA.

The Slave Trade in German West Africa.—Herr Wörmann denied that the Slave Trade exists on the German West African Coast. The *Kreuz-Zeitung*, however, has lately received a letter from Gottlieb Adam Krause, who writes from Aiwoda in the German Togo district, (under date Dec. 9th,) saying that the Slave-dealers choose precisely this portion of German territory by preference for their nefarious traffic. The reason is that they can dispose of their human wares with less difficulty than on the neighbouring British Coast. "The caravan traffic between Salaga, Kpando and Lume (otherwise Lime, Bome, Bey Beach) on the German Togo Coast is increasing. As the sale of slaves can only be carried on in secret on the English Gold Coast and Slave Coast, and that with danger, the traders now prefer to turn to the Togo Coast. Early in December a caravan of slaves arrived at Lume from Salaga. It brought about 50 slaves. Among the slave-dealers where two whose acquaintance I had made on my last journey. They were the black Arab Sheriff Ibrahim, who brought ten slaves, and a Bornu man, Bebedji, who had seven." The Government ought to enquire whether these statements are true, and is bound thereupon to take decisive steps; for whilst we are taking action against the Slave-Trade, it will never do to let it be said that we permit it to be carried on undisturbed in our own territories.—*Germania* (Berlin).

A Lesson from Basutoland—That it is possible for a civilised nation to take a lesson even from a tribe of savages, was shown by an incident which, as stated by Bishop Gaughren in an address to the members of the Tower Hill Branch of the League of the Cross, has occurred in South Africa. His Lordship holds jurisdiction over a large part of Basutoland, the natives of which, as is known, are men of splendid physique and possess more than the ordinary intelligence of the savage. Avaricious and unscrupulous settlers, coveting their broad pastures, introduced the brandy-bottle amongst them, trusting to the instinctive craving of the savage nature for strong drink to bring about as speedily as possible the total destruction of the race. The fiendish design of the white men seemed to be in a fair way of being accomplished, but the chiefs realising the fact that the manhood of the nation was being rapidly undermined, came to the rescue of their people, and refused to allow the traffickers in this liquor to cross the borders, enforcing their prohibition by heavy penalties. Thus were the Basutos saved from becoming a nation of drunkards. When will all the leaders of the people at home unite to save them by joining in a prohibition campaign?

INDIA AND CEYLON.

A Gallant Mill Hill Missioner.—Brigadier General Galbraith, lately commanding the Hazara Field Force, mentions in his despatches that "the Reverend Francis Van Mansfeld, Roman Catholic Chaplain, has accompanied the Royal Irish Regiment on all occasions, and I particularly noticed him on the 4th October carrying water to wounded officers and men under a heavy fire."

The first old man admitted by the Little Sisters of the Poor into their "Home for the Aged," at Colombo (Ceylon), is the brother of the late Father Vadoolison, of holy memory. Both brothers were Brahmins converted to the Faith, and the survivor, now about 71 years of age, had fallen into a state of destitution and infirmity when God's Providence sent the Little Sisters to rescue him and nurse him in his old age.

The Future Religion of India.—Sir William Hunter made a remarkable prediction at the London Institution. Speaking of the operation of the new forces at work in India, he said: With regard to the effect of the new forces upon the religious conceptions of the people, his view of the matter was that a new religion would before long arise in India. The forces at work were so powerful and so productive of some result or another that a new religion would arise. But he did not think that new religion would be our modern Christianity, although he believed that the Christian missions were at this moment amongst the most powerful factors in designing what that new religion should be.

A Curious Law and Its Reason.—It may not be generally known that the law in Rangoon prohibits a cooly from carrying a basket on his head, the reason for such prohibition being that the baskets so carried in the streets frighten ponies. A cooly the other day was put before the Assistant Magistrate of Rangoon by the Cantonment Police for carrying a basket on his head. The public prosecutor informed the Bench that the police had received orders from the superintendent to take up such cases, and asked for a nominal fine. His Worship fined the accused eight annas. Such a law anywhere would be considered tyrannical; but as the Burman ponies are so *very* timid, the Superintendent of Police has thought it necessary to pass a regulation in favour of the Burman pony, over that of the cooly.

Bombay.—An Extraordinary Family Gathering.—One of the girls of the Bandora Convent is about to be married. Four relatives visited her last Sunday to congratulate her. They were her mother, her grand-mother, her great-grand-mother, and her great-great-grand-mother. The great-great-grand-mother is very dark; the young bride is very fair; each generation has dropped something of the original warmth of tint.—*Bombay Catholic Examiner.*

JAPAN.

A Japanese Buddhist Propaganda.—The *Japan Weekly Mail* describes an interesting missionary effort of certain Buddhists of Kioto. Of late much has been heard in the Japanese newspapers of able Buddhist preachers undertaking to expound their doctrines with renewed activity, of the foundation of schools and of other incidents of a missionary campaign; but for the Kioto Buddhists have gone far beyond this, for they have commenced the publication of a missionary magazine with the curious title "Bijou of Asia." To explain the object of this periodical, and especially its appearance in a foreign tongue, it is necessary to refer to its own pages. The editor says that Christianity is now rapidly declining in Europe and America; "it is losing its influence upon the social life and is dropping away the principles forming the part and parcel of its system, owing to the factors which naturally came in operation along with the course of the social developments with the moral and intellectual progress." This is not perfectly lucid, but large allowances must be made for a Japanese writing on such subjects in English. It is proposed that Buddhism take the place of the moribund creed of the West, and by way of encouragement for the editor and his coadjutors, several letters from persons in the United States describing the

hollowness of Christianity and the appropriateness of Buddhism for the Western peoples are printed. It is to expound the doctrines of this coming religion to the world that the "Bijou of Asia" is established. Two passages will suffice to show the style of this extraordinary periodical. The first is the commencement of an exposition of Buddhism for English readers:—"The fundamental ideas on which Buddhism hinges are, that the state of constancy, or eternal continuance, cannot be found in the whole universe, and that there is nothing to be pointed to as egoity; and the object of Buddhism is to drive away the confusion, and acquire the illumination, of the psychical state. Every sect agrees on the fundamental ideas and the object; but there are found many grades of practice and principle in the preachings of the Tathagata himself, as well as of the definitions of several points of the doctrine. This reason is, that he intended to render his teachings available to all the circumstances which the human beings present among themselves, that all they might be saved from the dark, miserable circle. This accounts for why Buddhism is divided into sects." The second extract is in verse, and is described as coming "from the drama of the *Toy Cart*:"

Be virtue, friends, your only store,
And restless appetite restrain,
Beat meditation's drum, and sore
Your watch against each sense maintain;
The thief that still in ambush lies,
To make devotion's wealth his prize

Cast the five senses all away,
That triumph o'er the virtuous will,
The pride of self-importance slay,
And ignorance remorseless kill,
So shall you safe the body guard,
And Heaven shall be your last reward.

The "Summum Bonum" of Buddhism.—By way of contrast to the above, we quote the following:

According to Buddhism, when rightly understood, it can in reality make no difference to you after you are dead whether you have beey one of the most holy saints that ever lived or one of the most wicken persons that ever existed: when you die, you are in any case completeld snuffed out of existence all the same whether you have been good or bad, but *another person*, or some dog or cat or cobra or other animal, as the case may be, will be rewarded for the good you have done or will suffer the penalty of your evil deeds. This happens to every one who does not become an "Arahat," and it is only by being a Buddhist monk that this condition is attainable. One who attains the supreme felicity of becoming an "Arahat" will have the ineffable joy after he dies of having lived without having been of any conceivable use either to himself or to anybody else, for not only will he be completely snuffed out of existence like other men, so far as his own personality is concerned, but his "Karma"—that is, the sum of his merits and demerits—will also die with him, and will not be transmitted to any other being. This is indeed a very poor satisfaction, and, for our part, if we thought we could do nothing for our own future benefit, we would rather benefit another person, or even a cat or a dog, for the matter of that, than be of no use whatever either to ourselves or to any person or living thing in creation; but this is all the heaven that the glorious religion of the "Lord Buddha" has to offer, and, such as it is, it is believed to be attainable only by those who adopt the life of monastic mendicants. All other Buddhists will, according to the doctrine which they themselves profess to believe, be born again after death, either as other human beings or as animals of some species; and it is not pretended that you cannot be born again as a beast, bird, reptile or insect just as well by being a Christian or a Mussulman as by being a Buddhist. The only thing which it is possible for Buddhists, but not for persons of other creeds, to do is to attain the condition of an "Arahat," but in order to do that, it is necessary to be received into the monastic order and to remain in it for life.—*Ceylon Catholic Messenger.*

Growth of the Faith in Japan.—A Catholic missionary who has been forty-two years in Japan, writing to a Belgian journal, relates the remarkable circumstance that, when thirty years ago Catholic priests returned to Japan, they found at Nagasaki, where twenty-six Catholics were crucified in 1597, a large number of persons who were really Christians at heart. They had lost nearly all knowledge of dogma, but they had preserved certain vague memories of the ancient faith, and administered baptism to their children. They joyfully welcomed the glad tidings which the Catholic clergy brought to the country once more. At present there are sixty European missionaries in Japan, and the faithful number 35,000.

MAURITIUS.

The Schools Committee of the Mauritius having ordered the Protestant version of the Lord's Prayer, to be used in the Government Schools, the Archbishop Dr. Meurin, in the name of the Catholic parents, protested, upon which the Committee, anxious to exhibit neutrality, issued a form of *Pater Noster* of its own, by substituting for "give us *this* day," "give us *each* day." A controversy is now raging in the Colonial Press which threatens to upset the Schools. Committee, between the proverbial two stools.

The formidable stand made in support of Catholic Education by Mgr. Meurin, Bishop of Port Louis, has so much discomfited the Secularists or Protestant Proselytisers, that the only thing they can think of is how to get rid of their adversary. To the indignation, and also, indeed, to the amusement of the people of the Mauritius, a prominent member of the Legislative Council has gravely asked the following question:—

"Because of the attitude of the present head of the Catholic Church in Mauritius, and the views he professes and imposes on the members of His Church, does not the Government consider it necessary to petition the Secretary of State for the Colonies to recall Mgr. Meurin, so as to insure peace, tranquillity, and concord in the bosom of the Mauritian community." The idea of the Secretary of State for the Colonies recalling a Catholic Bishop is not bad. But it is no mean compliment to Dr. Meurin that it should be thought desirable to have penal laws re-enacted for his special benefit. It shows that the Catholic education is pretty safe under his Grace's guardianship.—*Catholic Watchman* (Madras).

SYRIA.

Maronite Synod.—The Catholic Syrian Patriarch Monsigneur Schelot and his suffragans have long wished to draw up a code of Church discipline suited to the circumstances of our time; the Maronite Patriarch of Antioch had set the example in the Council of Lebanon. On the 23rd of July the Syrian bishops met at Surfa on Mount Lebanon and under the presidency of the Apostolic Delegate of Syria they continued their meetings till the 13th of October. Nine Sessions were held and all important matters were taken into consideration. The Acts and Decrees of the Council were sent to Rome, that they may receive the confirmation of the Holy See.

We give this month some views of the Lebanon district and the Maronite Catholics, see pp. 182, 184, 185.

AMERICA.

Mormon-Land.—In 1886, Salt Lake City was visited for the first time by a Catholic priest, but none permanently resided till the following year. Now the place has a bishop and six resident priests.

From the Bengalees to the Red Skins.—The Belgian Benedictine congregation (Cassinese) of Afflighem, who hitherto have had charge of the district of Eastern Bengal (now the diocese of Dacca), are making a curious exchange. They have handed over their Bengal mission to the Fathers of the Cross, and are going to evangelise the Red Skins of North-West America. A greater change of climate, life and surroundings can scarcely be conceived. The

region of their new work was the theatre of the apostolic labour of famous Father De Smet, whose name is still held in benediction among the Red Indians. The Abbot of Afflighem intends to build among the Ossages a monastery and schools in the very heart of their country. These Benedictines will have as neighbours the missions of the French Benedictines, who are labouring in the North-West under the direction of Father Ignace Jean, O.S.B., Prefect-Apostolic of the Indian Territory, to the South of Kansas.

A Franciscan Nun is now in the United States, on a mission whose success depends upon charity little less than heroic. It is that of seeking among the convents of her order for nuns who will volunteer to accompany her back as nurses to the Wailuku Leper Hospita in the Sandwich Islands. This nun, who is known in religion al Sister Mary Bonaventure, describes the life she had herself passed for the last five years in the hospital, where she has twelve assistant Sisters, as a happy one, but happy only, we may well believe, for those who rejoice in self-sacrifice and devotion. There can be no doubt, nevertheless, that Sister Bonaventure will meet with all success. When, for example, a few years ago the Franciscan community at Syracuse, New York, was applied to for nurses for the lepers at Molokai, the whole convent volunteered, and the matter hadto be decided by lots. While the religious orders of the Catholic Church exist, no disease, however loathsome or dangerous, need want for care. This is also proved at present in the yellow fever in the South, on which the nuns likewise are in constant attendances A young Catholic lady, Miss Flavin, has just left Liverpool to devote herself to the same heroic work at Molokai.

OCEANIA.

Noumean English.—Here is a pretty little example of English as she is spoke in Melanesia. In the French court of justice at Noumea Melanesian witnesses are sworn in this odd dialect, so provocative of mirth to the Englishman. "Me talkee true," runs the form of oath; "me no tell lie; me no gammon; me," raising the right hand to the sky, "swear." Even the grotesqueness of pidgin English could hardly go further than that.

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alm alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription. We also collect Masses and Prayers for the same object; and offers of such SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

We beg to acknowledge the following 'Spiritual Alms':—

A Priest (F.M.H.) promises "One Mass a month for the Missionary Work of the Church, and a furtherance of your good work in your excellent paper."

"Another Priest" promises a daily memento in his Mass for our Subscribers and the objects of the Missions.

"Three Children of Mary," "A.S.," "One interested in Foreign Missions," "Another Child of Mary," "Servulus Mariae," promise various Masses, Holy Communions and Prayers, weekly or monthly.

SPECIAL INTENTION FOR APRIL: The Famine-stricken Missions of Manchuria and China.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Ave Maria (Notre Dame, Ind.)
St. Joseph's Advocate (Baltimore).
Angelus (Belize, Brit. Honduras).
Bombay Catholic Examiner.
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Année Dominicaine (Paris).
Annals of the Society of the Holy Childhood.

LITERARY CONTRIBUTIONS.

Loan of Map:—Our best thanks are due to the *Manchester Guardian.*

Received:—"The Duty of a Christian Missionary in the Hour of Peril" by Dr. R. N. Cust (from *Church Work*). Several vols. of the *Misiones Catolicas* (Spanish Edition), from Mr. F. O'Neil.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For Cardinal Lavigerie's Crusade:—			
Superioress, York	1	0	0
Mrs. W. Codd	0	10	0
For the Propagation of the Faith:—			
A Friend of the Missions	9	19	0
E de M. du S. S.	1	0	0
Donations for Expenses "I.C.M.":—			
Sisters of the Holy Cross, Alexandria, U.S.	0	11	0
Miss Jane Allingham, Dublin	1	0	0
H. G.	0	10	0
For Fr. Damien's Lepers:—			
H. G.	0	10	0

We have to thank M. M. Swale for a number of framed photographic views.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE

ILLUSTRATED

Catholic Missions.

A MONTHLY ILLUSTRATED RECORD IN CONNECTION WITH THE

SOCIETY OF THE PROPAGATION OF THE FAITH.

VOL. IV., 1889-90.

LONDON:
J. DONOVAN, 19, HENRIETTA STREET, COVENT GARDEN, W.C.

Contents.

LEADING ARTICLES.

PAGE

"Wanted—Christian Fakirs" 9
Countries White unto the Harvest 25
The White Martyr of Molokai. By FATHER ANDERDON, S.J... 41
Our Ambition 57
The Magic Lantern as a Missionary 73
A Missionary Patriarch and a Missionary Pioneer 89
"The One-Get-One System" 105
The Damien Institute 121
All Eyes on Africa! 137
A Cry of Alarm 153
The Bible and the Missions 169
Governments and Catholic Missions 183

GENERAL ARTICLES.

Catholic Missions for English Speaking Countries. By the BISHOP OF MALACCA 33
The *Pall Mall Gazette* on Propaganda and Our Missions ... 145
The British Government and Catholic Missions 173
Woman's Apostolate 81
Literary Work of Catholic Missionaries 44
Buddhism Dethroned 6
The "Variations of Buddhism" 65
A Buddhist Prince on Nihilism 102
The Catholic Church and the Negro Race 154
The Church and the Lepers 148

MISSIONARY ARTICLES.

Africa :—

Our Missions in the Upper Congo 134
Our Opportunity on the West Coast. By Sir JAMES MARSHALL 17

MISSIONARY ARTICLES—*Continued.*

PAGE

Letters from St. Joseph of Asaba 18
How the Faith was Brought to Oyo 20
The Lower Congo Missions 55
The New Prefecture Apostolic on the Niger 59
The Witch Finder (Natal) 3
A Great Mission Work (Natal) 161

India and Ceylon :—

Missionary Work in India 1
Some Letters of Native Christians 71
About Some Little Catholics in India... 85
The Beginnings of an Indian Mission. By FATHER DALING, S.J. 98
Catholic Truth Society in India 136
Catholic Literature in India 144
The Karens of Burma ... 34, 54, 70, 84, 137, 153, 167, 179
Buddhist Fanaticism in Ceylon. By Miss E. M. CLERKE... 410
The Heart of Ceylon: Kandy 149
Buddhism and Catholicity in Ceylon 165

China and Japan :—

Wanted—A Stone Dyke... 117
The Father Damien of Japan 177

Asia :—

Christmas Night among the Armenians 129
A Letter from Bethlehem 147

America :—

Salesian Missions in Patagonia... 5
The Children of the Forest to Their Spiritual Father ... 49
The Island of St. Vincent, by R. L. C. Y. 97, 116
"The Homes of the Living Dead" (Trinidad) ... 119, 130

MISSIONARY ARTICLES—*Continued.*

PAGE

BIOGRAPHICAL ARTICLES.

Father Damien 41, 56
A Liverpool Boy's Career 51
Sir James Marshall 96
Personal Recollections of Cardinal Massaia. By DR. TYNAN ... 113
The Grocer of La Drome (Felix Longueville). 150

FOREIGN CORRESPONDENTS.

From Our Sunderbund Correspondent 61
From Our Rangoon Correspondent 73
From the Leper Asylum, Trinidad 188

VARIETIES.

The Siamese Dead 25
Sun-Dance among the Blackfoot Indians 27
Leprosy 42
Secret Societies in Heathen Lands 90

MISSIONARY NOTES AND NEWS.

Words of Approval and Encouragement :—

The Cardinal Archbishop of Baltimore 113
The Prefect Apostolic of British Honduras 28
The Archbishop of Madras 62
The Archbishop of Bombay 75
The Archbishop of Colombo 75
The Vicar Apostolic of British Guiana 124
The Bishop of Armidale, N.S.W. 140
The Vicar Apostolic of Hong Kong 140
The Bishop of Auckland, N.Z. 156
The Bishop of St. Albert, Canada 157
The Bishop of Christchurch, N.Z. 173

The Catholic Press and Ourselves : ... 12, 28, 45, 75

General : 45, 59, 62, 93, 106, 124, 140, 173

Africa : 12, 28, 46, 62, 75, 94, 106, 124, 141, 173, 184

India and Ceylon : 13, 30, 47, 62, 76, 94, 109, 125, 157, 174, 184

Straits Settlements : 79

China : 15, 31, 63, 79, 110

Japan : 63, 111, 142, 174

Holy Land : 15, 186

The Far East : 32, 174

Borneo : 15

America : 32, 64, 95, 112, 127, 141, 160, 174, 186

West Indies : 80, 176, 187

Oceania : 64, 79, 95, 143

Australia : 143, 176, 187

YOUNG FOLKS' COLUMN : ... 12, 28, 44, 60, 74, 92, 106, 123, 139, 156, 171, 183

MISSIONARY ARTICLES—*Continued.*

PAGE

MISSIONARY TALES AND ANECDOTES.

The Love of Our Lady towards the Heathen. By LADY HERBERT 9

On the Red Lake. By Mrs. HIBBERT WARE :—

Chap. I.—Crow's Wing 23
Chap. II.—The Night Camp 37
Chap. III.—With the Ojibeways 57
Chap. IV.—At the Mission House 58
Chap. V.—Two Awakenings 67

The Cactus Tree that Preached a Sermon 89

Three Anecdotes of Negro Slaves 121

Angela. By Mrs. DANIEL :—

Chap. I.—Some Chinese Babies 169
Chap. II.—A Chinese Maiden in England 170
Chap. III.—Our Lady of Victories 180
Chap. IV.—In the Rue du Bac 181
(To be continued).

"When I was a Boy." Recollections of a Chinese Lad. By LIU LIN CHUAN :—

Chap. I.—School Days 7
Chap. II.—My Native Island 21
Chap. III.—Chinese Worship 152

OUR LIBRARY TABLE 16, 112, 143, 188

DONATIONS ... 16, 32, 48, 64, 80, 112, 128, 144, 160, 166, 188

SPIRITUAL ALMS 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 188

Illustrations.

Africa (West) :—

Map of Niger Region 18
Funeral Orgies 4
Harpooning the Fetish Crocodile 5
Badagry, Lagos 19
Native Night-Watchmen 20
Woman of the Gold Coast 23
Donghila, Catholic Mission 29
A Madhist Soldier 114
Msua Pool, Zanguebar 132

Africa (East and Central) :—

Pleasures of Travelling 133
Hot Springs of Umbiriri (Zambesi) 135
Ruins at Tete (Zambesi) 146
Lupata Gorges, on the Zambesi 181

Africa (North) :—

Tunis, The Bey's Residence 167
Egypt, View near Cairo 39

India :—

Hyderabad—Catholic College 2
Native Children, Vizagapatam 35
,, ,, Jessore 37
Coromandel Coast, Surf Boat 77
The Monument at Cawnpore 171

ILLUSTRATIONS—*Continued.*

PAGE

Burma :—

Map of Burma, Siam, etc. 34
Views at Tungu 7, 8
Cime, A Karen Village 10
The Karen 'Belle of the Village' 179
The Karen Mother Grinding Rice 178
Catholic Karens at Leito 11
,, ,, Tungu 40
Group of Burmese Catholics 53
Rangoon, General View 66
,, the Great Royal Lake 68
,, the Public Offices 157
Buddhist Nun 71
"The Happy Burmese"... 75
Burmese Lady and Servant 76
,, Musicians and Actors 82
Burmese Village 84
Shan Village 85
Buffalo Cart, near Mittagon 180
Minister of King Theebaw 87
Gathering Palm Juice 138
Rich Burmese Family 140
Port Blair (Andaman Islands) 155

Ceylon :—

Ecclesiastical Map 150
Near Anaradhpura 182
Colombo Harbour... 185

Straits Settlements :—

A Malay 61

Siam : –

Crematory at Bangkok 26

China :—

Chinese Visiting Card 7
Orphanage of the Holy Childhood 22, 26, 36
Hong-Kong, Catholic College and Church 38
Chinese Pagan Children 52
Musical Feast 91
Mechanical Sowing Machine 158
Sacrificing to the God of Riches 159

Japan :—

Merchant and Wife, Wacamatsi 58
"Jinrikisha" 59
Torrent of Carizawatoghe 69
Village of Matsechima 72
People of Liu Kiu Islands 107

Corea :—

The Great Bell of Seul 162

ILLUSTRATIONS—*Continued.*

PAGE

Holy Land :—

Mount of Olives 14
Jerusalem, "Tower of David"... 15

Syria :—

Shrine of "La Consolata," Lebanon 55
Types from the Lebanon... 151

Madagascar :—

Map 124
Interior of Native House 125

North America :—

Map of British North America... 50
Upper Canada : Lake Temiscamingue 108
,, ,, Lake Des Quinze 109
,, ,, On the Lakes 147
,, ,, Eskimo and White Whale 149
Map of North West of U.S.A. 174
Montana : Flathead Mission of St. Ignatius 175

South America :—

Map of Patagonia and Tierra del Fuego, etc. 6

West Indies :—

St. Vincent, *Map* 98
,, Kingstown 99
,, Fort Charlotte 100
,, Lava River 101
,, Escape 115
,, House of Maquez 116
,, Group of Caribs 117
,, Christian Caribs 119
Trinidad : Lepers and Nuns 131
Dominica : Roseau 163

Australia :—

Natives of Queensland 164, 166

Sandwich Islands :—

Kalakeakua Bay 42
Temple of the God Kaili 45

Portraits :—

Father Kilty, *R.I.P.* 51
Bishop Sogaro, Soudan 78
Sir James Marshall, *R.I.P.* 94
Archbishop Flood, Trinidad 103

Various :—

Father Damien's First Letter 88
,, ,, Birthplace 92

AND I WILL GATHER THEE FROM THE WEST" ISXLIII-5.
TAKE THE CHILD AND HIS MOTHER MATT II
"THY NAME WENT ABROAD TO THE ISLANDS AFAR OFF" ECC XLVIII-17
CATHOLIC MISSIONS
GO YE AND TEACH ALL NATIONS
THERE SHALL BE ONE FOLD AND ONE SHEPHERD
THY KINGDOM COME
FEAR NOT FOR I AM WITH THEE I WILL BRING THY SEED FROM THE EAST AND WILL GATHER THEE FROM THE WEST. I WILL SAY TO THE NORTH GIVE UP, AND TO THE SOUTH KEEP NOT BACK: BRING MY SONS FROM AFAR AND MY DAUGHTERS FROM THE ENDS OF THE EARTH. ISXLIII
THUS SAITH THE LORD OF HOSTS. I WILL SAVE MY PEOPLE FROM THE LAND OF THE EAST ZACH VIII 7
ETHIOPIA SHALL SOON STRETCH OUT HER HANDS TO GOD. PS 67 - 32

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 37. MAY, 1889. Vol. IV.

MISSIONARY WORK IN INDIA.

Mr. Caine, M.P., and Sir W. W. Hunter on Catholic Missions.

QUITE a sensation has been caused by some letters of Mr. W. Caine, M.P. in the English provincial papers concerning Missions in India, where the honourable member has lately been making extensive travels and researches into political, social and religious questions. He makes a severe attack upon the various Protestant missions, Anglican and Dissenting, and accuses them of sterility and even retrogression. This is in no way our business, except so far as he brings into contrast the success of the methods and results of our own Catholic Missions.

In his first letter dated from Calcutta, Jan. 12th, Mr. Caine declared that whilst the Anglicised Indians have abandoned all belief in the polytheistic faith of their fathers, yet they are not being attracted to Christianity, although "there never was a heathen nation more ripe for Christianity than India." "We do not believe in Hinduism," said one of the brightest and most promising students at Lahore College. "We have no religion now; we are looking for a religion." Mr. Caine believes the failure of the non-Catholic missions in this respect to be "complete and unmistakeable." Taking the Baptists, he concludes an analysis of their results in these words :—

With a steadily increasing staff and widening facilities, the nett gain to the 150 Baptist Churches of India during the last eight years has been just 746 members, considerably less than one member per

church per annum. There are altogether 495 salaried persons, men and women, at work in the Baptist missions in India, all told; and I cannot suppose for a moment that any one of them have been engaged with any object but that of the conversion of the heathen. If the committee of the Baptist Missionary Society are satisfied with one and a half converts to each salaried official in eight years, they are easy to please.

He does not believe that "any of the recognised missionary societies in India can show any better result for their labour." In spite of success here and there, "in the main the results are miserable, inadequate, and surely dismaying." He quotes startling cases where, as at Serampore, the number of native members has gone down from 85 to 24 in eight years; at Jessore, from 45 to 19; at Delhi from 465 to 349, and so on.

Now wherein is the fault? It is in the *method*, says Mr. Caine; and he developes this idea as follows: (of course Mr. Caine here falls into the common mistake of supposing *all* the Catholic missioners to be Jesuit fathers; hence for "Jesuit" we may read Catholic):

"I am sure that the methods pursued by the Jesuits and the Salvation Army are worthy of imitation by all our missionary societies. St. Francis Xavier in the 16th century, and Robert dei Nobili, in the 17th have left their mark in India as no other missionary has ever done, and their disciples form to day nearly two-thirds of the Christian population of India. These men, as one of their historians writes with perfect truth, 'renounced all riches, dignities, honours, friends, and kindred; they desired to have nothing of this world; they scarcely took the necessaries of life. . . . . Their footsteps remaining still bear witness that they were right holy and perfect men, who, waging war so stoutly, trod the world under their feet'. . . . I am quite sure of this, that if we could find in all the English Protestant Missionary Societies in India 200 such devoted men as are to be found in the ranks of the Jesuits and the Salvation Army, the work of converting India would begin.

Then he gives the reason for all this:

A Hindoo has no sympathy with a missionary, however godly and earnest a man may be, who lives in a good bungalow, eats the sacred cow, and drives his dogcart and is in all respects a *Burra Sahib*. Every teacher, from whom he has in time past received religious inspiration, is associated in his mind with ascetism, self-renunciation, poverty and apostolic simplicity. . . . What Christianity wants in India is men who are willing to leave house, wife, brethren, parents and children for the Kingdom of God's sake.

INDIA:—CATHOLIC COLLEGE AT HYDERABAD, (NIZAM'S DOMINIONS).
See p. 3).

Finally he points out another objection to married missioners. "A married missionary costs, in one way and another, £400 a year." This he contrasts with the poverty of the Catholic missioner, who lives like a "fakir." In a second letter in which he defended himself with great vigour against numerous attacks, Mr. W. S. Caine confirmed his former charges by entering into statistics at great length, for which we have no space to follow him. He shows that the converts of the Baptist mission cost them about £300 a head, and yet "the progress is so slow that it does not even overtake the natural increment of the adult population." Again:

The average salary and allowance of the London missionaries in India is £206. The average salary of the 62 Baptist missionaries is £195. Almost all these missionaries live rent free in good bungalows. . . . it is therefore fair to conclude that about £250 represents the average salary of a missionary in India. If it is thought necessary that every missionary should live in a large house, keep up a good appearance, marry, and have children, I don't see how it can be done for much less.

He concludes that a missioner to be successful must practice celibacy, live a life of self-denial; and above all "do not send out any men to India who are not total abstainers. An Indian missionary who is known to drink intoxicating liquor is a distinct evil."

A correspondent having written in reply to Mr. Caine, declaring that Catholic missions in India are just as great failures as Protestant ones, the following letter from the pen of the Editor of the ILLUSTRATED CATHOLIC MISSIONS, appeared in the columns of the *Manchester Guardian*; and as it records the opinion of the greatest statistical authority in India, Sir W. W. Hunter on the subject, we here reprint it as a pendant to Mr. Caine's remarks:—

"I have not the slightest wish to enter into the controversy raised by Mr. Caine, M.P., in his remarks on Protestant missionary work in India, but I am sure you will allow me to correct some mistakes as regards Catholic Missions in a letter of your correspondent 'An Old Indian' in to-day's issue. It is true that the census of 1881 returned the total number of Catholics as 963,058 (excluding, be it noticed, French and Portuguese territories, which contain 285,703

more). But I refer your readers to the new edition of Sir W. W. Hunter's 'Imperial Gazetteer of India,' vol. vi., p. 265, where they will find that this census return is erroneous to the extent of 100,000 Christians. 'The Roman Catholics,' writes Sir William, 'were under-estimated in the census returns by the exclusion of about 100,000 Syrian Christians who acknowledge the jurisdiction of the Vicars-Apostolic of Verapoli and Quilon, and by their inclusion among the Jacobites, who are unconnected with the Roman Catholic Church.' To get at the number of Catholics, in India, therefore, we must add in these extra 100,000, and also the Catholics of Portuguese and French India, which practically all form one mission field, and we shall find that the total was actually 1,349,441. Now on page 258 Sir W. W. Hunter quotes the return of the 'Madras Catholic Directory' for 1885, which gives a grand total of 1,356,037 for "British, Native and Foreign India.' That was four or five years ago, and before the erection of the Indian hierarchy. Sir William reasserts these figures on page 255.

"But 'An Old Indian' says 'Catholic and Protestant missions are alike failures,' and as a matter of fact 'Catholicity has steadily diminished for many years.'

"Is this so? Let us hear Sir W. W. Hunter again:—

"'The Roman Catholics in India steadily increase; and as in former times, the increase is chiefly in the south, especially in the missions of Pondicherry and Madura. The number of Catholics in British and French India and the native States, but exclusive of the Portuguese possessions, rose from 732,887 in 1851 to 934,400 in 1871, and to 1,103,560 in 1881. The Pondicherry mission lately performed over 50,000 adult baptisms in three years. . . . In British India and the native States the children in Catholic schools increased from 28,249 in 1871 to 44,699 in 1881.'

"'Is this Catholicity steadily diminishing for many years'? It is as well to remind your readers that Sir W. W. Hunter is by no means a 'traveller like Mr. Caine, hurriedly passing through India,' but Director General of Statistics to the Government of India, and that the 'Imperial Gazetteer' is quoted in the 'Statesman's Year-book' as an official publication. Before concluding, I should like to quote a remark of Sir W. W. Hunter which throws some light on the success (*pace* your 'Old Indian' correspondent) of our Indian missions.

"'The Roman Catholics work in India' (he writes) 'with slender pecuniary resources, they derive their main support from two great Catholic organisations, the Association for the Propagation of the Faith and the Society of the Holy Childhood. The former contributes £24,464 yearly to Indian missions, and the latter £12,300, making a total of £36,764. This is exclusive of the expenditure within the archbishopric of Goa; but it represents the European contributions to the whole vicariates under the Pope. In 1880 they maintained a staff of 16 bishops and 1,118 priests, teaching 1,236 schools with 40,907 pupils, and giving instructions to 1,002,379 native Christians. The Roman Catholic priests deny themselves the comforts considered necessaries for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deeply into the social life of the communities among whom they dwell.'—('Imperial Gazetteer,' vol. vi., p. 269).

"March 2, 1889."

"THE WITCH-FINDER."

From the *Natal Record*.

(This description will be read with great interest, and will recall a striking scene to those who are familiar with "King Solomon's Mines.")

THE characteristic and distinguishing feature of an *isanusi's* office is the faculty of being able, by means of necromancy, to detect people guilty of sorcery, or other secret and unseen evil deeds, which have been or may be the cause of any public or private calamities. It may be added that it forms part of their office to offer sacrifices, to officiate in superstitious rites, and that a knowledge of medicines, or the administering of the same, is only fortuitous, and not a necessary function of their office. The *ukunuka*—detection 'or smelling out' of those guilty of sorcery is a great power for evil; in fact, it is a political evil, and its influence is unbounded in all classes of native society. Natives are firm believers in witchcraft, or a supernatural power, with which an individual, suspected or declared guilty of the same is possessed of doing mischief by means of charms and conjuring. They consider that all the afflictions of life, all sickness, all reverses and calamities are occasioned thereby; and that, were it not for the evil influence of the *abatakati* and *iziuswelaboya*, no one would die (*goluka*, or go home, as they term it in such cases) but in good old age. The *isanusi* are frequently consulted and much resorted to in all matters concerning the social and political being of the natives. 'Smelling out' is a dangerous and most effective weapon for revenge, getting rid of rivals, or anyone who may be disliked or envied for success in life, for abundance of flocks and crops, and for a large family, especially of daughters. Abundant crops, large flocks, a numerous family, and any kind of success, were attributed to the use of supernatural means. Envy and jealousy would be the consequence, and some means for encompassing the ruin and death of such persons would be assiduously sought after. Should a man have a large family of daughters, he was compelled to give one or two of them to his chief in order to protect himself. Thus it was that any kind of success or prosperity would be a great danger to a man, his neighbours finding numerous pleas for causing his death. The chief had, also, in this way a powerful and effective means for destroying any rival, or any man of influence or power, of whom he might be jealous or afraid. There were two classes of the smelling out process, the *umhlahlo*, or the semi-private, at which the individual priest was consulted, and the *ingombogo*, or public-national, when a whole collection of priests were consulted. The means or process for ascertaining the delinquent and cause of offence was the

same in both cases, and consisted in a series of guesses on the part of the priest, guided towards the desired end by the party consulting him. The ground of consultation is formulated at home, then the party labouring under the supposed grievance proceeds to the priest. On arriving in the presence of the priest, the party salutes him by saying, *izindaba, zako, nyanc*, meaning "matters for your consideration, sir." The priest begins to look wild and excited, uttering groans and cries. He calls out *tshayani* (beat ye), the consulting party answers *yizwa* (hear). Then commences a series of guesses on the part of the doctor, or priest guided towards the desired end by the consulting party, who, whenever the priest guesses in the right direction, will lay great emphasis on the *yizwa*, repeating it several times, and yelling it out in the wildest excitement. When the wily diviner leaves the right track, the party beats *yizwa* in a low monotone voice, raising it again when he goes in the right way.

Thus the smelling out proceeds until the priest names the subject of the grievance, and the cause thereof, which is generally some neighbour who has been already fixed on. Thus it will be seen that the consulting party virtually inform the priest of this object, and only use him as a tool for their evil designs. His pay in Zululand was an assegai. Having secured their ends, the aggrieved party go to the local chief to report the priests finding. Should the poor man fixed upon be a nobody, an armed party is at once sent to kill him. His kraal is surrounded before daybreak, and he, with his wives, brothers, and sons are most ruthlessly murdered. His property and daughters are confiscated to the crown, the chief and murdering party deriving a good profit therefrom. Should the man be a man of position or influence, the paramount chief orders a fresh inquiry into the case by his own doctors and priests, and, should the finding of the former doctor be confirmed (which is generally the case, unless the consulting party has been directed to mislead the priests) then the chief issues orders for the slaughter of the unfortunate man and his family. The former process is known as the *umhlahlo*, and the latter as the *ingcambago*. Thousands of innocent persons have, in this manner, become the victims to the hatred, jealousy, and suspicions of their fellow-men. Hardly a day passed in the Zulu country, before its fall, without some poor life being in this manner sacrificed. Large numbers received timely notice from friends at head quarters, and made their escape into Natal, or the adjoining States, where they found security for their families and property. Hence the large increase of native population in Natal. The death of a chief, or some one related to him, was always the signal of fearful massacres and heart-rending misery, which are better imagined than described. The girls confiscated to the authorities have to serve as slaves to the chief himself, and

WEST COAST OF AFRICA:—NATIVE FUNERAL. "Drowning Grief" in Palm-Wine and Rum. Orgies continued for several days. (See p. 13).

to the ladies of the household or harem. They suffer great indignities, and are finally either given away to royal favourites as wives, or disposed of for cattle to swell the estate of their owners. Happily this state of things has been put a stop to by recent events in Zululand, but in Pondoland its dimensions are incredible. In Zululand many men met with death while serving their annual military service at their chief's kraal, the victims being either impaled, assegaied, battered to death with knobkerries, or tied up hand and foot and left in some isolated spot, there to meet their death from starvation, or by being eaten alive by vultures, and torn to pieces by ravenous hyenas and dogs.

WEST COAST OF AFRICA:- A HOUSSA SLAVE DARES TO HARPOON THE FETISH CROCODILE.
Terror of the Negroes. (See p. 13).

THE SALESIAN MISSIONS IN PATAGONIA:
The Work of Don Bosco.

ONE of the chief works of the sainted Don Bosco, who died last year but one,* was the establishment of the missions to the Patagonians,—that curious people inhabitingthe extremity of South America and Tierra Del Fuego. and who are distinguished as the largest in stature of all the families of the human race.†

The Patagonian Missions having been confided, by order of His Holiness Leo XIII, to Don Bosco, Don Giacomo Costamagna, the present Superior of the Salesians in Buenos Aires, attempted to enter Patagonia by sea in 1878, but was almost shipwrecked in a terrible storm. In 1879 he renewed the attempt, this time by an inland route through the Pampas, and arrived safely on the banks of the Rio Negro on the 24th of May, the feast of Mary Help of Christians.

The first Salesian House in those parts was opened at Carmen de Patagones in January 1880. In November 1883, the Missions of Patagonia and the adjacent isles were erected into a Vicariate and an Apostolic Prefecture. Don Giovanni Cagliero, who, in 1875 was at the head of the first Salesian expedition to South America, was consecrated Bishop in 1884, and nominated Vicar Apostolic of Central and Northern Patagonia. In the same year Don Giuseppe Fagnano was created Prefect Apostolic of Southern Patagonia, Tierra del Fuego, and the Falkland Isles.

On the 12th of November 1886, Mgr. Cagliero, who, after several successive voyages, succeeded in establishing many Residences at various parts of the vicariate, undertook an arduous journey across the Cordilleras of the Andes from the Atlantic to the Pacific Ocean, instructing and baptizing many Indian tribes on the banks of the Rio Negro and the Neuquen. On the same day, Don Fagnano, after having established a Residence at Santa Cruz, embarked for Tierra del Fuego, the Eastern part of which he explored as far as the Le Maire Strait and Staten Island. Returning from his first voyage to Tierra del Fuego he came up at Concepcion in Chile with Mgr. Cagliero, who was convalescent from a heavy fall he had had while passing through the Cordilleras of Viento. On the 15th of May 1887 both embarked at Valparaiso for Puntarenas, on the strait of Magellan, where they arrived on the 24th, feast of Our Lady Help of Christians. Here Don Fagnano fixed his residence, and after various missions to the savages on the western coast of Tierra del Fuego, he left on the 15th of April 1888, for the Falkland Isles, where he established a Station at Port Stanley.

* There is a little life of Don Bosco by Mrs. Barker, published by the Catholic Truth Society, price 1d.

† They are nomads and hunter. The *average* height of the men is said to be about six feet.

Mgr. Cagliero, who had returned to Italy towards the end of 1887, on affairs concerning his Vicariate, assisted at the death-bed of Don Bosco, and saw the dear Father's eyes close on the 31st of January, 1888.

On June 1888, Don Fagnano also arrived in Europe, to explain the wants of his Prefecture, and obtain aid in his evangelical work.

In the last days of his precious existence, Don Bosco's thoughts were always turned towards Patagonia and Tierra Del Fuego; like another Moses he charged his children with the conquest of those lands to the true Faith, by rendering them a fertile field of the Catholic Church, an elect portion of Christ's flock. Since his death the work has been nobly carried on. At the close of last year, *upwards of sixty persons*, including Priests, Catechists, Master-artisans and Nuns (Daughters of Mary Help of Christians) left Europe to carry the light of the Gospel; and the benefits of Christian civilisation to the furthest extreme of South America.

MAP OF PATAGONIA, TIERRA DEL FUEGO AND THE FALKLAND ISLANDS.

(The chief Mission Stations of the Salesian Fathers are numbered thus: VICARIATE OF NORTH PATAGONIA: 1, Mercedes, 2, Carmen de Patagones (Residence of the Vicar-Apostolic), 3, Viedma, 4, Pringles, 5, Conesa, 6, Chubut. PREFECTURE OF SOUTH PATAGONIA: 7, Santa Cruz, 8, Gallagos, 9, Cabo Virgenes, 10, Punta Arenas, 11, Staten Island, 12, Stanley, Falkland Islands).

This great number of Missionaries will distribute themselves amongst the Salesian Houses already founded and about to be founded in Brazil, Uruguay, Patagonia, Chile, Tierra del Fuego, and the adjacent islands.

In those regions, the Salesians will not only instruct in our Holy Religion the numberless Indians who as yet have no true knowledge of their Creator and Redeemer, but also attend to the religious wants of many Europeans, whose number is daily increasing in South America.

But the part which needs the greatest attention is Tierra del Fuego, which occupies most of the Apostolic Prefecture of Don Fagnano, who explored it twice last year. It is an immense archipelago, with a surface larger than that of England, and peopled by thousands of poor Indians in a degraded state of barbarity, ignoring even the name of their Creator and Redeemer.

Under these circumstances, the successor of Don Bosco as the head of the Salesians, Don Michele Rua, has lately addressed an appeal to all his friends and co-operators for aid in the work. He says: —

"The expenses of going to America—travelling by land and by sea—must be paid for; a great amount of clothing and linen garments must be procured for the Missionaries and their neophytes; church-furniture, altar appendages, sacred raiment and vessels must be provided; instruments of art and various articles for household usage must be immediately acquired, because in America, they either cannot be procured at all, or they cost exorbitant prices.

"From the exact calculations which have been made, I am enabled to assure you that the expenses to be incurred are not less than £8,000. How can we hope to procure this sum?

"After God and Mary Help of Christians, I place my trust in you, and I feel sure that your generous charity will not abandon me, as it has never abandoned our beloved Don Bosco on similar occasions. But, for the collecting of such an enormous sum, we require the joint concurrence of thousands. Even the ancients tell us that union is strength: VIS UNITA FORTIOR.

"I know you will do whatever your own circumstances may permit towards helping us, and then recommend our poor Missions to the charitable consideration of your friends, acquaintances, in a word, of all those generous hearts who love our holy religion."

BUDDHISM DETHRONED.

Sir Monier Williams on the Actual Number of Buddhists. Opinions of Prof. Legge, Dr. Happer, and Liū.

AMONG the many mischievous exaggerations which are so frequently made in books and newspapers regarding Buddhism, is the enormous figure usually assigned to the number of Buddhists in the world. They are popularly set down at some 400 millions, or even by a distinguished scholar like Rhys Davids at 500 millions! We have long maintained these figures to be absolutely exaggerated.

A most important contribution to the question has just been made by the illustrious Oriental scholar, Sir Monier Williams, Professor of Sanskrit at Oxford. He has published a large work of a most interesting description on "Buddhism" (John Murray, 1889), which is we think the most complete work on that subject yet issued. In this able and scholarly book, he enters into a detailed discussion of this "utterly erroneous calculation," as he calls it. In his own views he is supported by the still greater authority of the Oxford Professor of Chinese, Dr. Legge, whose testimony is of great value, because, of course, the vast bulk of the Buddhists are in the Chinese Empire. Sir Monier Williams writes:

"The best authorities (including the Oxford Professor of Chinese, as stated in the introduction to his excellent work 'The Travels of Fā-hien') are of opinion that *there are not more than 100 millions of real Buddhists* in the world. . . I am entirely of the same opinion. . . . . Professor Legge informs me that Dr. Happer—an American Presbyterian Missionary who has gone carefully into the statistics of Buddhism—reckons only 20 millions of Buddhists in China [Proper] and not more than 72½ millions in the whole of Asia. Dr. Happer states that if the Chinese were required to class themselves as Confucianists or Buddhists or Tāoists,

$\frac{19}{20}$ths if not $\frac{99}{100}$ths of them would, in his opinion, claim to be designated as Confucianists."

Possibly this estimate is too low; but the Chinese Ambassador Liū conversing wiht Prof. Legge, "ridiculed the idea that the Buddhists were as numerous as the Confucianists."

Moreover, Sir M. Williams shows that Buddhism is a rapidly decaying and dying religion.

Next to Christianity, he calculates the chief religious system in the following order :—

1. Confucianism ;
2. Hinduism, about 200 millions.
3. Buddhism, about 100 millions.
4. Mohammadanism, nearly 83 millions.
5. Tāoism.

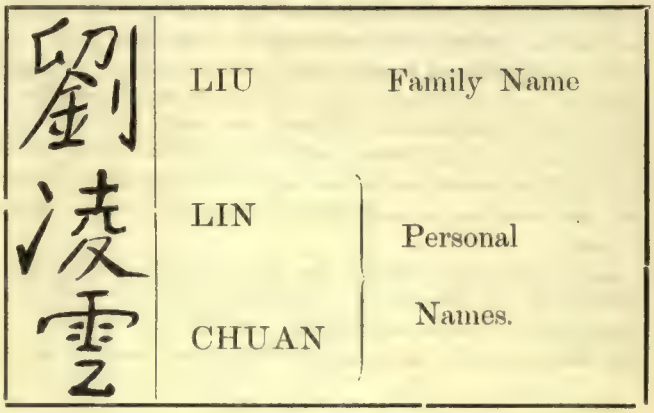
We cannot but add that as the Catholic Church probably now has between 220 and 240 millions, she certainly stands forth, as we have always believed, as the greatest religious body on earth, even in actual numbers : whilst of course her unity is such that there can be absolutely no comparison between any other body whatsoever and herself.

BURMA :—TUNGU, RESIDENCE OF THE PRO-VICAR APOSTOLIC OF EASTERN BURMA.
The large building is the British Court-honse. (See p. 13).

"WHEN I WAS A BOY."

Recollections of a Chinese Lad.

[These chapters have been specially written for *Illustrated Catholic Missions* by a young Chinese Christian, whose visiting-card we have great pleasure in here presenting to our readers. We think they will be read by interest, especially by our young subscribers. We may say that the English is the writer's own composition, only slightly retouched by the Editor. It will be seen that, like most of us, our friend had the misfortune *to be born young!*]



"MY VISITING CARD."

Chapter I.—School Days.

I am Born—Gold Mines—My First Schools—"The Awful Cane"—On the River—The Catholic School—A Christian at Last !

I WAS born in the year 1870 in a little town of Borneo called Sipang. I was very young then, and as I grew a little older my father determined to send me to school. But my mother desired me to stay at home, for she did not like me to be away from her, as there is no school in the town ; so my father let me remain at home, and I spent a very jolly time ; I lived there about six years. During the interval, I frequently visited the gold mines and enjoyed very much watching those miners at their work. They do not use machines or wheel barrows, as these are unknown there ; instead of them, they used baskets, and the like contrivances. These mines

are like vast reservoirs, only they are not deep, and many drains are attached to them, so that the water may flow out. When these are emptied the people go in with a sort of instrument made like a plate, and take the sand up with it and move it about in the water for some time till the sand is quite cleared off, and the gold remains behind. You must not expect that all these people get quite rich by it, for I knew many that have laboured the whole day, and when they returned home they were just as rich as when they went. There are many accidents happen in these mines, and very often I heard that the miners have been killed by the downfall of rocks or masses of earth.

On the death of my mother I was taken to another place about two days journey from Sipang. This place is called by the Malays, Kuta, and here I commenced my first course of study; I did not like it at all, as I was so young yet, I did not care much for study. And besides the school master was so strict, for I often saw him stalk about in the class-room, with an awful cane in his hand; I watched his every movement, for I did not wish to taste his cane I was only a day scholar then, for my home is just opposite the school and is situated by the river side. As soon as I came back from school I used to have lots of games in the water; there is no alligator in it, because the river is too shallow and when the tide is low you can see the bed. When the tide is high, boats of all shapes are to be seen sailing up and down the river, loaded with every kind of edible fruits, that could be found in the country.

The country is very fertile and yields abundant crops. The people here build their houses in the water. It is charming to sail along the river, to hear so many different voices shouting away, for the people sell their goods in boats.

I spent a year at Kuta, then I was taken back again to my native place to study. After I had completed my second year here, I returned again to Kuta, this time not by land but by water. The river is very narrow and the water rushes down very rapidly, and it is very inconvenient for navigation. By its side grow trees of all sizes and bramble bushes. In spite of all these impediments and difficulties the voyage was a continual enjoyment, for when the evening set in, and when all things were in perfect silence, murmuring of various tones are heard in the midst of this vast solitude, like a concert. On one occasion the vessel was stopped by a large trunk of wood lying across the river, and the sailors were obliged to haul it away. Thus the voyage lasted for five days, and I at last had the happiness of seeing my parents.

When I was nine years old I was placed by my father under the charge of a new school master. I had a very hard time with him, and at last I was very glad to get home. My father on seeing that I did not learn much after having been six years in the school, determined to send me to Kuching, to acquire the knowledge of the English language, and so he did. When I arrived at Kuching my father made an inquiry as to which of the schools was the best, and a certain young man told my father that the Catholic School was the best of all; so he brought me to the missionary and made a contract with Father Goossens that he was to keep me for four years, and this was accepted. So that it came to pass that I was instructed in the Catholic Faith, and was baptised in 1884 on the Feast of the Assumption, and in 1885 I received my First Communion on the anniversary of my baptism. I passed four years at St. Joseph's School. During the interval, I have acquired some knowledge of the English language, and also learned many new games. Many of the games we had there, are similar to the English games, as far as I can see; but they have also many other games, though I never went in much for them

BURMA:—TUNGU, RESIDENCE OF THE PRO-VICAR APOSTOLIC OF EASTERN BURMA. The building to the right is the Telegraph Office. (See p. 13)

Illustrated Catholic Missions,

MAY, 1889.

"Amare et servire."

"WANTED CHRISTIAN FAKIRS."

IN one of its reviews published at the beginning of this year the *Academy* of London acknowledged that "the commonest type of Anglo-Indian missionary is a mistake," adding "what is wanted are Christian *Fakirs*."

Strangely enough, as will be seen from another of our Columns the epithet is the very one chosen by MR. W. CAINE, M.P., to denote the ideal Christian Missioner in India. Oddly indeed he groups together the Catholic Priest and the noisy "Salvation Army" Captain under this designation. Absolutely unlike as they are in everything else,—the priestly character, education, the vow of celibacy,—he sees that both are poor and lead hard lives,—lives lived among and with the people, and not in European comforts, with the bungalow and dog-cart, wife and family, described by MR. CAINE.

The fact is instructive. It shows that the public mind is at last waking up to the inanity and sterility of those missions that are not sent forth from the Centre of Unity, bearing the authoritative commission, delivered to the Apostles in the beginning. How different the 'methods' in consequence are! To quote the *Academy* again:

> What is chiefly wanted are Christian *Fakirs*, who can dispense with those luxuries of existence which to most Englishmen in India seem absolutely requisite to health and well-being. The missionary must be a hermit. He must be able to live in a native hut and on native food; and he must defy the rigours of a climate usually fatal to Europeans unless they are protected by every attainable comfort.

This is only saying what MR. CAINE says elsewhere. Practically it agrees with the opinions of DR. R. N. CUST, another distinguished Anglican authority on missions, who in an interesting paper, ("The Duty of a Christian Missionary in the hour of Personal Peril"), lately published in *Church Work*, points out both the heroic complexion of character and the freedom from family ties required in a missioner to such lands of danger as Africa or Corea. He sees clearly that, at least in such lands, the missioner to be efficient must be unencumbered by wife and children and their consequent responsibilities. MR. CAINE bears the same testimony for India. But his suggestion is a curious one. He thinks that 'young men' should be sent out, who have not gone through the 'cast-iron grooves of theological colleges,' and are pledged to a moderate term of celibacy, say ten years. How strange such an idea seems to the Catholic mind! The Catholic Church sees in her missionaries, whether Priests, Lay-brothers or Nuns, a divine vocation to a high and noble *life*; as Priests and as religious they are called to practice celibacy,—not as a convenience, nor for a time,—but as a high virtue and for ever. She gives her missionary Priests the best education she can before sending them forth, for she believes that the better they are educated in all branches of theology and philosophy, the better they will be able to fulfil their duties even to the lowest heathen. In all this she differs *toto coelo* from the "Salvation Army" misssoner, with his ignorance, his brass-band and his prospective wife and family.

And on the missions, the missioner must be the 'Christian Fakir.' That was the method of ST. FRANCIS XAVIER as it is yet of FATHER DAMIEN and his colleagues at Molakai; and that is yet the method of all who to-day would follow their footsteps. Wherever the Church's missions are successful, that is the method she pursues. And whatever Catholic youth or girl is looking forward to the glorious vocation of working in the Foreign Missions must steadily keep this motto in view: "Wanted: CHRISTIAN FAKIRS!"

THE LOVE OF OUR LADY TOWARDS THE HEATHEN.

A SCENE FROM BURMA.

BY LADY HERBERT OF LEA.

THE following story has lately reached me from India written by a nun who was an eye-witness of the occurrence and to whom I had sent the touching and beautiful History of "Moothosswamy" which was published in the "Wayside Tales."

In 1864, she writes, when I was still a sister of St. Joseph, I was sent from the Malabar Coast (Calicut) to Rangoon. It was in the month of May, and a few days after my arrival, one Sunday afternoon, I sent all the other Sisters out walking with the Orphan Children, whilst I remained alone in the Convent. They directed their steps towards the Pagan Cemetery, where the Burmese are accustomed to feast round their dead friends and relations before proceeding to burn their bodies. It is a picturesque spot and the children began running about, examining the tombs in the enclosure, when, all of a sudden, some of them heard a moaning which proceeded from a kind of covered hut without walls, where the Pagans hold their feasts before the funerals. The frightened children rushed back to the sisters; but one, more courageous than the rest, crept up to the place from whence the groans proceeded and found, lying on a dirty mat, a man, or rather a skeleton, for he was literally reduced to skin and bone, and

covered with sores. At his head was a small cup with water and a little rice; but he was too weak to reach it and in fact, had scarcely a breath of life remaining in him. Luckily, one of the sisters was a native Burmese, and she, kneeling by the poor fellow's side asked him "how he came to be there all alone?" He replied with difficulty "That the Poonghies (Burmese priests) had left him there to die. That he was a poor coolie, a stranger from the interior and knew no one in Rangoon." The Sister then asked him "if he would like to come with them and be nursed"? He joyfully acceded to the proposal; and immediately one of the sisters ran back to the convent to tell me and ask what was to be done. I hastened to the cemetery and finding the poor fellow in excellent dispositions, I had him lifted up and put in a basket by two coolies, who carried him on poles back to the convent. Then I sent for our good Bishop, Mgr. Bigandet who speaks Burmese perfectly, and for our Doctor. The latter said there was nothing to be done but to give the poor patient some nourishment and that probably he would have died that evening if he had remained uncared for. Whilst I was waiting for the Bishop's arrival, I talked to him a little bit, asking him if he would not like to be baptised and become a Christian, so that he might go to heaven when he died and be happy for ever. He answered: "I wish to be like you who have been so charitable and kind to me. The *Poonghies* only cast me in a corner to die in order to get rid of me. I want to be with you and to die a Christian."

The Bishop then arrived and questioned him closely as he said he was always obliged to doubt the sincerity of men in his position: but all his answers were satisfactory. At last, to test him, he said: "But if you were better, would you not like to go to your Pagoda to make 'shiko'?" (their word for prayer). The poor fellow merely shook his head and turned his face away from the Bishop, who then said to me: "I think he is in earnest. Instruct him in the few things necessary for salvation and then I give you leave to baptise him. Evidently he cannot live long." His Lordship was then obliged to leave us for other duties and return home. But I watched by my patient the greater part of the night with a Burmese Sister, who explained further to him what I was saying, while we did our best to teach him enough of our holy religion to enable him to receive Baptism. When once we had made him understand the object and meaning of the rite, he was only too anxious for the "Cleansing Water," which he kept on eagerly asking for in order "to be a Christian like us and go to heaven." I delayed as long as I could; but he got weaker and weaker and fainted away several times on the Monday morning. So, about 10 o'clock, dreading lest he might pass away in one of these fits, I baptised him. The poor fellow was just recovering from one of these faints and had his eyes closed when I poured the water on his forehead saying: "Joseph: I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." As I said these words, his poor emaciated face lighted up with an expression I shall never forget. He opened his eyes wide and looking upwards exclaimed: "Oh, how beautiful! how beautiful!" It was a look of real ecstasy; but he saw what was invisible to us,

BURMA CIME, A KAREN VILLAGE IN EAST BURMA. Bamboo Huts (See p. 13).

for above his head were only the tiles which covered the shed in our compound where I had placed him. I did not understand all he then said, and asked the Burmese Sister for an explanation. He had shut his eyes again; but presently seemed to come to himself and to have received a new life altogether. He began to talk of God, of Jesus Christ, of Mary, the Mother of Jesus, whom he said "was so very beautiful" till we were lost in astonishment. At last I asked him "Why he had made that exclamation when I poured the water on his head?" "Because," he replied, "I saw a number of beautiful creatures with wings, and one, in the midst of them, more beautiful still." "And how do you know that the Mother of Jesus is beautiful?" I continued. "Because I have *seen* her" he said calmly, with quiet confidence. Like the poor Moothoosswamy, who saw her, bathed in light, on his prison wall, this poor castaway coolie had seen for a moment heaven opened; and this glorious vision of Mary and the Angels had been vouchsafed to him and had infused into his dying soul a knowledge given by no human teacher.

It was touching to see the way in which, whenever I came near him, he took my hand and kissed it, as well as the crucifix which hung round my neck. And when, during the course of the day, I was obliged to leave him for a while for my School Duties, he kept asking continually for the "Tall Lady." "What do you want with me?" I asked. "I want you to stay beside me," he answered. It is you who poured the water on my head and thus obtained for me that beautiful vision. Now I am a Christian, like you, and I want to die and go to Jesus and to Mary, His beautiful Mother. I know I have often done wrong things and been a great sinner. But now I am washed in His precious blood, now I am pure; and I do not wish to live, lest I should sin again."

He went on talking in this way at intervals all through the day and lingered on till between 9 and 10 that Monday evening. I remained with him to the last, with some of my Burmese Orphans. Quite gently at the end, without a gasp or a struggle, his soul passed away, fresh from the waters of baptism, to dwell with "beautiful things with wings," and their still more beautiful Mother. The expression of his face, which had been before so haggard and miserable, was now one of perfect peace and sweetness; and I did not wonder at the Burmese Children exclaiming: "See how the divine '*Raikina*' (their name for 'Heavenly Queen") comes to help poor souls to Heaven."

Even after death God honours His children. Had this poor fellow expired in the cemetery the day before, the jackals would have devoured him. But poor Joseph was buried in the Catholic Cemetery with all possible reverence. The Bishop himself performed the ceremony and the whole community followed the hearse which bore his body, wrapped in linen, which had been deposited in a handsome new coffin, made gratis by the Burmese Christians who lived near the convent, and who had been much edified at the facts attending his conversion. This is only one of the many stories which might be related of the special Love of our Blessed Lady for the heathen. It seems to be her own merciful and loving office to help these despised and neglected souls, and by giving them visions of her beauty to win them to the worship of her Divine Son.

MARY ELIZABETH HERBERT.

BURMA: CATHOLIC CHURCH AT LEITO AND GROUP OF CATHOLIC KARENS IN HOLIDAY ATTIRE ON THE FEAST OF THE PURIFICATION OF OUR LADY. (See p. 13).

Children's Column.

TO OUR YOUNG FRIENDS.

MY DEAR YOUNG FRIENDS,

Perhaps you will ask me: why are you beginning a special column for us?

The answer is easy: Because we want to interest you—and you *particularly*—in the great and heroic work of the Foreign Missions!

And why is it particularly the CHILDREN that we wish to interest in this work?

Because the Boys and Girls of this generation are the Church of the Future. Because from among you, Boys and Girls, are to come some day our future Missionaries and Mission Sisters; as future Bishops and Priests, as future Religious Men and Women to convert the world. Because you will grow up to be the Catholic men and women who will help the noble work of the Missions of the Church by your alms, by your interest, by your influence, by your *prayers*.

* * * *

"Oh! but that's all in the *future*. What do you want with us *now*?'

Well, first and foremost, I want you to *pray* for the Foreign Missions. Look out under "Spiritual Alms" you will see there a 'Special Intention' for each month. So pray for the work of the Church in her Foreign Missions, and especially for the Object there mentioned.

But how can you pray for what you know nothing about? So you must *read* all about these Foreign Missions, and these good Priests and Nuns who are spending their lives for the souls of our poor heathen brethren in Africa, in India, in China, in America. And look at the maps and pictures, and get to know all about those lands and those peoples.

And get your brothers and sisters to pray and to read with you.

* * * *

Now I've got another idea! I want you to *write me some letters*, and tell me what you think yourselves about the Foreign Missions; and what you would like us to give you in the way of anecdotes and pictures. I shall try and print as many of your letters as we can manage; and the further they come from,—India, Ceylon, Australia, America, Singapore, for the ILLUSTRATED CATHOLIC MISSIONS go to all these places and many more,—why the more welcome they will be!

(You must address your letters to the Editor, I.C.M., St. Bede's College, Manchester.)

I want to tell you, too, that we are going to put in many things to interest you. To-day we begin a real life of a young Chinaman, *written by himself* for your special interest—with his visiting card to introduce himself to you!

And LADY HERBERT OF LEA, who is always so kind, gives you a beautiful May Story about Our Blessed Lady, (for this is Our Lady's Month, remember)—which is a *true* story. And MRS. HIBBERT-WARE, a very well-known authoress, has promised me to begin for *you* a story about the Red Indians and the "Black-Robes," to be called THE RED LAKE, perhaps for next month.

* * * *

One thing more. Try your best and get us some new *subscribers* to I. C. M. Ask your friends, and shew them a copy of the paper.

I shall give a PRIZE this next month to be drawn for among those of you who get us a *new subscriber*. Look on the back of the Cover: you'll find a little square 'Coupon' as it is called. Let any boy or girl, under 16 years of age. who can get us a new subscriber, write his or her name, address, and *age*, and send it with the new name and subscription, and it will count for a 'Prize' Ticket for "St. Alphonsus' Prayer Book."

But this letter is *really* too long! It shall be shorter next month.

Your Sincere Friend in Christ,

May Day, 1889. THE EDITOR.

Missionary Notes and News.

THE CATHOLIC PRESS AND OURSELVES.

The following kind references to ourselves have lately appeared in Catholic newspapers:—

"We earnestly wish each one of our readers would subscribe for this *Illustrated Catholic Missions*. It is only 3s. per year, post paid, and those who take it in not only obtain an excellent magazine, which will be of the greatest value in filling their households with what we may call a pure Catholic atmosphere, but also do some service to the great cause of the propagation of the faith, as the proceeds are devoted to foreign mission charities."—*Catholic Household* (London).

"We wish every Catholic in England could read the pages of *Catholic Missions* from cover to cover."—*Catholic News* (Preston).

AFRICA.

During a discourse which he delivered on the occasion of a triduum in honour of the Blessed Peter Claver, Mgr. Fava, Bishop of Grenoble, thus resumed the progress of Catholicism in Africa:—At the beginning of this century, Africa was plunged in a death-like sleep. To-day, it possesses 17 prefectures apostolic; 21 vicariates apostolic; 12 Bishoprics, and 2 Archbishoprics. In the north of the Continent there are 497,000 Catholics; in the West, 1,026,000; in the south and east, 39,000. The islands in the Indian Ocean count 296,000 Catholic inhabitants; and those in the Atlantic, 796.000. This brings a total approaching three millions, which number, says Mgr. Fava, admirable in appearance, is in reality heart-breaking, for the population of the Dark Continent is estimated at 206 millions.

An extract from a letter of Mgr. de Courmont, dated Zanzibar, 3rd November, gives some details regarding the conversion of a Mussulman chief, captured by the Germans at Bagamoyo, and condemned to be shot. Père Etienne not being able to save his life, determined, if possible to bring him to the faith. He found the chief quite ready to profit of his ministrations, and had the consolation of winning him to Christianity. The zealous Father gave him the necessary instruction, and then administered the Sacrament of Baptism, which the neophyte received with admirable dispositions. Sustained by the hope of eternal life he met his fate with edifying resignation. On his way to death he bequeathed to Père Etienne his *dioho* and the care of his children as a testimony of his gratitude.

The Epilogue of the Pugu Catastrophe.—The Benedictine Missionaries of Pugu have been ransomed from Bushiri, but what has become of the unhappy natives, including 25 orphans and 150 rescued slaves? Meanwhile the fate of the first band only serves to excite the zeal of fresh missionaries and sisters.

A Central News telegram from Berlin states:—Twenty missionaries from the Roman Catholic Seminary at St. Ottilien near Türkenfield, will leave shortly for various German stations in East Africa. Some thirty skilled artisans will accompany them, and other ecclesiastics, artisans, and labourers are preparing to emigrate to the new colony. There are actually 50 candidates in the seminary and 10 candidates in the neigbouring Convent of the Sisters. Of three negro children brought over to St. Ottilien, one, Akira Mbanja, was baptized a year ago, Dr. Windthorst standing sponsor; the two others, Timba and Dagua, will be baptized this Easter.—"The blood of the Martyrs is the seed of the Church."

The Spirit-Curse on the West Coast.—Apologists, German and English, of the spirit-trade in Africa, would do well to read a report on the Western District of the colony of Lagos by the British Commissioner, Mr. Alvan Millsom. Of the region in question Badagry may be taken as the administrative centre. The population is being constantly recruited by an influx of refugees from the surrounding country, and consists of three nationalities—Popos, Yorubas, and Houssas. Now the Popos, who are mainly centred in what is known as the Frah Kingdom, have long been renowned chiefly for thieving and drunkenness. Enormous quantities of vile spirits are imported from Porto Novo into Katanu. This Frah town is in consequence rapidly falling into a ruinous state of disrepair. Every fourth or fifth house is a rumshop, and the so-called palm-wine sheds are filled every evening with drunken men and women. Only the fear of incurring the displeasure of the British Government, we are told, prevents the frequent occurrence of violent crimes. It would appear, however, that even the Popos are not altogether bad. Under the influence of the Roman Catholic Mission at St. Joseph, Topo, not only a large number of the dwellers in Badagry, but some of the inhabitants of Ajido, one of the most idle and degraded towns in the region, are deserting their old habits and competing for permission to cultivate the land. And even in Katuna itself Mr. F. Colley Green, the officer in charge, is succeeding in making the Popos quite enthusiastic farmers. A wilderness of rushes and coarse grass has been turned into fields of grain, covering an area of four square miles, and people who were half starving a year ago, are now supplying outside markets with corn and farina. The remarkable thing is that a pre-eminently lazy and ignorant people, who had previously had no experience whatever of increased yields and harvested crops, should have so rapidly developed the mutual trust and confidence in the future implied in the cultivation of lands lying at a distance from their homes for the sake of what must have been to them very uncertain prospective results. As the corn and cassada produced are however exchanged for the spirits obtained from Porto Novo, it may be that the love of drink is in the case of the Popos the incentive to industry. If this be so, the substitution of a more worthy motive is much to be desired; and as the people themselves have apparently become so conscious of the evils of the traffic as to petition the Governor for assistance in putting a stop to the unlicensed sale of liquor, there seem to be grounds for hope that the Popos may become sober as well as industrious farmers.—*Manchester Guardian.*

Two of our illustrations this month give some idea of the abuses of drink and superstition in this part of Africa, see pp. 4 and 5.

"The Blessings of Civilisation" in West Africa.—Herr Wörman in the recent Colonial debate failed to give the statistics asked for concerning the export of Spirits to Cameroon. This silence of the Deputy for Hamburg is much to be regretted. But we can obtain certain elements of comparison from the Hamburg Official Statistics. According to them, the total Exports to "Africa on the Atlantic seabord,"—(excluding Morocco, the Canaries, Azores, Madeira, and the Cape, but including the German, English, Portuguese and French possessions),—was in 1887 42,191 tons of 1,000 Kilogrammes.* Now of this no less than 28,858 Tons or **57 per cent.** was made up of Rum, (11,952 tons), Brandies and Spirits made from potatoes, etc., (1430 tons,) Gin (10,119 tons), Cognac and Liqueurs, (354 tons), of the remainder, 1272 tons represent Gunpowder and Muskets; so that only 12,957 tons are left for ordinary industrial exports and raw materials like coals, building materials, etc.! It is probable that the German possessions get a full share of the exports of spirits, as in some English possessions they are forbidden. It is difficult to say how much, but the above, together with Herr Wörmann's silence enables us to form at least some idea.—*Germania.* (Berlin).

INDIA AND CEYLON.

Burma and its great Bishop.—A correspondent of the *Catholic Watchman* writing from Rangoon states:—his Lordship Dr. Bigandet is at present in a very precarious state of health, and Doctor Griffiths, his physician, is doiug his utmost to bring him round. The poor Bishop is about eighty years of age, and is at present removed to the Convent for careful nursing. About the beginning of the year 1887, his golden jubilee was celebrated, and it was honoured by the presence of the illustrious Prelates of Mandalay and Malacca. As a recognition of his great services, the inhabitants raised a subscription of Rs. 7,500 to which the Government added an equal amount, making in all Rs. 15,000, out of which a scholarship has been founded, called the "Bigandet Scholarship" tenable by young ladies wishing to qualify themselves in Medicine at the Calcutta Medical College. Dr. Bigandet who is well known and beloved in Singapore and Penang, is a popular prelate, and his illness is keenly felt by all the inhabitants of Rangoon.

The name of Bishop Bigandet is inseparably connected with Catholicity in Burma, where he has been Missionary and Vicar Apostolic (since 1846), formerly of *all* Burma; but in 1866, Burma was divided into three parts, North, South, and East. We give some views this month from East Burma, where the Karens form a very interesting population, under the care of Milanese missionaries. Mgr. Bigandet retains the Southern Vicarate.

When a few years ago, it became known here that Father Lyle, the well-known Anglican clergyman, had become a Catholic, a very old man his spiritual son, named John Gabriel de Silva Appuhami, residing at Kotahena, thus reasoned within himself: "If so saintly and so learned a man as Father Lyle, after years of study and prayer, comes to the conviction that salvation can be obtained only in the Catholic Church, and renouncing Protestantism, embraces that faith, how can I, a sinner and a poor ignorant man, hope to be saved except in the Church which my minister acknowledges to be the only true one?" Acting up to his reasoning, the old man became a Catholic, and from that day began to live the life of a saint, spending his time in prayer and holy meditations, receiving once a week the sacraments of penance and Holy Eucharist, and declaring with accents of joy that since he had become a Catholic he had learned to love his God. As is generally the case with converts, he met with a good deal of opposition from his Protestant relatives, but his faith could not be shaken. Last Wednesday, the 9th instant, the old man aged 91, fell into a trance and shortly after expired: there was no Catholic near him to send for a priest; but he was prepared for death and had received his Saviour the previous Sunday.—*R. I. P.*—*Ceylon Catholic Messenger.*

* That is to say: 2,205 lbs., the English ton is 2,240 lbs

Leprosy in India. A recent resolution of the Government of India refers to the subject of leprosy in that country, and to the possibility of the State taking a more direct part in the prevention and treatment of the disease. When the matter first came under the consideration of Government, the various local governments and the departments were called on for statistics. In 1881, when the first census was taken, there were 131,618 lepers in British India, 98,982 being males and 32,636 being females. Of this number 53,884 were in Bengal 17,842 in the North West Provinces and Oude, over 14,000 in Madras, nearly 10,000 in Bombay, and the remainder, numbering about 55,000, in the Panjab. But these figures do not, the resolution says, represent accurately the extent of the disease. It is believed that the number of female lepers is greatly understated, as women, both in the lower and better classes, conceal the disease. The average age of attack is shown by recent investigations to be 26·18 years in anæsthetic cases, 1·89 in tubercular, 20·2 in mixed and 20·25 in eruptive cases so that a large number of persons liable to leprosy from hereditary taint die in childhood. The reports show that only 1 per cent. of the lepers come under organised relief in charitable institutions, the great majority preferring to be the objects of local charity, as they dislike the small amount of restraint to which they are liable in the institutions maintained for their treatment. No cure, pursues the resolution, has yet been discovered by the medical science for leprosy, and the Governor General in Council is assured that no measure could effectually stamp out the disease which stopped short of absolute segregation of the sexes, and the confinement for life of all affected by it. This of course is quite impracticable, and for the present the Government can do no more than encourage the grant of medical and charitable relief to lepers in voluntary hospitals and leper asylums. In these institutions the necessity of strictly segregating the sexes should invariably be kept in view, and it is desired that this condition should be imposed on every institution for the relief of lepers receiving aid from the public funds, and that every effort should be made to induce the supporters of the institutions of the kind maintained by voluntary contributions to adopt a rule of similar strictness.—*Bombay Catholic Examiner.*

HOLY LAND :—SUMMIT OF THE MOUNT OF OLIVES.—This is the Spot where Our Lord ascended into heaven. (See p. 15).

The *Daily News* writes :—

No one who has ever read Count Xavier de Maistre's beautiful and pathetic dialogue entitled "The Leper of Aosta" can fail to feel a deep interest in the results of the extensive inquiry instituted by the Government of India into the subject of leprosy in Hindostan but, unfortunately, the investigation which promised so well when we drew attention to it many months ago, has ended only in a barren resolution. According to the last census there are in India 131,618 unhappy creatures suffering from the hideous disease but the reports which have been sent in from the various local governments are officially stated to show that the number who come under organized relief in institutions maintained by charity or assisted by Government amount only to one per cent. on the whole. The remainder are wandering about the country propagating and spreading the evil. Under these circumstances it is disheartening to find that the Government has come to the determination that "for the present at least it is impossible to do more than encourage the granting of medical and charitable relief to lepers in voluntary hospitals and leper asylums." One of the reasons assigned for this official *non possumus* is that "medical science, though it can alleviate the sufferings of individuals has as yet discovered no cure for leprosy."* The resolution adds that the Governor-General in Council is assured that no measure could effectually stamp out the disease which stopped short of an absolute segregation of the sexes, which would be repugnant to public opinion and in India practically impossible. Many good things, however, have been done in India which were declared to be contrary to public opinion in that country—the abolition of Suttee for example. Though leprosy may not be curable, its progress may undoubtedly be checked. The little State of Norway, for example, has by wise regulations and the establishment of asylums diminished the disease, it is stated by forty-five per cent. in thirty years. Meanwhile leprosy in the East has been increasing. The real reason of the Government's impotent conclusion appears to be the straitened position of Indian finances. If our costly frontier wars had left any money for an object so pressing and so important from the point of view of humanity and the well-being of the India population, who can doubt that what the little State of Norway has already been able to do could be done by the great and powerful Government of India ?

Madras.—The Convent Schools have carried off the palm of merit this year in the Higher Examinations for Women. Out of 68 candidates who passed in the 1st class, twenty-five are from the 8 Convents in the Presidency, and out of 50 candidates who passed in the second class, fourteen were from the Convent Schools. In Tamil, the five Convents of the Presidency secured seven and six respectively, out of the ten first class, and seven teen second class, passes. —*Cath. Watchman.*

Darjeeling. The *Indian Daily News* gives the following welcome to Father Depelchin's Himalayan undertaking :—

We have received a prospectus of St. Joseph's College, Darjeeling, the building for which is now in course of erection. It will be a rather imposing though somewhat plain structure, with a frontage of 300 feet and wings of equal dimensions, so that, though the building will be a fixture, the institution ought to be capable of grand flights. Judging from the prospectus, the pupils receive a very good education, either to fit them for the ordinary duties of life, or preparatory to the higher positions to which many of them will doubtless aspire. The College is already practically established, and in working order, under the charge of the Rev. Father Depelchin, who is well known in Calcutta, and who will doubtless supply all desired information as to terms and requirements in the institution. We are informed that the site of the College is the grandest in Darjeeling, overlooking the valley and the Teesta, and the scenery generally is grand ; and an Irishman would be justified in saying that the snows can be seen when they are visible.

* Is this true ? See our recent articles on *Hoang-nan* especially pp. 109-111 of the last volume.

A Nice Kind of a Parish!—I hear that the Rev. Father Fee has gone to visit his poor parishioners at Bagan Serai where it is expected he will remain for some time. Bagan Serai is in the Kuran district. Saint Joseph's Chapel is about 1½ miles from the Kuran river 10 miles from Pari Buntar the seat of the Government, and about 40 miles from Butterworth.

I think your readers are well aware that Father Hab had a concession of 700 acres of jungle land from the Perak Government some time ago, and the place all round was then a dense thick jungle. Besides tigers, there were a large number of rhinoceroses and about half a dozen herds of elephants walking about like country gentlemen.

These 700 acres of land were applied for the benefit of our Indian friends; one third of the parishioners are from Penang and Province Wellesley and the remaining are all from India. These people arrived in Penang about two years ago half-starved and penniless, and now they are looking remarkably well and strong, they work in the fields during the planting season, and at other times employ themselves either in cutting the Nebongs or on the Chinese Sugar Estates.

They have a fine comfortable Church 30 feet by 70 feet, built with split Nebong walls, Nebong posts and attap roof, the interior of the building with its Coromandel Coast made altar, looks remarkably well from the outside, and as there is plenty of ventilation one always enjoys a fine fresh breeze.

I notice that the first care of the reverend father is to see that the people get their daily bread, and his next is to take an interest in all their works, at the same time he is himself living almost an hermit's life.

The Government is fully alive as to the pains he has been taking and the great undertakings he has in hand, for we all know that to work with the Indians one must have the patience of a "Job."—*Singapore Weekly Herald.*

The Beauties of "Caste."—According to the *Indu Prakash*, the fine imposed on the luckless Dr. Batukram by his Nagar castemen, for the crime of having accompanied his employer to Europe, is Rs. 6,000, not 2,800, besides expiatory rites, such as shaving the upper lip, partaking of the five products of the cow, &c. The Nagars are said to be the most advanced of Hindu castes on this side, and they boast of an extent of female education among them not claimed even by the Parsis. Here is material for Sir George Birdwood for another idyllic poem on the beauties of Caste.—*Bombay Catholic Examiner.*

CHINA.

The Rev. E. Z. Simmons has been collecting statistics with regard to idolatry in Canton. His paper is published in the *Chinese Recorder*. There are in Canton and the suburbs 663 temples of various kinds and sizes, 83 Buddhist nunneries, 50 places where Buddhist priests live, 145 places where Taoist priests reside, 275 *Shetàn* or open altars, and 383 double open altars. There are 974 shops where things used in idolatrous worship are made and sold, a very large number of which are given entirely to the manufacturing of such articles. There are 67 shops which make idols, but many of the clay idols used come in from the great potteries in the country. The quantities of fire-crackers used in idol-worship in Canton are made in the country. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worhipping idols and spirits, and that live upon their connection with idolatry. This is in Canton alone. In addition there are tens of thousands of women largely engaged in folding the paper money they burn to the idols and spirits. There are three quarters of a million dollars spent in Canton every year for idolatrous purposes.

HOLY LAND.

Jerusalem.—The *Neueste Nachrichten aus dem Morgenland*, a German newspaper published in Palestine, states that the city of Jerusalem is rapidly growing in size and population. New buildings are rising daily; churches, gardens, and institutions of various kinds are filling up the formerly desolate neighbourhood to the distance of half-an hours walk beyond the old limits of the city. The Jews are to the front as builders: Their houses spring out of the ground like mush rooms—uniform, ugly, one-storied, plentifully supplied with windows but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders: they have erected a new church, consulate, lodging-houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stand the "German Houses" for German Catholics, from the top of which the Papal and German flags float side by side. The Russians have also built a high tower upon the mount of Olives from the summit of which the Mediterranean and the Dead Sea can both be seen. The Greeks and Armenians are also busy builders, but they provide for the bodily rather than the religious demand of the pilgrims. The former build cafés and bazaars, and the latter set up shops. We give views in and near the Holy City, see pp. 14 and 15.

HOLY LAND:—JERUSALEM: THE SO CALLED "TOWER OF DAVID." Perhaps built by Herod.

BORNEO.

All that touches Borneo is of interest to us, owing to the work of the Fathers of the Mill Hill Congregation in that Island. We read in the Indian papers:—

"It is authoritatively announced that an agreement between her Majesty's Government, the British North Borneo Company, the Rajah of Sarawak, and the Sultan of Brunei, embodying the principle of a British protectorate for the territories of the three last named has been now signed by all three. The signature of the Sultan of Brunei has been added only quite recently, as a result of a mission by Sir Hugh Low to Brunei. The progress of British North Borneo up to the present date is pretty well known from the annual reports of the Company. Its forests are being cleared and the ground planted with tobacco, rice, maize and other products; the native products are being worked, minerals are being diligently and to some extent successfully searched for, and colonists, European and Chinese, are being attracted. The revenue is increasing every year, and the expenditure diminishing, while the exports have been growing by leaps and bounds. As for the little Sultanate of Brunei, it has been in process of cutting down for years, by Sarawak on the one side British, North Borneo on the other, and the Dutch towards the interior: so that now its area is probably not more than 2,500 squar miles."

Our Library Table.

La Religion en Chine. Par C. de Harlez. (Gand, Leliaert, 1889).

A well known French writer, M. Reville, lately published a large work on "Religion in China," in which he endeavours to support the old prejudice that the ancient Chinese religions had no idea of God, but were merely evolutions of a gross animism or fetishism, which he regards as the root of all religions. Prof. de Harlez, of Louvain, an eminent Chinese Scholar, has no difficulty in completely demolishing in the little work before us M. Reville's 700 pages, all the more so as that writer acknowledges himself to be ignorant of Chinese! The Catholic orientalist proves conclusively that the Shang-ti of the Chinese sacred books was really a unique God and Creator, by no means identified with the heavens or the sky *(Ciel.)*.

We observe from the newspapers that Gen. Tcheng ki Tong, Chinese military *attaché* in Paris is about to publish an article in the *Deux-Mondes* similarly defending his countrymen from the charge of atheism.

The Missionary Crusade in Africa. By Sir James Marshall, C.M.G. (Catholic Truth Society).

During his last visit to West Africa, Sir J. Marshall was engaged in organizing the judicial system in the Niger District. The present pamphlet contains a most interesting account of the plucky abolition of slavery in that region carried out under his direction by the authorities of the Royal Niger Company, and also the establishment of the Catholic Mission of St. Joseph at Asaba. We hope this narrative will be widely read. It seems to us that we have heard so much about East and Central Africa lately that we have quite forgotten the West Coast. Yet there is a splendid field for missionary enterprise in those thickly populated regions. Sir James has long being doing his best to call attention to the spiritual needs of the West Coast in other parts, Lagos, the Gold Coast, &c., and he has earned a great claim to our gratitude in taking up the Niger District. The subject is so important that we hope to publish something from Sir James' pen on the subject next month.

The Dignity and Duty of the Priest, or Selva. By St. Alphonsus. Edited by Rev. E. Grimm.

The History of Confession. From the French of Guillois, by Bishop Goesbriand.

The Little Book of Superiors. From the French, by Miss McMahon.

The Book of the Professed. Vols. II. & III. ditto.

The Words of Christ during His Passion. From the French of Schouppe, by Rev. J. J. Quinn. (New York, &c., Benziger Bros., 1889).

Messrs. Benziger continue to issue their beautifully printed and well selected books of asceticism and devotion. It may not appear exactly appropriate for a missionary periodical like ours to review publications of the kind; but it seems to us that many of our good missioners in distant lands, and the heads of religious houses, of whom there many among our subscribers, may be glad to have their attention called to these very tasteful and useful volumes. The works of St. Alphonsus and De Segur are too well known to be commended. The *History of Confession* is a very interesting subject, well treated; but the chapter on heathen rites of Confession (Buddhist, Hindu, Persian, &c)., waits revising or rewriting to the level of modern research.

MISSIONARY OBITUARY.

MONSIGNOR PICARD, V.A. of SENEGAMBIA.

In our March issue it was stated by error that the Right Rev. M. Picarda was of the Congregation of the Sacred Heart.

The following is the correct necrological note which we owe to the kindness of the superior of Blackrock College, near Dublin, of the same Congregation:—The Right Rev. M. Picarda, Vicar-Apostolic of Senegambia and Prefect-Apostolic of Senegal died at Dakar, 22 Jan., 1889. Born May 12, 1845, in Brittany, he was ordained Priest March 16, 1872, and made his religious profession, Aug. 15, 1872, in the Society of the Holy Ghost, and the Holy Heart of Mary, Paris. He spent some years as Professor in the Seminary of St. Pierre, Martinique, (West Indies); and in 1883 he left for Africa and was appointed Parish Priest of St. Louis, tho chief town of Senegal, in 1884.

When, in 1887, the Right Rev. Dr. Riehl, of the same Society, died, Dr. Picarda, was appointed in his place and was consecrated Bishop on the 18th of September, the feast of Our Lady of the Seven Dolors.

He was universally regretted, especially by the poor Blacks.

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription: and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS. We also collect Masses and Prayers for the same object; and offers of such SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

SPECIAL INTENTION FOR MAY:—The Famine-stricken Missions of Manchuria and China, as last month.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Messag. Katolickie (Cracow).
Ave Maria (Notre Dame, Ind.)
Angelus (Belize, Brit. Honduras).
Annals of the Society of the Holy Childhood.
Bombay Catholic Examiner.
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Annes Dominicaine (Paris).
Missions d'Afrique.
St. Joseph's Advocate (Mill Hill).

Book Received: "Nineteenth Annual Report, St. Joseph's Society of Foreign Missions, Mill Hill, 1888.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Donations for Expenses "I.C.M.":			
Lady Herbert of Lea	0	3	0
The Very Rev. Canon Cassey	0	1	0
Miss Daines	0	1	0
Rev. M. Jones, P.P., Dunsany	1	0	0
The Famine-Stricken Missions in China:-			
H. Collingwood, Hull	0	10	0
C.A.O.	0	10	0
Joseph	5	0	0
Rev. W. Henderson, Preston	0	10	0
Rev. J. Lyons, P.P., Macroom	1	0	0
Convent of Notre Dame, St. Helens	1	0	0
Very Rev. Mgr. T. Wrennall	1	0	0
From some Friends	2	0	0
General Missions Fund:—			
A Friend of the Missions	0	10	0
"Kappa." Crumbs for the Catholic Missions	0	2	0
Telugu Native Literature Fund:			
Canon Bamber	1	0	0

NOTICE. We particularly request our subscribers *not* to make money orders, etc., payable to the signature of MR. C. C. LONGRIDGE, the former editor. As Mr. Longridge is at present in the Far East, great delay and inconvenience has been caused more than once by this. It is better to make them out to the publisher's name.

Illustrated Catholic Missions:

A MONTHLY RECORD

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free ... 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free ... 15/-

For India, 4 - the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

JUNE 29th

Our Subfrontispiece this month is appropriately dedicated to St. Peter, the Prince of the Apostles and the Centre of Unity, who still in the person of his successors sends forth missioners to North and East, South and West.—Petertide begins on the Feast of SS. Peter and Paul, (June 29), and ends on that of St. Peter's Chains.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 38. JUNE, 1889. Vol. IV.

OUR OPPORTUNITY ON THE WEST COAST OF AFRICA.

By Sir James Marshall, C.M.G.,

Lat. Chief Justice of the Niger Territory, and formerly of the Gold Coast.

T the request of the Editor of the "Illustrated Catholic Missions" who has done so much to make that publication a valuable and interesting organ for missionary intelligence, I gladly write a short notice of missionary work in the British Possessions of Western Africa.

In his kind notice of my little work "The Missionary Crusade in Africa," the Editor says: "We have heard so much about East and Central Africa lately that we have quite forgotten the West Coast." This is most true, and my own knowledge and experience of that part of Africa has deeply impressed me with the conviction how unfortunate it has been for the poor heathen negroes there that this has been the case. Great Britain governs or protects an immense region in West Africa and exercises great influence among the tribes of the interior who are near these possessions. There is Sierra Leone on the far west extending from the river Gambia on the north to the boundary of Liberia. Further east is the colony of the Gold Coast Further on there is Lagos, now a separate colony, and in addition to these there is the long line of coast which includes the many mouths of the river Niger, where trade has been carried on for centuries, but where no Catholic Mission has ever been opened; and in addition to this, we now have the whole of the Lower Niger Territories, together with those of the large and important tributary the Binue, all of which together with the coast line have been brought under the Protection of Great Britain. (See map next page).

These countries contain a large number of various tribes and races, who differ much in language as well as character, but are for the most part heathen. The Mohammedan religion is advancing rapidly from the north and is already making progress in these parts, but it is not yet too late for the Catholic Church to do much for them.

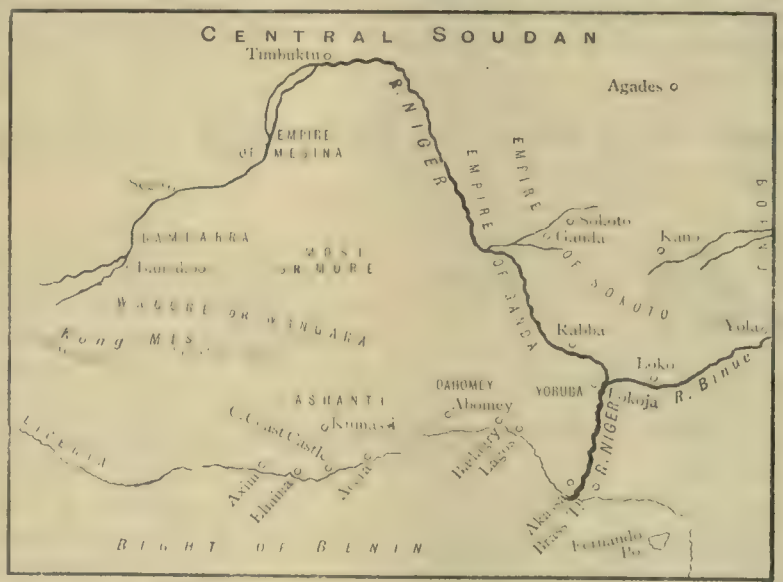
The countries in which my experience has lain are the Gold Coast; Lagos; and the Lower Niger, and it commenced in 1873, at which time the town of Lagos was the only place in which there was a Catholic mission. That mission has prospered under great difficulties and much neglect, and has now spread to a few other places on the coast and the interior. In 1879 a mission was opened at Elmina on the Gold Coast, which met with marvellous success, but unfortunately it received very scanty support, so that its success was confined to a very limited district. In this small town however there are already over 1400 Catholic natives. On the Lower Niger, one small mission was opened about three years ago, and since then two more have been commenced, but they are totally inadequate for the work which might be done. The long coast of the Niger delta, as I have said, has not a single Catholic mission upon it.

The weakness of the Catholic Church in these countries is all the more serious, because Protestant missions have been

busy at work there for the last 60 years, and sadly confuse the minds of the poor natives as to what Christianity really is.

But I am thankful to say that there is now every prospect of the Catholic missions being better attended to. The authorities of the Propaganda at Rome are now directing special attention to them, and at home our two great Cardinals, Manning and Newman, are personally much interested in their development, as they are situated in countries under the government and influence of Great Britain. Another great assistance lies in the general interest roused in Europe about Africa, and the slavery which prevails throughout that continent, by Cardinal Lavigerie, and the crusade he has so ably preached. The evils attacked by his Eminence prevail in various forms in West Africa also, and especially in the interior, where the European influence grows weaker. The establishment of a British protectorate over the Niger territories has opened up a road for missions as well as for trade among numbers of heathen tribes, and it reaches right into the Central Soudan and the powerful Mohammedan kingdoms there, who are quickly extending their influence southwards, and who, if not checked will soon absorb these tribes either into slavery or Mohammedanism. The eastern side of the lower Niger has just been erected by the Holy See into a separate Prefecture-Apostolic, of which the first Prefect is Father Lutz, the founder of the first mission there, who was of no small service to me during my stay on the Niger, and during the little war which was then fought on behalf of the slaves The other side, where this took place is now under the special consideration of the Propaganda. The Superior of the Lagos mission has lately been in Rome, and has written to tell me that he has received the title of Pro-Vicar of the Vicariate of Benin. All this shows that the Propaganda is preparing to strengthen, and develop the missions in West Africa, and I feel confident that every step taken will be attended with important results.

JAMES MARSHALL.



WEST COAST OF AFRICA: (Asaba is *about halfway* between Akassa and Lokoja, on the W. bank of Niger; Onitsha is opposite).

LETTERS FROM ST. JOSEPH OF ASABA.

[The account of the foundation of this mission will be found in the pamphlet of Sir J. Marshall reviewed last month. We are permitted to print the most recent news from that place in the form of two letters from the Superior of the Mission].

LETTER I.

ST. JOSEPH OF ASABA,
July 6th, 1888.

THE station of St. Joseph of which you were the first founder gives us great hopes. I arrived on Saturday, June 7th, at Asaba, and I found Fr. Zappa already installed at the mission. The bamboo hut was not finished, but little by little it was completed, and other constructions were added, so that we have the beginning of a little village. Our house consists of two rooms, one for us and another for the children, and a chapel which can hold nearly 150 people, provided they are packed like herrings. On the first Sunday nearly 150 persons have been at different hours to visit our chapel. Since then the number has increased. These good people listen to us willingly, and with great attention and repeat very respectfully the prayers which the interpreter teaches them. It seems they should profit by them. Last Sunday after having explained to them the Sacrament of Baptism, we baptised two little girls before them. They paid great attention and when I asked them if they themselves would like to receive the Sacrament which opens the gate of heaven, they all replied that it was their greatest wish. God will bless these good dispositions, I am sure. One thing that makes us very popular, and produces the happiest results is the practice of medicine. Since the beginning Fr. Zappa has exerted great zeal in this. Sick people arrive in crowds, and in a little time all sorts of human sicknesses were brought to our doctor. Visits were also made at home which gave the opportunity of baptising several persons who died shortly afterwards. A deaf and dumb invalid learning by signs there was only one God, at once put away as lumber his *jujus*. Yesterday and the day before two infants, whose mothers had died at their birth, were brought to the mission. Providence had happily sent to us the evening before a female slave who had fled from Onitsha with her child. We received her, not doubting that she would be of great help to us. Now she nurses the three children, but if her master comes to reclaim her I do not know whom we can get to bring up these little creatures, because here no woman would wish to take care of a child, who has "killed" its mother, and if we had not received these two little boys scarcely eight days old, they would have died. Next Sunday they will be baptised. A short time after your departure Fr. Zappa accompanied a condemned criminal whom he

had baptised in the best dispositions, to the place of execution. With the soldiers, our ministry is not so successful. Besides a few Catholics who come to Mass on Sunday, we have also several Pagan and Protestant catechumens, but what we most need are little books for instruction. As you have led me to hope, I trust you will be able to procure us some little tracts from the Catholic Truth Society. Judge Kane and the officers are very kind to us. In the month of November we shall build our house definitely, perhaps also we may build another for the Sisters whom I have the intention to ask for as soon as possible, for there is really a great deal to be done. But what about expenses? I really do not know how to get ourselves out of the difficulty. We

WEST COAST OF AFRICA: BADAGRY IN THE BRITISH COLONY OF LAGOS. (See p. 17).
It was formerly the capital of a kingdom and the largest slave market on the whole seaboard. Lander relates that, at the time of his visit in 1830, the supply far exceeded the demand, and the old and infirm were then got rid of by being thrown to the sharks, and others were reserved for sacrifice (E. Reclus).

have here to feed five boys, three women, two little girls and three babies, but Providence will watch over us, and good souls who are numerous, will come to our aid. But what we are shortest of, are medicines for our sick.

J. POIRIER,
Superior.

LETTER II

ST. JOSEPH OF ASABA,
March 1st, 1889.

IT is very late to offer you our New Year's wishes, but I offered them to Our dear Lord for you and yours on New Year's day. In October we had the misfortune to lose good little Sister Denise who died at Akassa where she had gone to embark for Europe. Pray for her. It was impossible to keep up three stations with so little in prospect, so I have withdrawn the mission of Odeni, which has enabled us to develop that of Asaba. Our permanent house is nearly finished, and we have been living in it for several days, but it is not yet whitewashed, the heats come later on. It is built of dry bricks, covered with galvanised iron, with a ceiling of bamboo, and an earth floor raised a yard above the soil. We have four rooms and a dining-room, and the house is healthy and comfortable. All the missioners worked at its construction. It will be impossible for us to build the Sisters' home this year for several reasons; for one thing, the rainy season will soon be here, and above all we have no money. During this great work we were obliged to give up our visits to the town, but now we have commenced them again and hope that little by little the poor pagans will come to us. Many have promised, but they want time to make up their minds. A large number have given up their fetishes, but others keep them still, because left to them by their fathers. I am convinced that with time and patience the mission will increase. In the meantime we send to heaven all those that we can baptise who are in danger of death, and the number is very great. I have received through Mr. Kane your pamphlets on the Niger for

which I thank you, and which we read with great pleasure. Your ideas are very good, particularly those relating to the south west of Africa. Your energetic measures at Asaba have had the happiest results. Nobody here dare perform human sacrifice. Lately I visited Allà, one *igwe* no longer sacrifices, but the others continue. A single demonstration will suffice to put a stop to it all. I think that Fr. Zappa has thanked you for the four boxes which you were kind enough to send us! I add to this letter a list of things that would be useful to us. There are four missionaries here, but shortly I shall go to Lokoja.

J. POIRIER,
Superior.

HOW THE FAITH WAS BROUGHT TO OYO.

OYO is the chief town of the great country of Yoruba, East of the Niger, see map p. 18. We are permitted to publish the following interesting letter from Père Chausse, one of the Lagos missioners, to Sir James Marshall. The King of Oyo had sent to beg for a mission at Oyo. Two fathers, Chausse and Holley, went to the king, who marked out a large part of the town near his own house for the mission. The fathers had not at the time men or money for the work, yet a year after Père Holley found the ground still kept and surrounded by a wall. Later on, after the death of P. Holley, P. Chausse went up to establish the mission, as narrated here. The letter gives a vivid idea of the eagerness of these West African chiefs to get Catholic missions for their people, and what, if we only made an effort, *might be done* in the West. The country is, indeed, white unto harvest!

WEST COAST OF AFRICA.—"ZANGBETOS" OR NATIVE NIGHT-WATCHMEN. The leader is enveloped in a cover of straw, adorned with large shells.

P.S.—List of things useful for our Missions.

For the Dispensary: Carbolic acid—carbolic oil—iodoform—lint—plaster—gum arabic—nitrate of bismuth—sulphate of quinine—epsom salts—powdered rhubarb—and ointment for wounds.

Other articles: Pocket handkerchiefs—towels—table-napkins—tablecloths—flannel—material for children's dresses—some English books for the library, such as English History; we will accept gratefully old books. Our store of preserved meats is very short; corned beef, bacon and stock fish would be very welcome. But I am perhaps indiscreet and so will stop, but we shall thankfully receive whatever generous persons will send us.

LAGOS, *June 11th, 1886.*

Your letters of Feb. 12th and 16th, with generous enclosures, arrived here during my journey to Oyo. I offer to you my lively gratitude and that of our Christians. You and your worthy lady are truly the apostles of our poor missioners, so deserving of interest and sympathy. I need not repeat that you and all our benefactors, known and unknown, have a large share in the merits and masses of all the missioners, as well as in the prayers of our Christians and the children, who recite the rosary daily for their benefactors.

Now a word about my going to Oyo, where I installed two missioners and a schoolmaster. Leaving Lagos on March 1, we were not able to start from Abeokuta till the 27th. The Egbas were keeping the fetish of Oro, etc. We had to wait till the end. We did not reach Oyo till April 5th. The King, hearing of our presence at Abeokuta, sent us two fine horses thither as a present, with a dozen porters. We never expected such attentions, but we were still more surprised when at Eruwa, one day's journey beyond the town of the Egbas, we found that the townspeople had had orders to put themselves at our disposal, as also in all the others on our route. We had over 50 packages. The townspeople of Eruwa, Awaye and Iseyin carried them for us by turn to the capital. The river Ogun has to be crossed twice, and the Awon once. For want of a pirogue, a large empty calabash, with the hole stopped up, is made use of. On this you sit, whilst a black, swimming, pushes you forward, and you soon get across, with a slight wetting. The horses swim, led by the same man.

We were still very far from Oyo, when we saw nnmerous horsemen, armed men, and drummers, etc. This was the royal guard sent to meet us. On seeing us the infantry began to discharge their muskets, the drummers deafened us with their salute, the horsemen gave full rein to their chargers, galloping backwards and forwards and all round us, with loud hurrahs. You would have taken it for a triumphal entry. Our horses, too much excited by the reports of the fire-arms, could not be held in, so we let them go at full speed. In a few hours we had gained the ramparts of the town.

The people who were awaiting us, saluted us with acclamation: "Good day, O whitemen of the King! O friends of King Alafin, we were waiting for you. Welcome are ye! We already call you Our Fathers!" Then several, having recognised me and remembering my first visit, their joy was redoubled. The crowd pressed on me on all sides, and I feared lest my too fiery charger might crush somebody.

In the midst of the cries of joy of the whole town, of salvoes of musketry and beating of drums, we reached the royal palace. His Majesty, out of a motive of delicacy, would not detain us, in order to let us take a well-merited rest. But he overwhelmed us with presents, among others, an ox, fresh milk, palm-wine, etc.

Next morning when he saw us, the King wept for joy He offered me his condolence at the death of Père Holley, touchingly reproached me for our delay in coming to him, and told me that the Protestants had solicited him to give them the land he had set apart for us, saying we should deceive him and never go to Oyo.

The King has given us a piece of lead 1100 metres in circumference, traversed by a brook and joining together the two parts of the town. As the rains were beginning, the King ordered a house to be built, destined later to become the Church. His own brother directed the work. After the rains, the proper house will be built. Meanwhile planks are being sawn in the forest, sheet-iron has been sent for the roof, and the King causes all the carrying and building to be done by his own people. This has made us known to everybody.

Two days after our arrival at Oyo, fifteen pupils presented themselves, two at the school itself. Before my departure the number had grown. There were 14 children baptised, of whom one is dead and gone to carry to the angels the news that we are at last established at Oyo!

F. Chausse.

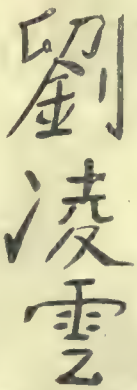
"WHEN I WAS A BOY."

Recollections of a Chinese Lad.

CHAPTER II

My Native Island and Its Inhabitants.

Natives and Foreigners—Animals and Birds—How we Catch Birds—Dyak, Malay and Chinese Houses—How we Till the Land—A Fertile Soil.



BORNEO is inhabited by several races of men, and each race has its own mode of acting and living, and their characters are quite distinct from each other. The Dyaks are said to be the real natives of Borneo. All the others are foreigners, who only settled there to make their fortune, and then return to their country, though many have got married and remained there, so that their descendants call this land their native country. They like it, as the climate is so nice and pleasant, and the soil is rich and fertile. They have no difficulty in establishing different plantations.

2. Animals in Borneo are numerous; I will mention here some which are very common, such as monkeys, snakes, deer, bears, orang-outangs, wild pigs, etc. Birds of paradise are to be seen in the woods, and also butterflies of various kinds. The natives there have a very clever way of catching birds without killing them, they use what is called a *sumpitan*. This word signifies a blow-stick; it is made of wood, about the length of three or four yards, and a hole is bored right through the wood, in a perpendicular manner, and in this hole they put a bit of clay about the size of a pea. When this hits the bird, she falls down unconscious on the ground, and when she gets back her consciousness she finds herself confined in a cage, and tries in every possible way to get out, but in vain. There is one kind of bird which the Malays call "Tiong." This bird has a glossy colour, and it can be taught to speak just like a man. I was once struck with admiration by this bird. As I was passing by a shop, she was shouting for her master, because there was a Malay come into the shop. She spoke so accurately that I took her for a human person.

3. The Dyaks, as I mentioned above, are governed by chiefs, and go about in tribes. They live all in one large house, made of wood, and having the roof covered with leaves, and in the same manner the walls. There is no ornamentation outside the house. At the front, it is quite exposed to public view, and within it is divided into apartments, and each family has one of these. In this is their bedroom, their dining and their recreation rooms. Under the house they keep pigs and fowls. When a pig is killed in this house every one has a share of it, as they live in a kind of community life. They set out to work altogether, and come home as the sound of the "gongon," which is used instead of a bell.

4. The Malay houses are similar to those of the Dyaks. The floor of the house is raised up above the ground, the only difference is that in a Malay house there is furniture, whilst the Dyaks have no furniture at all within their houses, so that when you enter a Dyak house you have to sit on the floor. It would be very inconvenient to a European, I dare say, to sit down with his legs crossed!

5 The Chinese build their houses like the rest of the inhabitants, of wood, as this is the most common material they can get in this uncivilised region, and the shape of their houses is quadrangular. The roof is covered either with shingles or with leaves, and according to the condition of the owner. There is one thing you will always remark in a Chinese house, viz., pieces of red paper written over in large black letters, and pasted on the door post.

6. In Europe, people cultivate their fields with horses and ploughs, but in Borneo all these things are quite unknown to the natives, yet they have some sort of cultivation, and are able to supply all the necessary wants of the inhabitants. The land there is very cheap, but it requires a great amount of labour and pains. I will give you here an instance: Suppose a man went there, and he bought a piece of land; well he possesses the land, but there are a great many things to be done with it. Land out there is quite different from here; before he can sow the seeds in it, he has to cut down all the trees and grass on it. When this is done, he has to dig it, and put it in proper order, so that all this is not an easy job to do. The best plantations out there are pepper, coffee, and gambier plantations, the latter one is not very much used. Gambier is chiefly used for dyeing. Sugar-cane and pine-apple are very common fruits in Borneo. To plant these is very simple indeed, you have only to get the top part of them, which is not fit to be eaten, and bury it in the ground and it grows up.

Now Borneo is begun to be improved in civilisation. Since the Europeans have obtained possession of it, many European fashions have been introduced in the country, and several schools have been established in the capital of Borneo, and also a hospital, a dispensary, and a museum, have been set up by the Sarawak Government.

(To be continued).

CHINA: ORPHANAGE AT TOO-SHAN-HOEI, IN KIANG-NAN, SUPPORTED BY THE WORK OF THE HOLY CHILDHOOD.
Juvenile Carpenters and Joiners.

FATHER DAMIEN. As we go to press, we learn the death of the heroic Apostle of the Lepers at Molokai, Fr. Damien. Born in Louvain, January 3, 1841, he landed at Molokai in 1873. He has attended the death-beds of 2,000 lepers. *R. I. P.*

ON THE RED LAKE.

By Mrs. Hibbert Ware.

CHAPTER I.

Crow's Wing.

[The subject of this story is gathered from an extract of Professor Hind's Red Lake Mission, given in Ainsworth's "All Round the World."]

THE Catholic mission house at Crow's Wing was a low wooden building, with a shingle roof, no better and no worse than the huts around it. It stood not far from the shore of the Mississippi, the Father of Waters as the Indians call it, the rush of whose waves sounded like thunder, when the fierce gales of winter swept over the mighty stream, and it was in the winter of 1857 that Father Laurenz Lantiger came to the Red Lake, to begin his heroic labours amongst the Ojibeway Indians.

In the early days of December he paid a visit to his brother missionary at Crow's Wing, and having transacted the business which had brought him there, he was about to return to his own station.

Wild and wintry was the scene around Crow's Wing. Snow, and deep snow, lay everywhere. It was piled up in white fleecy masses in the dark ravines and on the rugged hill sides, it weighed down the branches of the maples and poplars, and drifted by the wind, rose up to the windows of many of the log houses.

In the one living room of the mission house, a bare scantily furnished apartment, lighted more by the bright reflection of the blazing logs on the hearth, than by the feebly burning tallow candle on the rough pinewood table, Father Laurenz stood in a thoughtful attitude, his hands clasped lightly behind his back, questioning and answering in turn a young Indian boy of about twelve or thirteen, Ricaras by name, and an orphan whom the good father had provided with a home under his own roof. The lad was a fine looking and intelligent boy, his skin a clear brown, and his eyes large and expressive, whilst his manners were full of a graceful simplicity and gentleness which European children might have copied to advantage.

Between the missioner and this young savage there had sprung up a deep and tender affection, a species of devotion on the part of Ricaras, and a strong, almost paternal love on the side of Father Laurenz; and to the latter the boy had on this evening imparted the ambition which had long filled his childish heart.

And what was this ambition? Ricaras was the descendant of a great chief, and young as he was he excelled already in many savage accomplishments, he could shoot with almost unerring aim, he could guide a canoe, or drive a sledge, and he caught most of the fish which came on Father Laurenz table; but with all this the boy's desire was not to make himself great amongst his people, or to be a warrior,—no, but some day, -and as he spoke the large expressive eyes lighted up with eager fire, to be a priest and a missioner. And as Father Laurenz gazed down on the ardent face of the young Indian, the tide of memory flowed back, and he saw himself again a boy, longing with a fervent longing, child as he was, for the time when he might begin his work, the work that his whole soul yearned after with such mighty force.

His wish had been accomplished and in the full prime of his early manhood he had come to labour amongst the Indians.

He had left for ever the land of his birth and all his kith and kin, to win the souls of the Red Men; he had literally forsaken all, and though death often dogged his footsteps in

WEST COAST OF AFRICA: A Woman of the Gold Coast with her Baby. (See p. 17).

these wild regions, his dauntless heart had never abated one jot of its holy zeal.

"So," he said, placing his hand as though in blessing on the boy's head with a smile full of sweetness and joy, "in the time to come, when the Great Spirit calls me hence, Ricaras will be ready to take my place."

Throwing himself at the feet of the Priest, and twining his arms about his knees, the boy exclaimed with passionate emotion:

"Ricaras could not live without Father Laurenz."

"If you would be a missioner, Ricaras, you must be ready to give up and to part with all whom you love dearest and best on earth."

"I thought not of what I was saying" replied the boy after a moment's pause, and fixing his brilliant eyes suffused with tears on the face of the friend so dear to his childish heart, "and if the Great Spirit calls Father Laurenz away, Ricaras will say it is good."

"That is well, my child," said the missioner, raising the boy from the ground and gazing down upon him with parental tenderness, "we must part sooner or later; if later, then let us bless God for leaving us long together, if sooner, let us still Bless Him who alone knows what is best for us. But hark! there is someone knocking, go and see who is there, perhaps it is a sick call."

When Ricaras opened the door, an Indian entered, bringing with him a rush of icy wind, while the snowflakes on his buffalo robe, showed that the storm which had raged in the morning, had commenced again.

He was a fine type of his race, a man tall of stature, well proportioned and with the dignity of a warrior chief of old, in his look and gesture. His skin was a light copper colour, and his long black hair hung down upon his shoulders. In calm and measured tones he told his tale, whilst the flames from the blazing logs, now shooting up, brought out in bold relief his fine aquiline features and stately figure, and now sinking low, left the spot where he stood in shadow, showing only the outline of his tall form.

The surmise of Father Laurenz was correct: Walla Walla as the Indian was called, had come from a village some miles off, to fetch Father Paul, the priest in charge of the mission at Crow's Wing, to see a dying man.

But Father Paul had gone out in the morning, and had not yet returned, so Father Laurenz at once set off in his stead, out into the dark night and the falling snow, with the icy wind freezing the breath as it passed from his lips.

Again and again Ricaras, trimmed the little lamp in the window, and piled fresh logs on the fire, and watched from the door for the return of his beloved Father Laurenz, but hours elapsed before he came, and so exposed to the fierce and biting wind had been the prairie he had had to traverse, that his eyebrows, hair, and eyelashes were frosted, and his breath had formed icicles down his beard, which was firmly frozen to the hood of his blanket-coat.

Walla Walla had returned with him, as he could not alone have found the way, and Fox, a large and fierce-looking Esquimaux dog, entered the log house with his master, for he belonged to Father Laurenz, and followed him on all his expeditions.

When the Father had thawed himself, and chafed his frozen hands, and recovered his breath, he invited Walla Walla to partake of the hot coffee and simple refreshment which Ricaras had prepared; but his own cup stood untouched, and he gazed sadly and mournfully at the glowing embers on the hearth, as though he were reading there some painful story.

His thoughts in fact had gone back to the scene he had but lately witnessed, the dying Indian, unconscious and unable to make his peace with the God whom the devoted missionaries had taught him to know. Alas! he had died the victim of that bane of the Red Man, the fire-water as he calls his whiskey.

"Ricaras" exclaimed Father Laurenz suddenly, and speaking with sorrowful vehemence, "if you live to be a missioner, let your constant and never ceasing care be to try and win your countrymen from the love of the deadly fire-water which kills soul and body; fight against it with all your power, for it is the worst enemy the Indian has; and alas!" he added in a tone of deeper grief, "it was the white man who brought it here! Before the European came, the Indian drank the water of his lakes and rivers, and suffered no harm, but now he drinks the fire-water, and it is destroying him; and they are Christians who have done this evil work! Christians who have brought this curse amongst the people, whose souls they would tell you they wish to save. It is a sin, a crime for which the white man will have to answer before the judgment seat of God."

Father Laurenz paused abruptly, as though too much overcome by his feelings to find expression for them in words. For awhile he paced the room in silence, then opening the door he said:

"See Ricaras, how the night has changed, the wind has gone down, and the northern lights are blazing in the sky, we shall have a fine morning for our start to-morrow."

Ricaras and Walla Walla watched the bright illumination in the heavens in silence, and with the awe which this phenomenon of nature, always excites in the mind of the savage.

The scene was one of almost magic beauty, for the brilliant and shifting lights in the sky brought out in strong relief, the precipitous rocks rising to the very clouds, the dark ravines and the pine forests bordering the mighty river, whilst their vivid blue tint contrasted with the red colour of the stars, glittering in the sky, like clusters of fiery gems.

(To be continued).

NOTE. The scene of this story is just on the border-land between Canada (Manitoba), and the United States (Minnesota). The Red Lake is in the Indian Reserve, just within the States; Crow's Wing, a little further south, close by the Mississippi. - ED.

Illustrated Catholic Missions,

JUNE, 1889.

"Amare et servire."

COUNTRIES WHITE UNTO THE HARVEST.

"Lift up your eyes and see the countries, for they are white already to harvest."—JOHN iv. 35.

MANY causes have tended of late years to concentrate attention and interest upon the East and Centre of Africa. The thrilling events connected with the Sudan, from the time of GORDON'S heroic defence of Khartum up to the recent capture of that town by EL SENOUSSI; the labours and successes of Cardinal LAVIGERIE'S "White Fathers;" the episodes of German interference in the Zanzibar territory; the unfortunate blockade; the catastrophes of Uganda and Pugu, the thrilling tales of the Slave Trade and the Slave Hunting with which Europe has been ringing,—all these have so filled men's minds, that it seems we have been somewhat forgetting the existence of West Africa. In our present number we have given considerable space to the subject of the West Coast. Sir JAMES MARSHALL, whose name will be imperishably connected with the introduction of Catholicity among these peoples, puts before our readers, briefly and clearly, the reasons *why* we should take more interest in the subject than we do. Two main motives may be indicated: one, that of our responsibility. Great Britain has undertaken the government or the protectorate of the greater part of these extensive Coasts, and if we take over such authority, we cannot ignore the moral responsibility which accompanies it. Even our cousins in the United States may claim a special interest in this part of Africa. For it was from this same West Coast that the Negro was for centuries carried captive across the Atlantic to his new home, where he has now become an integral and very important part of the population of the great Republic.

The second motive is equally urgent,—it is the one indicated in the text of Holy Scripture at the head of this article. These are lands which are indeed 'white unto harvest.' Here are dense populations ripe for Christianity, and in many cases actually yearning for the coming of the Catholic Priest and catechist. A striking instance will be found in the letter from Père CHAUSSE to Sir JAMES MARSHALL, which we have been permitted to quote in another column.

As we are going to press we learn with pleasure that the whole question of these West African Missions has been under the serious consideration of our Cardinal-Archbishop and the assembled Bishops of England at their annual Low Week meeting; and although we have no knowledge at all of what decisions may have been arrived at, we are confident that the matter is now in the right hands, and can be safely left with every hope to the wisdom and apostolic zeal of our hierarchy.

Meanwhile we trust to have stirred up some extra interest in this noble cause in the breasts of English-speaking Catholics in every part of the world, so that all may join in the prayer that the Lord would send abundant workmen into this part of His Vineyard.

Varieties.

[Under this head we shall give from time to time extracts from various sources, not directly of a missionary character, but interesting, as illustrations of the natural conditions of countries, or the manners and customs, religions and superstitions of various peoples, among whom our missioners live and work.

THE SIAMESE DEAD.

ON our second day at Bangkok we rowed about some canals and then climbed the old Wat-se-Kat, a huge pagoda over 300 feet in diameter, built of a solid mass of brick—countless millions being in the mass—and lifting some 200 feet high. A stairway leads around it, as in the pictures of the Tower of Babel. From this we had our first view of the forest-clad city. Below us were the crematory grounds, and the square in which the bodies of those too poor to pay for cremation are given to the vultures. A large flock of these mournful birds were roosting on a low pagoda close by.

We then went to the square for the poor, and, to our surprise, almost horror, a newly dead body had just been laid on it. It was limp and hardly cold. It was of an old woman—a covering was laid over the middle of the body, but the head, bust, arms and legs were bare. Just as we entered a vulture flew over, then another and others. Two or three dogs were walking about close by. The birds hopped about the body, but did not seem satisfied it was dead. Presently one of the dogs stole up and commenced to tear a piece of flesh from the cheek. Rapidly the birds closed in, commencing at the eyes. The sight was so sickening that we all turned and went out, not looking back. I saw the relations of the dead squatted in a sort of shed temple close by, while a robed priest was reading from bamboo leaves, the service for the dead. In less than thirty minutes from the time the body was laid there, the bloody gorged birds flew off, one by one, and left the bare skeleton for the dogs

to pull at the sinews and at the tough hands and feet, which their beaks could not tear.

At first we were all shocked at the sight, but this feeling passed off. I could not help feeling it was not a whit worse than laying a loved one in the ground to become food for worms. The vultures seemed but fitting ministers—it is their calling, and has been so for countless ages.

After the birds had taken all they cared to have I turned from the dogs fighting over the skeleton and listened almost with awe to the funeral services and watched with a full eye the faces of the stricken family. Some of them were old and would soon lie in that same charnel house. What mattered it to them how their bodies should return to the dust if their souls could only wing their flight through yonder wondrous blue to mingle again with the spirit of the ever-living God from whence they came? I spoke to a Siamese of our manner of burying. He said: "I will be cremated, but a thousand times rather would I be eaten by vultures before I decay than to lie and rot in the sodden, nasty ground."

SIAM: TEMPLE FOR CREMATION AT BANGKOK.

By a singular transition we were witnesses that same afternoon of the ceremony of cremation of one of the powerful and rich of the land. At half past 4 we went to be present at the last rites in honour of Phranai Samochai, who died nine months before and had been lying in state in spices and sweet herbs in one of the spacious halls of his palace. On the matting spread about on the grass in one of the temple courts where the wives and female slaves of the dead man, all crouched down, with black panoongs and white scarfs about their bodies. In an inner court were some men sawing into a very large box. We went near. It was the outer case containing the coffin, and was air tight. Scarcely had the saw passed through the board when putrid gases, escaping, drove us from the inclosure. The body was then put into a small vaulted room. Into this the head wife entered, sobbing, and following her came others. In the outer courts two theatrical performances were going on out of hearing of each other, one in Chinese for the deceased was a Chinese by birth—the other in Siamese. They are provided for the people that they may enjoy themselves, for the burial of a good man is not a cause of mourning. He has gone to a better life and his friends should rejoice. Between these two theatres (temporary) there was an erection 12 × 20 feet and twenty feet high, on four columns. This was a handsomely carved white cornice from which to the ground drooped black drapery caught up in white. Upon this was an oven-shaped altar, and over it an open white catafalque covered with flowers and gilt. The son of the dead man, acting as master of ceremonies, seeing us walking about, sent for a bright lad, whom we learned was grandson of the deceased, and who spoke good English. He guided us to a tented pavilion by the catafalque, provided us with chairs, and soon gave us tea and cigars. Quite a number of prominent people were there. Presently other foreigners arrived—missionaries and consuls.

Soon the coffin, in a brass case, was put on the altar, being lifed up a foot or so. In the meantime priests were chanting all around. Large bundles of cloth were then put upon the bier, and after lying a moment were taken off by the priests. Many of them had extra sheets and robes for a man.

About the catalfalque were tall bamboos, so covered with lanterns as to resemble blazing pagodas. Just at dusk a steam barge steamed up in the canal close by and Prince Ongnai, full brother of the King and Regent, the first Prince in the land, arrived, and then with a flourish another barge came from the palace with the sacred fire which is never allowed to die out, sent by the King. Ongnai then lighted from this fire a piece of sandal wood and a stick of resinous incense and set fire to the sandal sticks under the bier. Other leading men followed him, and then flowers of sandal wood were given the foreigners, and we were asked to assist. Our doing so seemed to please the family. Thus in one day I saw vultures and dogs eat one of the poor of the land, and with my own hands helped to burn up one of the great men. Soon the whole pile was in flames. We were invited to the house close by to dine but declined. At night we again went up to see the brilliant fireworks in honour of the dead. All was feasting and enjoyment. Food was spread about for the poor. Shows and pageants were kept up for the public amusement.—*Carter H. Harrison.*

A SUN DANCE AMONG THE BLACKFOOT INDIANS.

At a recent meeting of the Canadian Institute of Toronto, the Rev. John M'Lean, a missionary to the Canadian Indians, gave an account of the barbarous dances of the Blackfoot Indians. One of the most interesting is the sun dance, which is celebrated every summer; one of the strangest features of which is the self-torture of those who are admitted as warriors. Dr. M'Lean witnessed one of these ceremonies. A young man with wreaths of leaves around his head, ankles and wrists stepped into the centre of the lodge. A blanket and pillow were laid upon the ground, on which he stretched himself. An old man came and stood over him, and in an earnest speech told the people of the brave deeds and noble heart of the young man. After each statement of his virtues and noble deeds, the musicians beat applause. When the orator ceased the young man rose, placed his hands upon the old man's shoulders, and drew them downwards as a sign of gratitude for the favourable things said about him. He then lay down and four men held him, while a fifth made incisions in his breast and back. Two places were marked on each breast denoting the position and width of each incision. This being done, and wooden skewers being in readiness, a double-edged knife was held in the hand, the point touching the flesh. A small piece of wood was placed on the underside to receive the point of the knife when it had gone through, and the flesh was drawn out the desired length for the knife to pierce. A quick pressure and the incision was made, the piece of wood removed, and the skewer inserted from the underside as the knife was being taken out. When the skewer was properly inserted it was beaten down with the palm of the hand of the operator, that it might remain firmly in its place. This being done to each breast, with a single skewer for each, strong enough to tear away the flesh and long enough to hold the lariats fastened to the top of the sacred pole, a double incision was made on the back of the left shoulder, to the skewer of which was fastened a drum. The young man then rose, and one of the operators fastened the lariats, and the victim went up to the sacred pole, looking exceedingly pale, and threw his arms around it, praying earnestly for strength to pass successfully through the trying ordeal. The prayer ended, he moved

CHINA:—ORPHANAGE AT TOO-SHAN-HOEI, IN KIANG-NAN, SUPPORTED BY THE WORK OF THE HOLY CHILDHOOD.
Juvenile Book-binders. (See p. 21).

backward until the flesh was fully extended, and placing a small bone whistle in his mouth, he blew continuously upon it a series of short sharp sounds, while he threw himself backward and danced until the flesh gave way and he fell. Before tearing himself from the lariats he seized the drum with both hands, and with a sudden pull tore the flesh on his back, dashing the drum to the ground amid the applause of the people. The flesh that was hanging was then cut off and the ceremony was at an end. From two to five persons underwent this torture every sun dance. They were afterwards admitted to the band of noble warriors. Frequently it is done in pursuance of a vow to the sun, made in the time of danger and distress.

Children's Column.

MY DEAR YOUNG FRIENDS,

This number is so full of matter, that I have only room for a very few words to you. First, I ought to have asked you last month to send me your letters and coupons *as soon as possible* after receiving the new number, because we have to print *very early* every month, in order to get off our Edition to America.

I am sorry I did not tell you this, because many of your letters arrived much too late for me to notice in this number.

*

One of our young friends writes :

What a nice lot of things there were about Burma this month. I am particularly interested in that corner of the world. My friend tells me he made the acquaintance of two Catholic missionaries on board, when last he went from Mandalay to Htigoing, Upper Burma. They were going to Bhamo.

We shall begin next month to give a great deal more about Burma, – particularly about that curious people the Karens, of whom you saw some pictures last month. Some articles about these Karens are being translated for us. We hope 'F. R.' will be more pleased than ever.

*

In answer to some questions : Yes, you will get a chance in the Prize Drawing for *each* new subscription you get us : so the more subscriptions, the more chances.

*

There will be a fresh drawing for June : the prize will be two framed photographs of Haddon Hall. The name of the prize-winner for May will be found on the cover.

*

I am really sorry not to have room for any of your letters this time : 'West Africa' has left me no elbow-room !

I have no doubt that some of you subscribe to the "Holy Childhood" and so you will be glad to see the pictures of the little Chinese orphans I give you this month.

Please continue to *pray* for the work of the missions, and particularly in West Africa.

Your affectionate Friend in Christ,

THE EDITOR.

June 1, 1889.

Missionary Notes and News.

WORDS OF ENCOURAGEMENT AND APPROVAL.

The Prefect-Apostolic of British Honduras. Writing under date Orange Walk, April 2nd, the Very Rev. the Prefect-Apostolic says, "I thank you very much for the article upon the New Prefecture, in your valuable paper. I will recommend your Magazine to my flock. I have already got some subscribers for you in Belize."

The Prefect-Apostolic also promises some articles for our pages, and begs our readers to "pray for our poor mission, in order to get missioners and means for carrying on the civilisation of our ignorant Indians," and wishes "a full blessing from Almighty God for your valuable work."

We are pleased to recommend to our readers these objects of prayer, and shall always be happy to be the means of any assistance material or otherwise, they may wish to afford the good missioners of British Honduras.

The Catholic Press and Ourselves.—The following references to ourselves appears in different Catholic papers :

Illustrated Catholic Missions for the current month.—This wide spread journal contains as usual, a host of interesting matter relating to missionary work in various parts of the world, and is well printed and beautifully illustrated. The *Illustrated Catholic Missions* is already well known in the Straits, but we doubt somewhat if our numerous readers give it that support which it so well merits. To rectify this, we shall be happy to receive the names of subscribers. The subscription is only $1..50 per annum including postage to any address in the Straits Settlements and the Native States. We may add that a new volume will commence in May. It may also be mentioned that the profit derived from the publication of this interesting journal is devoted to Foreign Missionary work.—*Singapore Weekly Herald.*

We strongly recommend our readers to subscribe to this excellent little magazine, which is full of news from the missions in all quarters of the globe. *The Angelus* (Belize, British Honduras).

In an article entitled "Catholic Periodicals in Great Britain and Ireland," signed by W. Bellinghausen, the *Literarischer Handweiser* of Münster (Westphalia), gives a full and detailed account of our paper and its history. It says, "The development of the Church in Great Britain and her Colonies aroused several years ago the desire to found a periodical for English speaking Catholics, similar to the *Missions Catholiques* of France, the *Misiones Católicas* of Spain, the *Katholische Missionen* of Germany, etc., with the object of giving information of missionary progress. On May 1st, 1886, the first number of the paper was sent forth in more than 27,000 copies over the whole surface of the globe. . . Like the above quoted papers of other lands, the *Catholic Missions* have a real scientific value, as their columns often publish the first authentic details concerning many a foreign land."

AFRICA.

The Subsequent History of the Pugu Missioners.—Full details have now been received in Germany of the adventures of the missioners and the nun captured by the Arabs at Pugu (see our March number). The captives were at first taken to the camp of Dar-es-Salam, where Seliman, a relation of the Sultan of Zanzibar, holds command. Here they were very badly treated. The food was bad and insufficient, and they were often scourged. They were being perpetually shifted from one place to another, according to the state of things on the coast. As they were all suffering from fever and several were wounded, the want of food and the perpetual marching caused them terrible sufferings. When in any inhabited place, they had to herd with the slaves in a dark hut. At Konduchi, a place on the coast between Dar-es-Salam and Bagamoyo, the captives were kept three days in chains. These chains were fastened round their necks, and the two ends passed through a hole in the wall, and so tightly secured that the prisoners could not move their heads from the wall. Sister Benedicta alone was spared this torture. During the night they had no *Kitanda* (negro bedstead), but occasionally were allowed a mat to sleep on.

Meanwhile negociations were in progress. The German authorities having completely failed, the entire affair was put into the hands of Père Etienne Baur, Superior of the French Missions (Fathers of the Holy Ghost) at Bagamoyo. He entered into direct negociations with the celebrated Bushiri. This famous chief at once communicated with Seliman, but the latter would not hear a

word about the question, until Bushiri promptly told him that if within 48 hours the captives were not handed over to himself, he (Bushiri) would attack him. The smaller chief had at once to yield, and all the prisoners were taken to Bushiri's camp. This is a large collection of huts, accommodating altogether 600 to 700 men. It is surrounded by a stockade, and in the middle is an open space with two huts, one being Bushiri's own, the other was assigned to the captives. Perfect military order prevails, sentinels and outposts are duly stationed, patrols and scouts come backwards and forwards, but there is always a great din going on. Several times a day loud ovations are received by the redoubtable Arab chief. In his camp, the missioners were well treated. No insult was offered them, and they were given to eat whatever the Arabs had, often not very much, and every morning they got a glass of milk. When the captives were finally ransomed, Bushiri lent Sister Benedicta his own ass to ride upon, and allowed one of the brothers to spend some time in states that the station at Pugu was *not* destroyed by Bushiri, but by Arabs from Maskat on the coast. Bushiri knew the missionaries and would not have injured them. He is of course the head of the revolt all along the coast, from Pangani to Kiloa, but cannot control all that is done by the Arabs and the Dyumbe of Bagamoyo. His headquarters are near the latter place, and in agreement with the Dyumbe, he has left the French fathers altogether undisturbed. Bagamoyo and their six inland stations are still intact, and they are the only Europeans allowed to go up into the interior.

The Benedictines of St. Ottilien in Bavaria, so far from being dismayed by the affair of Pugu, are again sending out to East Africa no less than 50 ecclesiastics, to be followed by 40 sisters in the summer.

The Education of Kaffir Boys and Girls.—Not only the schoolmaster, but also the school inspector has followed British rule into

WEST COAST OF AFRICA:—CATHOLIC MISSION OF ST. PAUL AT DONGHILA (IN THE FRENCH COLONY OF GABOON).
In the centre, the Chapel; left, the Village; right, Missioner's house.

the French mission to assist in the negociations. These lasted a long time, owing to the high ransom at first asked,—50,000 rupees,—and to long haggling concerning the number of Arab captives to be given up in exchange. Finally matters were arranged for 7,000 rupees (say £500), and the return of 16 Arab prisoners. The writer of one of the letters, from which we gather the above, concludes with these points (1) There is no question of a religious war, it is a combat for a matter of trade, viz., the Slave Trade, and therefore a battle for existence for the Arabs. (2) The blockade of the coast has only made matters worse; Bushiri declares he is too proud to give way before a handful of Germans. (3) It would not be impossible to put an end to the war by means of money, as great want reigns in the Arab camp. (4) "Bushiri is a man who is waging an honourable war with us, a man who possesses truly noble qualities for an Arab." This testimony in favour of Bushiri is supported by another writer who the midst of the Kaffirs, and Abbot Francis of Marienhill (Natal), after being present at the inspection makes some admirable remarks upon the elaborate and difficult ordeal. He doubts if he would have been able to pass himself in grammar, and says:

The better they talk English, the more my hope diminishes of their turning out good artisans and agricultural labourers. The more beautifully they pronounce English, the more correctly they write it, the earlier they will leave the plough, the forge and the carpenter's bench, that they may put a quill behind their ear and take to walking sticks and varnished boots; thus full of pride and self-sufficiency they will most assuredly return to their previous life of sloth and idleness. If the Native workmen are able to read English without proving every word grammatically; if they know their Catechism in Kaffir; if they are able to manage their little savings and to control their expenses (either in the Kaffir or Hottentot

idiom): this is enough for the first generation of civilised Kaffirs in Natal.

I should advise government not to ask too much from the Natives of the first civilised generation in its desire to wean them from their original habits and to make them useful members of society. Whoever tries to attain too much at once, will probably end by attaining nothing at all. It must be remembered that the Kaffirs are naturally prone to vanity, and such a disposition is somewhat difficult to deal with. Educate the Natives to become able workmen, and seeing that for the most part they are of a robust constitution, train them to undertake a laborious style of work, such as that of carpenters, joiners, blacksmiths, masons, waggonmakers, stone-cutters, road-makers, etc.,—that is what is required in Natal. A scientific explanation of the rules of English grammar, as well as an infinite number of standards is totally unnecessary. We do not want the Kaffirs to be inspectors on the railways, or stationmasters, or officials, but we do want them to become good artisans and trustworthy agricultural labourers.

Now as regards the Native girls, I thought it would be a mistake if they knew as much English as Government wants them to know. A Kaffir-girl should be able just to read as much Kaffir as would enable her to learn her Catechism and her prayers; she should be able to undertake the simplest arithmetic, viz., to ascertain how much her twenty eggs or her sack of mealies is worth; this should suffice. If she be able to read like a boy, to count like him, to write like him, and then gets married, woe to her husband. He will have bad luck, especially if his wife can read English and talk English with Englishmen. Such a woman will never be brought under the dominion of her husband. Her pride and vanity will become unbounded and unbearable. She will not work for her partner; she will not mend his clothes, when they need repairs; she will not till his little garden; she will not look after her kitchen: but she will try to dress herself and desire to be waited upon like an Englishwoman, she will lead a useless and unprofitable life, and it will be well indeed if such a life does not eventuate in shame and disgrace.

We must not go on too fast: we must bear in mind that but a few years ago this Kaffir-woman was deemed of scarcely more worth than a few oxen: now she fancies that she has the same amount of knowledge as an Englishwoman. This idea is too much for the limited intellect of a Kaffir-girl. Far better is it for a young Christian Native's married life, that the husband alone be able to talk and to write English, whilst the wife should be satisfied with a good knowledge of her Religion, and should be regular in her prayers, and work assiduously within the house as well as out of doors. Such a woman will respect her husband. Why should not the first Christian Kaffir girls be good wives and good mothers without being able to read the Bible or any other book?

But why do our opinions differ so widely?

I want to educate the Kaffir-girls *for Christian Native-husbands*. *You* English farmers, merchants, officials, want to have them educated *for yourselves* as servants, housemaids, nurses, etc. *I* want to make them *good mothers and faithful and contented wives*, who stay at home and mind their home-duties. *You* want them only *for your particular requirements*, caring little or nothing for the common good of the Natives and the land. If the Kaffir-women are good and virtuous, then it will be well with Natal; but if the Kaffir-marriages are loose, then will it be worse for Natal, now and in the future. Educate the Kaffir-girls to be modest, obedient, and honest; then you will have good nurses and maid-servants. The first generation of Christian Native-girls does not belong to *you*, but to the *Christian young Kaffirmen*—as their wives. The first Christian Kaffir-girls have no business in towns; their duties lie in the solitude of the Christian Native-workman's home.

Why are there such serious complaints made against Christian Natives, or why is there such an outcry against the so-called conversion of Kaffirs? *Because it is not a conversion but a perversion*, if you give to the new Kaffir-Christians, especially to the girls, too high a class of Education, without much Religion and without much knowledge of manual labour. And this perversion of the Natives receives encouragement from the *Government* by the present system of grants. As long as Native-schools are rated and paid according to Standards, I maintain that nothing is to be expected from them. *Natal Record.*

These seem to us golden words of wisdom, well worthy of the ear of our administrators in South Africa.

INDIA AND CEYLON.

The Little Sisters of the Poor in Ceylon.—On Sunday last, I had the pleasure in company with a friend of mine, of visiting this institution conducted by the Little Sisters of the Poor, (Darley Road, Maradana.) There are seven Sisters in charge. The Lady Superior being at present temporarily absent at Calcutta, where the Sisters have another Home of similar character. The Sisters are French by birth, but most of them speak English excellently, and are gradually picking up the Native languages. The left wing of the house is occupied by them, the small front room on that side being fitted up as a chapel, where Mass is said every morning by a Priest from the Pettah. The rest of the main building comprises the female ward, the detatched range of rooms on the right side of the house being occupied by the male patients.

Up to last week there were 16 inmates, but one male patient died last Saturday, so that there are now altogether 15 inmates, 8 males and 7 females. No person under 60 years is admitted, but no distinction in race or creed is made. There is at present at least one Protestant and one Buddhist inmate. Most of the women are Sinhalese, and of the men we saw one Burgher and one European, the rest being Tamils and Sinhalese. But accommodation and style of treatment are the same in every case. The patients are provided with clean and warm clothes in the fashion of the wearers, and they get good substantial food. In case of need they are visited by a Doctor. Of course, they do not get separate rooms. Each patient has a bed —a plain comfortable sofa bed with clean pillow and mat and sheet. Near each bed is placed a small stool to sit or place things on. All arrangements are not complete, but there is an air of comfort and cleanliness in the whole place.

The Sisters have a spring cart in which they go out every day to the houses of the charitable for money, provisions, clothes, or whatever they can get. The institution is managed in the most economical way possible, the Sisters doing the whole work, including cooking. There are no servants, excepting a man who draws water and hews firewood. Water is the greatest difficulty, and no well-to-do man can bestow a few pounds better than in providing the house with a water supply. No words are needed to commend the work of the Sisters to the consideration of the public. The facts speak for themselves. The house is large enough for the accommodation of at least 50 inmates, and it would not be due to any lack of willingness or energy on the part of the Sisters, if, in this institution-lacking city, St. Mary's Home should not soon be filled. It is interesting to note that in the Jubilee Memorial Institute—the Home for Incurables, the number of patients is just the same as here, viz. fifteen, though that institution was started under such great auspices and is supported by powerful interests. The arrangements are too elaborate and the cost of management is usually high, when such institutions are conducted by any but those who devote themselves specially to the service of men. I only hope that the Sisters will get from the public all the assistance and encouragement they deserve.—*Examiner* (Colombo, Ceylon).

Ceylonese Lepers.—On Tuesday, the Archbishop went to the Lepers' Hospital, Hendella, where he said Mass in the chapel of St. Lazarus; there was a large attendance, and His Grace confirmed 23 of the unfortunate lepers. After the Mass, His Grace was shown by Dr. Mayer through the several wards of the hospital, an establishment admirably conducted and the usefulness of which can hardly be over-rated.—*Ceylon Catholic Messenger.*

A Tamil Catholic Poet.—"Annai Allungal Oppari" is the title

of a Tamil poem composed by Mr. C. Andrew, the Head Printer of this Office, in honour of the Passion. The author represents Our Blessed Lady weeping over her suffering Son, and we find the work both elegant and full of feeling and devotion. *Jaffna Catholic Guardian.*

A Result of English Education in India!—An up-country native paper is very enthusiastic, even to incoherence, in expressing its approval of physical training for native students. Writing of the Bareilly College "Physical Club," the paper says: "The hygienic status of the members is highly satisfactory, and the daily evening exercises under a European Soldier appointed by the Principal have developed a manual dexterity as well as a fair play of organic juncture; acuteness of optic nerve, and a free capacity, and a reactionary digestivity has served to render every man with might, a trencher man: a redemption from asthmatic proximity has saved many from couching their own knell; and many darkling inquests of prophylactics have become believers of the virtues of physical creed."—*Bombay Catholic Examiner.*

Probably one of the tersest administration reports on record is that of last year for the native State of Raghugarh (Central India.) We may quote the report bodily: it is so very short, and absolutely without official affectation. It runs as follows:—"The Rajah is a very old man, and the State is badly managed. It is swarming with thieves. The honest cultivators are oppressed by the favourites and dependants of the Rajah."—*Bombay Catholic Examiner.*

An Appeal.—Sacred Heart of Jesus and St. Joseph's Boarding Establishment. The Diocesan Synod recently held in Madras having sanctioned the establishment, under the management and supervision of the Brothers of the Immaculate Mother of God, of a Boarding Institution, a long felt want in the town of Madras, for the benefit of Native Catholic youth, while undergoing their collegiate course, the undersigned begs to solicit pecuniary assistance towards this object. The experiment is the first of its kind, and can hardly fail to confer immense benefit on those for whom it is intended. Having however, no funds to give practical effect to the proposal, the undersigned earnestly trusts that all who are interested in the welfare of Native Catholic youth of this Archdiocese will generously support the scheme.

MADRAS, *17th Feby., 1889.*

S. DOMINIC,
Superior, Brothers of the Immaculate Mother of God.

CHINA.

The Conversion of China. The vast empire of China comprising 5,000,000 square miles, almost one-tenth of the inhabitable world, and a population of 400,000,000 souls is now rising into a prominence which its violent conservatism and its hatred of foreigners have for so many centuries denied it. While nations around it have been open to the influence of the Gospel, China has continued a prey to gross superstition and idolatry. Holy men, however, have striven at every sacrifice to enlighten its darkness, and the martyr blood which they shed in profusion bids fair to soon spring up into a flourishing church.

Never has China enjoyed such spiritual ministrations as now. Thirty-two Vicariates-Apostolic have been established over its great extent of country. The Holy Childhood, the Society for the Propagation of the Faith, and the various missionary Orders that labour in this field are constantly receiving new vocations. Many of the missionaries have won the imperial favour by their scientific achievements and have been offered ample privileges in the spread of the Catholic faith. Priests from the interior tell us that the people are uncommonly intelligent and earnest, and that the field is truly white to the harvest.

Yet many an obstacle is still to be encountered. This immense empire is, as it were, the last stronghold of the devil, and he will not surrender his kingdom without a terrible struggle. Apathy and indifference are but the least of the evils. Countless errors and inveterate superstitions abound. An extreme national arrogance tempts them to despise whatever does not originate with themselves, and a truly Satanic pride prevents them from humbling themselves to all that the Cross implies, but worst of all perhaps, is the power of the mandarins, many of whom dread the loss of their influence if Catholicity should prevail. To these last are almost exclusively due the inhuman torments and wholesale massacres to which the struggling church has been subjected in certain quarters even within the last five years.

The Chinese problem is not a question confined to the United States alone. The floods of emigration which sweep away from its seaboard carry the people of China to all parts of the globe. Their numbers and industry make them a mighty power for either good or ill. To bring such a nation to the faith would resemble the conversion of the Roman Empire. But prayer converted Rome, and what object dearer to the Sacred Heart can our associates set before them than these countless millions delivered from the jaws of eternal destruction.—*Natal Record.*

The Emperor of China has lately received in special audience Father Ignatius Werge, a Hungarian Missionary, and some of the Chinese orphans whom he is educating. The Emperor conversed for a long time with the missionary and the children.

The Great Famine.—There is no better news regarding this terrible scourge. Further particulars are to hand showing the extent and character of the distress prevailing in the northern districts. In Shantung and Manchuria almost the whole available missionary staff is engaged in the work of relief; yet they are only able to touch the fringe of the distress, and can only give assistance where there is actual starvation. Some of the villages are described as being destitute beyond description, and it seems inevitable that large numbers of people should die before the spring. Scores of families are in a starving condition, and any intermission in the supply of food means death, and may lead to rioting and other complications. Thousands of people are living almost entirely on roots, in the digging up of which hundreds of men, women, and children are employed daily. It is found that eating these roots draws up the hands, and causes the limbs of the eater to swell as if he were attacked with inflammatory rheumatism. The wheat crop, too, is reported to be very unpromising. The water stood so long last autumn that only the highest land could be sown, and hundreds of acres are consequently left as bare as a desert, and nine-tenths of the people have no grain either to eat or to sow. To the north and north-west the famine district is practically unlimited; while many of those who could afford it have wisely emigrated to Kuan-tung, Shansi, &c., thousand are still left in a famishing condition. Within twenty li of the Hsien city, the waters of the Mi river rose to the height of eight and ten feet above the level of the river bed, washing away fully three-quarters of the houses, destroying household goods and stored grain, and in some places drowning old people and children who were unable to escape in the confusion and darkness of night. The river in retiring completed the work of woe by leaving behind it heavy deposits of sand, which have rendered the land valueless for years to come. Villages look as if they had been heavily bombarded, save where the water has clean washed away whole rows of mud-built houses. Here a heap of ruins, there the remains of a piece of wall left standing upright, are the only evidence that but a few months since a well-built brick house stood on the ground; while the site of many a human habitation is often indicated by a pit dug in the ground and raised some two feet above the level, in which may be found crowded together families of eight or more individuals. Chaff and the husks of grain, the pods of the cotton plant, and bean-cake are the staple food of the people. The husks are ground as fine as possible, and then boiled with the cut-up shoots of wheat, forming a hard dry mass as unpalatable as it is indigestible. Some of those who have been through the terrible famine of thirteen years ago say that few constitutions can stand more than about fifteen days of this diet.

We may say that contributions received by us are sent directly to our own Vicars Apostolic in the distressed districts, and there is therefore no fear at all of the misappropriation by native officials which has frequently been referred to in the public press.

THE FAR EAST.

Christianity in Tonkin. According to a Madrid telegram of April 19, advices from Manilla state that the missions established in Tonkin by the Spanish Dominicans have converted 217,000 natives, and the annual average of Tonkinese baptised is no less than 50,000.

A Bangkok journal gives the full text of the oath of allegiance taken by all Siamese officials twice a year in a Buddhist temple at Bangkok, among them being all the British, French, Italian and other foreigners in the service of the Siamese Government, who are probably quite unaware that they are renouncing their religion at well as their natural allegiance. The oath would occupy the less part of a column of the *Times*; the following are the first and last paragraphs: "We, the slaves of the Lord Buddh, beg to offer to his Majesty, Prabath Somdetch Pra Chula Klow, the King, this our personal oath, pledging our loyalty, in the immediate presence of the god Buddh, the sacred teachings, and the sacred priests. . . . . When we die and depart from the heavenly and god-worlds to be born again in human worlds, let us abound with goods, glorious and limitless possessions, and distinguished attendants in accord with our desires. We entreat the lord Buddh, the sacred teachings, and the sacred priests to grant the fulfilment of our desires in the way of heaven, and escape from the successions of life and death, and their attendant miseries, and to accept our fidelity and gratitude."

In the Philippine Islands the Spanish Jesuits have charge of 157,827 Christians. In the year 1887-8 they baptized 2,600 adult pagans. *Les Missions Catholiques.*

AMERICA.

The Negro Missions. We have received the first number of *The Coloured Harvest*, issued by the new St. Joseph's Seminary for the Coloured Missions in Baltimore. The number is so interesting, that we should like to quote it entire, but space fails us this month to do more than call attention to it. There is a biography of a beatified Negro Dominican, Blessed Martin de Porres, written by Lady Herbert of Lea.

The *Living Church*, Chicago an Episcopalian organ gives us the following item: "A number of Roman Catholic missioners have gone to the south of Mexico; their object is the conversion to Christianity of a tribe of aborigines still subsisting in the States of Campeche, Jacalan, and Tobasco, numbering 25,000. These natives are said to retain all the religious observances of the Aztecs, including the rite of human sacrifice. Their country has never been explored, but it is a belief that in the heart of their forest the Lacondons have a city with temples similar to those found by the Spaniards at their first landing. The undertaking of the missioners is dangerous; the band consists of Jesuits and Passionists."

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Cardinal Lavigerie's Fund			
C. F. Woodward, Jun.	0	5	
"D."	0	10	0
Chinese Famine Fund:			
Rev. R. Nenci, D.D....	0	10	0
From a Subscriber	1	0	0
V. McD. B....	1	0	7
A. C. Lambe (Chinese Missions)	0	10	0
Fr. Damien's Lepers:—			
"D."	0	10	0
For St. Joseph's College, Mill Hill:—			
"D." (Forwarded direct)...	0	10	0
"I. C. M." Expenses:—			
"D."	0	7	0
F. R.	0	1	0
Rev. M. E. Coleman	0	4	0
Rev. C. B. Mucy	0	1	3
Rt. Rev. Mgr. Searle	0	1	0
Gift of a Priest	0	17	0
Missions most in Need:			
Miss Jane Allingham	0	17	0
Very Rev. Canon Scully, Cork	0	17	0
For the African Missions:			
C. and A. M.	0	10	0
For the Foreign Missions:—			
"A Friend"	5	0	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS. We also collect Masses and Prayers for the same object; and offers of such SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

SPECIAL INTENTION FOR JUNE: -The Missions of the West Coast of Africa.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missya Katolickie (Cracow).
Las Misiones Catolicas (Barcelona)
The Coloured Harvest (Baltimore).
Bombay Catholic Examiner.
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Japan Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Annee Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
" " " (Baltimore).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free. 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque, to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for July represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country.—To the *left* are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa, -to the *right*, "the West" and the "Islands afar off," (Ecc. xlvii. 17,)—America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 39. JULY, 1889. Vol. IV.

"CATHOLIC MISSIONS" FOR ENGLISH-SPEAKING COUNTRIES.

By the Right Rev. Edward Gasnier, Bishop of Malacca.

Bishop's House, Singapore,
8th April, 1889.

During my stay in London, in 1881, I endeavoured to obtain the publication in English of the well-known "Catholic Missions." For this purpose I distributed many copies of the French edition, ; for it was surprising to see so very useful a production unknown to the English public. We in English Colonies cannot possibly propagate the French edition, as not being understood by the immense majority of our Catholics. In the upper class they understand French; but as a rule such people will subscribe to any sort of paper to the great detriment of their faith, (though they do not think so), rather than to give their support to a paper in which they do not find news to their taste. It is the fashion to subscribe to great papers. One must have in his drawing-room the *Illustrated London News*, the *Graphic*, the *Pall Mall Gazette*, etc., etc., and yet people would be ashamed to have on their tables Catholic papers. It is evident that we must propagate a good periodical, like the *Illustrated Catholic Missions*. The Annals of the Propagation, coming but every second month, cannot any more satisfy the subscribers to the Propagation of the Faith. In our colonies even a monthly does not give satisfaction. We have our *Weekly Mail*, and we want our weekly paper. I subscribe to six copies of the English *Illustrated Catholic Missions*, and I circulate it.

Your paper must thrive if the clergy will only give encouragement both at home and in the colonies. In America you ought to have any amount of subscribers, and you should have felt already the necessity of becoming a weekly. "Be instant in season and out of season." Here we have a very small portion of our congregation able to read the paper, yet we collected for the Propagation of the Faith 2,000 frs. But in the many English colonies, in India, Burmah, Australia, as well as in English-speaking countries, what are they doing? What! they will not hesitate to give large sums for Protestant and sometimes infidel papers and for the sake of encouraging such a work as the Propagation of the Gospel, they will not give five shillings! The enormous sums lavished for the diffusion of error are really putting Catholics to shame, when they themselves do so very little for the extension of the kingdom of God! How much money is squandered in useless things,—extravagant furniture, dresses, etc, and there are not five shillings for a good cause! When there is a famine in India, in China, all the population is moved, and hundreds of thousand pounds are sent to relieve the misery; yet 800,000,000 of souls are perishing for there

being no one to break to them the Bread of Life. But a paltry sum is given yearly to assist in saving these millions and millions of souls, not from a temporal death, but from the eternal doom. Therefore every true Catholic must see with the greatest pleasure your work extend and prosper. All missionaries must consider it as a most powerful means to bring to the knowledge of all the good souls the need they are in of their fervent prayer and their charitable assistance.

Receive then the congratulations, the encouragement, and the blessing of

Yours very sincerely in Christ,
✠ EDWARD, Bishop of Malacca.

[We can assure His Lordship that we should only be too happy to carry out the suggestion of issuing a weekly, or at least fortnightly, edition; and we sincerely hope to be able to do so, when our circulation increases sufficiently to warrant us in the venture. It is not matter that is lacking: indeed, it is over abundant, so that we have to forego many valuable articles. Every additional subscriber helps us on to the much desired goal of a fortnightly or weekly issue. We hope our friends will do their best to help the work forward. EDITOR.]

THE KARENS OF BURMA.

AN ETHNOLOGICAL STUDY.

TRANSLATED FROM THE REV. FATHER BRINGAUD, BY M.L.C.

[The experiences which we are now about to publish, are those of a missionary who up to the year 1863 evangelized the region of which he speaks; we cannot for a moment doubt the truth of the facts of which he tells us, although many of them, at first sight, appear to us very strange adventures. The long apostolate of Father Bringaud has been a blessed one, and few missionaries have had the consolation of gathering into the divine fold such an abundant harvest as he has done.]

I.

DURING the last forty years the Protestants have commenced to turn their attention to the nation, which, first by the Italian Missionaries, and afterwards by the French, has been designated by the name of "Karens."*

These people deserve to be much better known than they are. I will here observe that, although in one part the American Baptists and the Anglicans from Great Britain may have baptised 2,500 in two years in the province of Tungu, there still remains an abundant harvest for the Catholics also, not only in South Burma, but also in the regions of Siam and in Upper Burma, among the various tribes of this nation, so timid, yet docile to a degree. That you may learn to know them better, and to give you a knowledge of the apostolical work which has been done there, I send you a few facts concerning them.

§ 1. *Geographical Notions.*

The Karens are intermingled with the Talens, Shans and Burmese, from the confines of China to the Gulf of Bengal and from the mountains of Arakan to the banks of the Menam. The hills of Pegu, however, and the chain of mountains between the Salween and the Sittong are almost exclusively inhabited by these tribes, some of which are independent, some under the protection of the English. The Italian mission of Tungu may be considered as the centre.†

Under the generic name of Kajinos, or Karinos or Karens the Burmese comprise about thirty tribes or sub-tribes, with a population of about one million, the half of which live on English territory. They have been classed into three groups: Bue, Sgare and Duo. The Bues inhabit the north and north east; the Sgare and the Duos are gathered in the south west in Siam, Tenasserim, and in the former kingdom of Pegu. (See map).

FURTHER INDIA

YUNNAN, BURMA, SIAM, ETC., SHEWING HOMES OF THE KARENS.

[The Irawadi, Salween, and Menam rivers are shewn; Tungu is a little to the N.E. of Prome, and is on the Sittong river; Zimme is slightly N. of Laphon, on the west bank of the Menam.]

By kind permission of Messrs. George Philip, Son and Nephew.

Each tribe has its own name, and it is nearly always the word which in their dialect signifies *man*: Yani Karens are those who live in a savage state: Shan Karens those who intermixed with the Shans and the Siamese have acquired a semi-civilization: Taloni Karens those who are subject to the dominion of the Mons or Talens: and finally Burmese Karens or those who, having come more into contact with the Burmese, have adopted their language, their religion

*For illustrations of Karens, see also our May number, pp. 10 and 11. † See May number, pp. 7 and 8.

and their customs which contradistinguishes them from their brothers from the other mountains.

§ 2. *Origin and History.*

That the Karens did not originally belong to the regions which they now inhabit, is the unanimous conclusion of all those who have studied their customs and traditions. Some say that they are descended from the tribes of Israel, judging from the likeness of their traditions to those of Genesis, and from the patriarchal customs of certain of their tribes. But the physiognomy, the language, the history and the legends, rather prove them to be descended from the Mongol Tartars. Others make them come from Bengal across the bay of that name, which can be recognized in the river Kan of the Karen legends, which took seven days to cross, and upon whose banks on either side rages the monsoon. Nearly all their traditions, interspersed with many words taken from the Chinese, show them to come from the north.

SOUTHERN INDIA: Two European Priests (FF. Dupont and Muffat) teaching Catechism to Native Children at Surada, near Vizagapatam (see p. 47).

The time of their emigration comprises three periods. The first, of uncertain date, but anterior to the Christian era places their cradle upon the high plains north-west of the Himalayas, in Yunnan, where they lived many centuries. They then crossed "a sea of moving sand" viz. the desert of Gobi, where they underwent great sufferings and from which they would never have escaped had it not been for the help of mysterious genii. Leaving Yun, following behind the Chinese army—(according to certain traditions to fight the Burmese, but more likely being driven away by other tribes),—towards the second and third century of our era, they established themselves near to Bhamo, in the valleys of the north-western branch of the Irawaddy.

The next century finds them in good friendship with the Burmese, settled near to their metropolis, probably Pegu, and finally, after wars and contests, upon the high plains of the eastern mountains of their empire, living miserably by cutting down the trees in the forests and sowing rice and vegetables in the cinders of the burnt trees; work which was very oppressive and of very uncertain results and which required a change of residence every two or three years.

One tradition relates how some explorers, travelling towards the east in search of better land outside of the Burmese territory arrived at Zimme, now the head place of the province of Siam, situated towards the 19th degree, north latitude, which they found to be a territory suited to their wants, and from which they returned to conduct their families. Certain it is that the journey took a long time; for on their return they found the post in the occupation of the Shans, which people had dug up the ground and sown it with seed, and remained in peaceful possession of it, supplying however provisions to the Karens, upon which they existed until their return to the

mountains from which they had come. And there they lived henceforth multiplying and sub-dividing into new families, in the beginning living quietly and harmoniously, but later on fighting, destroying and ruining each other by surprise wars, until the English and the American Protestant missionaries arrived on the scene, and captured them all together.

After the struggles with the Talens, the Burmese and the Siamese had despoiled and depopulated the rich and beautiful plains of the delta of the Irawaddy, some of the Karens ventured further, and ended by remaining established on the mountains of Goma Pegu, and upon this ground, so much more healthy and fertile, they regained their forces and multiplied to a marvellous degree.

The emigration to the south did not take place for more than two hundred years, and at the present time the Karens occupy more than half of its regions and live under the protection of the English enjoying the same rights

CHINESE CHRISTIAN CHILDREN: ORPHANAGE OF THE HOLY CHILDHOOD, NEAR SHANGHAI. "A Shampoo."

as did their enemies and oppressors in times gone by, the latter however still from time to time take advantage of their ignorance to rob and to cheat them.

§ 3. *Religious Traditions.*

Among the Karens of precisely this category, are found, in the south-west of the colony, some few missions from Southern Burma. Though interspersed with the most absurd legends and fables, still the Karen traditions are, in certain places most admirable and serious. Have they been preserved simply by chance through different ages, without being written? No: it appears most probable that, notwithstanding the isolation of the Karens, they have nearly always avoided borrowing from other peoples, though their scarcity of imagination has given them small chance of inventing new systems. While they were inhabiting Yunnan they must certainly have found themselves in contact with the Jews, who had introduced themselves into China a little before or a little after the beginning of our era, and with the Nestorians, who, at the time of Marco Polo, were scattered all over Asia, with bishops from Jerusalem to Pekin. They have however no reference to Christ nor to the New Testament, and this makes one believe that they received their biblical traditions from the sons of Israel, and that they adapted them to their own traditions, which until then, were but imperfectly conveyed. Some of them were put into verses to be sung at funerals or on other special occasions; but the greater part of the fables and proverbs have come down in prose.

They believe in the existence of a supreme and omnipotent being, creator of all things. The Bues called him *Tapaj*; the Talen Karens *Khiait*; the Burmese Karens *Gua* or *Kassa Gua*, "Lord God."

CHINESE CHRISTIAN CHILDREN: ORPHANAGE OF THE HOLY CHILDHOOD, NEAR SHANGHAI. "Dressing the Pigtail."

The following are their most important traditions of God, of the creation, of Eden and of the fall of man, gathered from the different peoples, comprising the Burmese Karens from the south-west, among whom I have passed my twenty years of missionary life:—

GOD.

God is immutable, eternal. He existed in the beginning of the world. God is eternal, without end. He existed at the beginning of the world. God is truly unchangeable and eternal. He existed in the times of old, at the beginning of the world. The life of God is eternal. A succession of worlds cannot measure the time of his existence. Two successions of worlds cannot measure the time of his existence. God is perfect in all his attributes, and cannot die at the change nor the succession of worlds.

The Creation.

God created the heavens, the earth and all things. In the beginning he communicated himself to men, but he afterwards left them because of their disobedience, and retired to the seventh region of heaven.

God created heaven and earth. The creation of heaven and earth was perfect. He created the sun, created the moon, created the stars; the creations of the sun, the moon and the stars was perfect. He created man, and of what did He form man? At first He created man from the earth. The creation of man was perfect. He created a woman; how did He create woman? He took a rib from the man and formed a woman out of it. The creation of woman was perfect.

Then He created life. How did He create life? God our Father said "I love my son and my daughter, for their sakes I will communicate to them my great life.

He took a small particle of His life and breathed it into the body of the two creatures; and these received life and became real and human beings. The creation of man was perfect.

God created also food to eat and to drink. He created rice. He created water. He created fire. He created the cow. He created the elephant. He created the birds. The creation of the birds was perfect.

God existed before all things. Having created the heavens, He made them his dwelling place and formed the earth. All the earth was covered with water; there was no solid portion in it. God divided the earth from the water: the water formed the great sea and the earth appeared. In the ancient times God created the world and diligently ordained all things. In the beginning God created the world; He has the power to multiply and to diminish. God created the world in the first instance, He is able to enlarge or diminish it as He wills. In the beginning God created the world and gave to it food both solid and liquid.

(To be continued.)

CENTRAL BENGAL:—NATIVE CHRISTIAN CHILDREN OF THE SCHOOLS AT JESSORE, WITH PRIESTS AND NATIVE CATECHISTS.
(The old man with the stick is a converted Hindu Fakir).

ON THE RED LAKE.

By Mrs. Hibbert Ware.

CHAPTER II.—The Night Camp.

FATHER LAURENZ and Ricaras were up betimes the next morning, for they were going to start at daylight, along with some Indians and half breeds who were travelling in the same direction. By half past seven their sledge was ready, and Father Paul, who had returned late on the previous night, stood at the door to wish them God speed, for a journey at that time of year, when the frost was so intense and the roads often obliterated by drifting snow, was not without danger

The sledge in which Father Laurenz took his place with Ricaras beside him, was nothing more than a thin board, ten or twelve feet long, and twelve inches broad, and turned up at one end, the missioner's simple baggage being attached to it by means of buffalo slings. Fox and two other dogs were harnessed to it.

Several other sledges were on the point of starting, and

all was bustle and noise. Men shouting, dogs barking, and whips cracking.

The dogs were mostly large, fierce, and powerful animals; many of them bore on their disfigured faces traces of the cruelty of their masters, who not content with applying the Esquimaux whip, would throw pieces of wood or heavy stones at the wretched animals.

It was very painful to witness the sudden starts of terror, with which each animal, looking over his shoulder as he trotted along, watched the mien and motions of the driver as he poised the stick which he knew how to throw with such certain dexterity.

tion to his young companion, and began to converse with him in his own dialect. Father Laurenz had a wonderful facility for acquiring languages, and knew many.

In clear and simple fashion and in homely words he had imparted instruction to Ricaras, and familiarised him with the doctrines of the holy faith he had instilled into his heart, and the boy had garnered them up to bring forth fruit in a not very distant future.

A wonderful power had the devoted missioner of winning the souls of those amongst whom he laboured; perhaps that power lay in his utter abnegation of self, his invincible

HONG KONG: CATHOLIC COLLEGE AND CHURCH OF ST. SAVIOUR.

Until the building of the New Cathedral this was the principal Church of the City.

For the first few miles from Crow's Wing all went well. The road, though no more than a mere track, made by the passage of a sledge that had started earlier, was smooth and easily distinguishable, and there was nothing to disturb the silent gliding of the travellers through the vast pine forests. Morning dawned slowly and the gloom seemed more intense contrasted with the brightening east. The sun rose in a cloudless sky, and its rays gilded the tops of the tall trees with the lustre of burnished gold. Father Laurenz was a keen lover of the beauties of nature, and these wild and silent forests and prairies had a special charm for him. For awhile he sat in wrapt meditation but soon turned his atten-

patience and his overflowing charity. To the Indians he seemed more like an angel than a man.

He was still conversing with Ricaras, when a sudden accident brought their discourse to an abrupt end. The driver had unfortunately, as was painfully apparent to the good missioner, indulged in a potation of fire-water before starting, which had made him reckless in his driving.

Fox was the foremost of the dogs, and was going at full speed, when in sheer wanton cruelty the man threw a large stone at him, and the other two animals making a simultaneous start to one side to avoid it, caused the sledge to turn over, the driver, from his partial state of intoxication,

lacking his usual strength and skill, which would have averted this catastrophe.

Father Laurenz had met with such an accident before, and knew full well that any attempt to right the sledge by stretching out his arm might involve a broken limb, so he drew his arms close to his side, and managing to keep in his place, bore patiently his rough and dangerous experience, until at length his driver succeeded in himself righting the sledge.

In view of the driver's condition, Father Laurenz deemed it expedient in descending the many steep hills to get out and walk, or rather run, for the intense cold rendered it necessary to keep in quick motion. So the day wore on, the air became more still and the almost illimitable pine forests were completely hushed, and not a breath stirred amongst the branches of the trees.

As twilight deepened, the cold increased in intensity, so that on entering a thick wood, the proposal to camp for the night was received with universal satisfaction.

Father Laurenz, ever ready to extend his help in any shape or form, took an active part in the arrangements.

First of all, the snow had to be swept away from a space large enough to leave room for all to lie down. Then the fire was lighted, and a large fire it was and a long one, so that every one might sleep with his feet towards it. There was plenty of fuel in this dense pine wood, but a large quantity had to be gathered up, so that there might be enough to keep up the fire during the long hours that would ensue before dawn; and any neglect in this respect would have been fatal, on such a night, for had the fire died out, only stiff and frozen corpses would have lain around its blackened embers on the morrow.

The sole tent covering was a blanket or two stretched on poles hastily put up; then water was boiled on the huge fire which already threw out a pleasant glow, and supper was soon ready, a meal consisting only of tea and pemmican, of which all, however, heartily partook.

When supper was over, the dogs were fed, and these, after greedily devouring their meal, the only one they would have till the next night, began to search for any warm spot they could find, whilst their masters having replenished the fire, laid themselves down either singly or two together, wrapped in their blankets and buffalo robes, and were soon buried in sleep.

Father Laurenz had Ricaras for his companion for the night, but the good priest felt anxious and troubled about

EGYPT:—VIEW NEAR CAIRO. See p. 44.

his young protégé, for his experienced eye had detected signs of approaching illness. The boy had complained of headache, he had tasted nothing but a little tea, and now his sleep was broken and restless, and though he shivered under the thick folds of the blanket and the buffalo robe, in which Father Laurenz had enveloped him, his skin was hot and dry with a feverish heat.

How the good priest wished he were back at Crow's Wing, or that the three days were over which must elapse before they could arrive at Red Lake, for he feared that the poor boy was sickening for a fever.

Feeling no inclination to sleep himself for awhile, he sat partly up, and with hands clasped, became soon absorbed in prayer, pouring forth with earnest faith his petitions for the poor savages for whom he had severed the dearest ties of kindred, and had left home and country, and all the comforts of civilised life.

What a strange weird scene was that night camp, as the broad tongues of flame shooting up from the crackling wood, showed the motionless forms of the travellers buried in profound slumber! They lay in two parallel rows with their feet to the fire and several of the dogs had crept in between them, for the sake of warmth, whilst others had found a snug berth close to the fire, so close indeed that they were in imminent danger of burning their fur. A few lay coiled outside the circle, half buried in the snow, and the cold was so intense that their faces were white with frozen breath. Fox had taken up his position at the feet of Father Laurenz, and appeared to be asleep like the rest, but suddenly he raised his head and uttered a low moaning growl. This was responded to by three or four other dogs who roused themselves for an instant and growled as they pricked up their ears, whilst they snuffed the air and looked towards that part of the pine wood on which Fox had fixed his eyes so intently.

Walla Walla who lay next to Father Laurenz, started from his sleep into a half sitting posture, looked narrowly at the dogs, watching closely their mien and action, then glancing up at the missioner he uttered by way of explanation the simple monosyllable "wolves," and coiling himself quickly under his blankets was soon asleep again.

In the morning Ricaras had lost some of his feverish symptoms, and Father Laurenz felt a little less anxious than he had done on the preceding night; he was indeed so much better that he entered with true boyish delight into the search for some truant dogs. Snow had fallen heavily before daybreak, and these cunning animals taking advantage of the concealment offered by the snow which covered them with a thick mantle of pure white, lay close, quite neglectful of the whistles and shouts of their masters.

They were only found by dint of the men walking round and round the camp fire in a continually enlarged circle, a loud shout announcing every now and then that a searcher had stumbled over a truant, whose drooping tail and ears and depressed look as he emerged from under the snow, showed how fully conscious he was of his guilt.

On the fourth day after their departure from Crow's Wing, Father Laurenz with Ricaras arrived at his mission house on the shores of the Red Lake, and here he found an urgent message awaiting him from a camp of Ojibeway Indians on the opposite bank, where his spiritual aid was required for a woman in danger of death.

The good father was worn and fatigued with his journey, and surely needed rest, while Ricaras was suffering from a return of his feverish symptoms in an aggravated form. However, Father Laurenz only stayed to see the boy put to bed, placing him in the charge of an old Indian woman on whom he could rely; then snatching a little hasty refreshment, he set off across the frozen lake to the Ojibeway Camp, intending to return that night to the Mission House.

(To be continued)

BURMA:—CHRISTIAN KARENS OF TUNGU. (See p. 34).

Illustrated Catholic Missions,

JULY, 1889.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE WHITE MARTYR OF MOLOKAI.*

By Father Anderdon.

A MARTYR has passed away from the earth, and has gone—we may be well assured of it—to an exceeding great reward. None will be surprised, and none will question, when that title is applied to Father Damien. The leper-pallet on which he has expired in Molokai has been a martyr's bed of pain, even as the gridiron of St. Laurence.

This is not comparing Saint with saintly sufferer, nor the canonized with the uncanonized; it is only vindicating the title of "Martyr" for this Christian hero who has so glorified the last years of our soft and self-pleasing century. For the aureole of martyrdom is not won by him alone who sheds his life-blood in testimony of the Faith. It likewise crowns him who has volunteered for an heroic death in the service of his fellow-man. St. Charles Borromeo might have been saluted with that title, had he died of the plague in Milan, when he went through its streets with the last Sacraments for the crowded sufferers who breathed the pestilence into his face. So there are martyrs of charity who die in their beds, as well as martyrs of blood who expire on the rack, by stroke of sword or hangman's axe, or as target for Indian arrows.

Two characteristics of Father Damien's heroic life and death stand out prominently. The end was certain, and yet the sufferings that led to it were long protracted. From the moment when he first volunteered to bring the Sacraments, with all their sanctification and solace, to the worse than pestilential island whose former condition has been described as a hell upon earth, he had, like St. Paul, "the sentence of death in himself."

Our readers know the more than ordinary chance of infection that accompanies the Priest to the bed-side where typhus or other malignant and contagious disease is raging. He does not stand, like the physician, at a respectful distance, nor lightly touch the sufferer's pulse with a cautious finger. But he bends down to receive "his own death-warrant, together with the gasps and painful accents of those to whose souls he ministers life." This is done every day, with a result always probable, often actual; and done without much more comment than old Siward bestows on his dead son:

> Why then, God's soldier be he!
> I could not wish him to a fairer death,
> And so his knell is knolled—

Father Damien's case was all this, but in a far more intense degree.

It was not the chance, but the certainty, of infection: not of catching small-pox or typhus and being carefully nursed for it; but of finding himself abandoned, stricken with the most loathsome of all the bodily scourges purchased by the sin of Adam—a malady accounted as the mark of God's hand in anger, and the rare recovery from which was spoken of, even in the Gospel, not as being healed, as from other diseases, but as being cleansed, as from a foul defilement. What lay before him was the life-long companionship of a crowd of sufferers, whose very faces were hardly endurable to look upon; in whom the sight was not the only channel through which they both endured and communicated their unutterable misery. He was to school himself to self-immolating offices of tenderness and charity such as went to make up the crown of saints like Elizabeth of Hungary and Francis of Assisi. It was to be the reproduction—though himself the last to consider it in such light—of the Christian heroism of former ages, when the prevalence of leprosy in Europe created a special department among the corporal works of mercy. All this, Father Damien fore-knew; and for the sake of it, abandoned whatever life had to offer him in the civilized world. He took ship for his fate, and may be said to have "burnt his ship behind him." For sixteen years he lived this death-in-life: and now, at length, he has cast the leprous slough as an outworn garment, and his glorified soul is radiant before the Throne.

The life and death of this self-devoted saintly man have been so arresting to the public mind, that the notices of him almost amount to a Damien literature. It is to be hoped that these will not be allowed to "go among the wastes of time," or remain scattered, like Sibylline leaves. May some loving and skilful hand gather them up and weave them into a volume. The slight trouble would be well repaid. It would be a book to rouse the lukewarm, to animate still further the ardent lover of souls, and to prove to "those who are without" what the Church's teaching and Sacraments can do in the hearts and souls of her true children. Indeed, Father Damien, "being dead, speaketh as an Apostle to non-Catholics here in England, no less than to the poor sufferers on his own leper-island." He has, unconsciously as it were, furnished an evidence for the one true Faith, that goes beyond mere controversy. It might be out of place to do more than touch upon the opportuneness of such a proof, at this particular juncture. Non-Catholic Mission-

* In the ancient Rule of St. Columba, by which the monks of his numerous foundation lived and died, frequent mention is made of the "white martyrdom" involved in their life-long mortifications, in contrast with the more arduous yet shorter witness borne by those who, by red martyrdom, sealed their testimony with their blood.

ary Societies are doing their utmost, in the face of facts, to rehabilitate themselves in English opinion. It is not surprising, then, to read, in the columns of one of our Catholic contemporaries, an invitation to the Church Missionary Society to study the lesson of Damien, and then to go and do likewise. Meanwhile, we will record the expressions of one, at least, among FATHER DAMIEN'S non-Catholic admirers, who writes in the May number of *Longman's Magazine*. May this well-disposed writer one day learn the full application of the text: "By their fruits ye shall know them." "One need not," he says, "share DAMIEN'S peculiar form of faith to recognise the simple and unrewarded heroism of his life and work. There are not too many heroisms in the world: the earth, as CARLYLE said, will not become too God-like." Perfectly true: there are few present symptoms of an excess in that direction. Prominent among the few was, certainly, the "man of education and refinement, who might reasonably have looked forward to advancement in the Church. But," the same candid panegyrist continues, "he voluntarily sacrificed his future, dooming himself to live—and, of course, sooner rather than later to die—in a horror-stricken islet of the Pacific."

Why? for the simplest of reasons and the most sufficient. "He looked for a City that hath foundations, whose builder and maker is God."

W. H. ANDERDON, S.J.

SANDWICH ISLANDS: KALAKEAKUA BAY, SCENE OF THE MASSACRE OF CAPTAIN COOK AND HIS CREW IN 1779, IN THE ISLAND OF HAWAI. (Molokai, Father Damien's island, is to the N.W. of Hawai).

Varieties.

LEPROSY.

[The wide-spread interest felt in Fr. Damien and his heroic services in Molokai induces us to gather together several interesting cuttings regarding the present condition of this terrible disease in various countries.]

IS LEPROSY INCREASING?—A most important paper was read by Dr. Phineas Abraham at the Epidemiological Society upon leprosy. It will be remembered that the Royal College of Physicians has lately been urging the Government to appoint a commission to inquire into the whole subject, and the exhaustive and valuable compilation of data which Dr. Abraham produced will prove of great service in any subsequent investigation. The paper included all the facts which could be obtained from official sources, and referred to the most recent regulations about to be put in force in India in regard to the disease. It dealt also with the effects of segregation in Norway and the Sandwich Islands. In the opinion of Dr. Abraham leprosy is certainly increasing in the Cape, it is slightly increasing in the West Indies, and it is certainly not diminishing in India, while it is probably spreading in certain parts. He adheres strongly to the belief that leprosy is an infective bacillary disease which requires to be rigorously treated by isolation. There was a large attendance at the meeting,

and the discussion on the paper had to be postponed on account of the number of medical men from all parts of the world who had signified their intention to take part in it.

LEPROSY IN INDIA.—The extirpation of leprosy and the proper treatment of the large leper population are subjects which have naturally long engaged the attention of the Government of India. It appears to be generally acknowledged that the only way in which this horrible disorder could be stamped out within the course of a couple of generations is by complete segregation of the persons affected and a total separation of the sexes. Lepers would have to be treated as *hostes humani generis*, and immediately secluded from contact with the rest of mankind for the remainder of their lives. And this system would have to be applied not only to those whose disease is apparent, but to those who in any degree, even the very slightest, exhibit signs of leprosy. This, of course, would imply the forcible seclusion of hundreds of thousands of persons, many of them quite able to carry on the ordinary business of life without danger to the rest of the community, and is a measure which would be practically impossible even under the most rigid Oriental despotism. Towards the close of last year the Government issued the last of a long series of "Resolutions" on the subject, in which the impossibility of dealing with the scourge in any really adequate and effective manner was acknowledged. The Viceroy and his Council looked to the improved well-being of the population and the growth of institutions for the treatment and cure of the disease, and not to heroic measures of banishment or imprisonment, for the gradual amelioration of the lot of lepers and decrease in the extent of the disorder. At present, unhappily, leprosy seems to be on the increase in India, and this is not a matter for surprise when the state of the finest modern city in India—one, too, which has a Municipal Corporation largely composed of Europeans, with sanitary inspectors, hospitals, and all other modern appliances for preserving health and eradicating disease—is taken into consideration. We cannot venture to reproduce here some of the statements made at a recent meeting of the Bombay Corporation at which the subject of leprosy in that great city was discussed. They are too ghastly for repetition. In the course of a long discussion it was stated that a colony of lepers had squatted in one of the most public parts of Bombay, on the edge of a tank which lay between two of the largest educational institutions in the city, which were attended by about 2,000 children. The heads of these schools had done all they could to secure their removal, but in vain; and one of the speakers described what he had seen going on daily amongst the lepers, as to which it must be sufficient to say that if the undesirable colony desired to spread the disease as fast and as far as possible it could not adopt more effective methods. On one occasion the police did remove them, but they came back again, and they were left undisturbed, as it was felt that after all they could only take refuge in other and more crowded parts of the town. There is not, it appears, in Bombay sufficient asylum accommodation for the lepers; and even if there were, many of them would refuse to go in, as they prefer a roving life and some contrive to carry on a little business. One gentleman, a Parsee, mentioned cases of lepers selling fruit and other eatables; they are, he said, to be seen every day moving freely about the principal public market of Bombay, or sitting side by side with healthy people outside police courts and in other public places. Sometimes they enter shops and refuse to leave until they get alms, the very loathsomeness of their disease enabling them to coerce shopkeepers and others into paying them to go away. The City Coroner stated that "leprosy in Bombay is vastly increasing." It should be added that there was no question raised by any of the members as to the magnitude of the evil, and that a resolution to inquire at once into the powers of the municipal authorities to deal with it was passed. But what a frightful picture we have here of the state of one of the largest, most beautiful, and most civilised cities on the surface of the globe! In China and other Oriental countries at present, as well as in India under its former rulers, lepers were forcibly segregated after a fashion; we have abandoned that system, but apparently we have introduced no other to take its place, and the unhappy leper seems at liberty to go throughout the land spreading disease and death.—*Manchester Guardian.*

LEPROSY IN CHINA.—If it be true that leprosy has put in its appearance amongst the Chinese in New South Wales, it is possible that the cry for the prohibition of Chinese immigration—which has subsided for the moment—may be again aroused by the popular dread of perhaps the most horrible disease which afflicts poor humanity. In view of the large number of Chinese of the poorest classes included amongst the immigrants, it is far from improbable that some of them have a leprous taint in their blood, inasmuch as leprosy prevails more or less in many parts of China, but especially in the districts around the great ports of Canton and Foochow. The medical reports of the foreign Customs refer frequently to the subject. It is said that five great epidemics have been recorded since the fifteenth century. It is spreading now to districts which were previously comparatively free from the scourge on account of the increase in communication by means of steamers along the coast and up the Yang-tsze river. In 1871 it prevailed around Amoy, and in 1881 the local medical officer of the Customs said it was common in Canton and had laid firm hold on the people. Hankow, far up the Yang-tsze, has had an evil reputation for the prevalence of leprosy, and latterly it has increased around Shanghai. Ordinary treatment relieved the patient, but did not cure the disease. The Chinese themselves appear to have pretty accurate notions about leprosy. They attribute it to infection, defective nutrition, and climate, and employ isolation and better diet as remedies. They distinguish five classes of the disease, and it is remarkable that in China, as in India, there are many more male than female lepers. . . . . To anyone who has travelled in India or amongst Indians and other Orientals the marvel is, not that leprosy is so widespread, but that so many are free from the taint, seeing that lepers go about like ordinary people, marry and are given in marriage, and mix freely with the rest of the population. Naturally in bad cases there arrives a stage when the horrible ravages of the disease marks the victim as the beacon marks the rock which is to be avoided at all cost. But short of this the public is afforded no protection either in India or elsewhere from contact with persons suffering from incipient leprosy. The bleached spots on the dark skin are not always apparent without close observation, and perhaps it is long afterwards that one remembers the curious whitey-blue marks on the hands of the shop assistant who has handed us a small purchase, or it may be change from a payment. Fortunately, like most other diseases, leprosy will only flourish in congenial soil, and it is rarely that the average Europern suffers from this accidental contact.—*Manchester Guardian.*

Children's Column.

MY DEAR YOUNG FRIENDS,

Looking through my letter-bag for this month I came across the following letter from a little French girl, which I will quote here, both because it contains an interesting bit of news about the good Sisters of Nazareth in the Holy Land, and also because I think (and don't you?) that it is a capital *English* letter for a French girl. I wonder which of our English boy or girl readers could write me as nice a letter in *French?* Here it is:—

Château de Livry, par Caumont, Calvados.

Dear Mr. Editor,—What a beautiful and noble thing for the missionaries to leave all their friends, to go among the poor savages to convert them! The missions, especially the ones of Palestine, interest me, for I know the Supérieure Générale of the Sisters of Nazareth, who have establishments in Palestine. They have one at Nazareth; their convent has been proved to be built on the spot on which was the house of Saint Joseph, and where he, Our Lady, and Our Lord went to live after they came back from Egypt. The nuns instruct the poor children, nurse the sick, and give them the remedies for nothing.

Believe me, dear Mr. Editor, Your little Friend,
MARIE LOUISE VAN DEN BRULE.

As Mademoiselle Marie Louise was so pleased with our views of Palestine, I give her this month one of a scene near Cairo in Egypt,—the neighbourhood of On, where the Holy Family are believed to have stayed during their sojourn in Egypt to which she refers in her letter; and only regret I can't add one of Nazareth as well.

*

Now here follow two very interesting letters,—not only interesting, but also important, for they contain an admirable suggestion. Writing from Roehampton, the brother, (aged 10), says:—

Dear Mr. Editor,—I am glad you have published so much about the West African Missions in the June number of your nice paper. I hope your boy readers will help me to collect pennies to educate one more Negro boy at Asaba on the Niger, where my father went last year. We can each start a money-box and collect all we can. Please ask them to do so, and my father will be very pleased to send the money we collect to the missionaries at Asaba.

Your affectionate friend,
J. BERNARD MARSHALL.

Bravo Bernard! your idea is excellent. Yes, we are delighted to recommend it with all possible earnestness to our boy readers, and to receive their pennies. But what about the girls? Well, here comes the sister, (aged 8), who writes:

Dear Mr. Editor,—My brother Bernard has written you a letter asking the boys to collect pennies to educate a Negro boy. So I write to ask the girls to collect pennies or shillings to educate a Negro girl. I am sure we shall collect more than the boys.

Your affectionate little friend,
ALICE MARY MARSHALL.

*

I felt quite sure the girls would never be behindhand in such a good work. You see Sister Mary is more ambitious than her brother: she is willing to accept shillings as well as pennies!

*

We hope our boy and girl readers will take up the suggestion very warmly. They may send their pennies (or shillings?) either to us, or to our juvenile correspondents themselves (at Richmond House, Roehampton, London, S.W). We shall be only too glad to give a list each month of all the pennies sent. We will do more: at Christmas we will give two book prizes, one to the boy and one to the girl who shall have collected most for the two Negro burses.

Now, who'll try?

*

I am delighted so many of our readers liked the pictures of Chinese Christian children at the Orphanage of the Holy Childhood, which we gave last month. So I again give some other such groups (see page 36); and by way of contrast, a group of Indian Christian children (p. 35, 37), belonging to the diocese of Vizagapatam, about which you must read on p. 47.

*

Look on the cover, and you'll find the name of the prize-winner for June.

For this month the prize will be a nice book,—"The History of Confession," translated from the Abbè Guillois.

Lastly, don't forget to *pray* for the work of the Missions!

July 1, 1889. THE EDITOR.

LITERARY WORK OF CATHOLIC MISSIONARIES.

OUR Catholic missioners in all parts of the world are as a general rule, kept so hard at work, for "the harvest is large, but the labourers are few," that they have little or no time to devote themselves to much scientific and literary work, which in many or most cases seems to form the chief occupation of Protestant missionaries. With vast districts to evangelize, with very large flocks to minister to, perpetual journeys to make from village to village, often hundreds of miles to go on sick calls; and constantly occupied in imparting the elements of civilization in agriculture or handicrafts,—it is no wonder that philosophical and literary work holds but a secondary place with our foreign missioners. Yet it is not altogether neglected, and we are always pleased to hear of its being carried on. We here collect a few recent examples.

Among the Karens in Burma, Fr. G. Conti has just published at Tungu, (see our May no., p. 8), an abridgement of Catholic Doctrine in the Karen language, entitled "Kibïcé Alë Ahvé Ahédoûdosa by a Alé," (12mo., 93 pp.), and a larger work of the same kind entitled "Kibïcé Alé Ahvé Abïsèpho Anikhï," (8 vo., 183 pp.), both of which can be had in this country at Messrs. Trübner, London, at the prices of 1s. 6d. and 3s. 6d. respectively.

At the press of the Catholic mission, Tananarivo, there has been at last published the important Dictionary of the language of Madagascar, at which the late Perè Abinal had laboured for 15 years, (*Dictionnaire Malgache-Français*, par RR.PP. Abinal et Malzac, S.J., 8vo., 830 pp). The former Priest was cut off by death just before commencing the last letter of the alphabet, and his work has been finished by a colleague, Perè Malzac. This is the largest and best Malagasy Dictionary yet published.

The Colonial Government of Cochin-China has published at Saïgon (Imprimerie Nationale) a small dictionary of the language of the little-known tribe of the Stiengs, who live between Cochin-China on the east, and the Laos and Siam on the west, (*Dictionnaire Stieng, 2500 mots*). The author is Fr. Azémar, of the Missions Etrangères, who has been for 30 years a missioner in those regions. The price is 6 francs.

The Jesuit Fathers at Beirut, Syria, are displaying their usual literary activity in their Oriental University. Fr. Cardahi, Maronite, has issued Vol. I. of his Syriac Dictionary, *Al-lobab, seu Dictionarium Syro-Arabicum*, 8vo., 620 pp., price at Trübner's, London, £1 12s. 6d. This is the first complete Syriac Dictionary published, and

the present volume contains eleven letters, the first half of the alphabet; the second is at press. Space does not allow us to print the full list of the numerous Arabic publications of the same Fathers; but we may quote the following passages from *Trübner's Record*, March, 1889: –

"In the course of the present year a comprehensive [Arabic] Dictionary, *Kámús 'Arabi*, 1200 pages in lexicon octavo, three columns, by Sayyid Shartùni, will be issued by the Jesuit press at Beyrout The following works are either in progress or projected at the printing press of the Jesuit missionaries: Abulfaraj's History of the Dynasties; the Annals of Eutychius; and the Chronicon of Ibn Amid, a work on Arabic synonymous terms, being an anthology from the best authors, to be followed in due course by a volume of philological notes. The Makàmàt of Badi 'az Zemàn, with full commentary. A volume of Letters from the Khalifs and the best writers of the first century after the Hijrah. The third volume of Notes to the Majàni el Adab, or Flowers of Arabic Literature, by Father L. Sheikho. The first volume of "The Christian Poets of Arabia," is about to appear, and then others will follow soon. The first volume contains several inedited Divans. There is a probability of Father Sheikho preparing for the press from the few available MSS. an edition of the Shafâ of Ibn Sinà,— "a herculean task, to which few others would be equal.' "The publications of the Jesuit Press at Beyrout," adds the review, "are conspicuous for their scrupulous accuracy, which makes them specially adapted as text-books for students. The reasonable price also at which they are sold, places them within reach of those with whom economy is law.

We ourselves reviewed in March the new Singhalese Grammar, by Father Chounavel, O.M.I., issued by the Catholic Orphan Press at Colombo; and in February referred to the publications in Telugu for the use of Native Christians, promoted by the Mill Hill missioners in Madras. Similar work in the creation of a Native Christian literature in the Dyak languages, is we understand, being gradually carried out by Fr. Dunn in Borneo.

In Mesopotamia, the Dominican missioners, having already published at their Press in Mossul, several ascetical and liturgical works in the native language for the use of their Schools, are now undertaking a new edition of the Peshitto-Syriac version of the Bible in the Chaldean characters. The Old Testament is completed, with the assistance of two distinguished Native Archbishops, Mgr. David, (Syrian). and Mgr. Khayyath, (Chaldean). The edition is formally approved by Mgr. Abolyonan, Patriarch of the Babylonians, and a copy has been offered to Pope Leo XIII, by Fr. Goormachtigh, Superior of the Syro-Chaldean Seminary, Mossul. The Holy Father sends his special blessing and thanks in reply.

SANDWICH ISLANDS: TEMPLE OF THE GOD KAILI AT KAVAIHAE, WITH IDOLS ADORED BY THE NATIVES BEFORE THEY WERE CONVERTED TO CHRISTIANITY.

Missionary Notes and News.

THE CATHOLIC PRESS AND OURSELVES.

"*Illustrated Catholic Missions* is a magazine which we strongly recommend. The article in it are very interesting and instructive, and the pictures alone are worth more than the subscription.— *Ceylon Catholic Messenger.*

GENERAL.

The work of the Propagation of the Faith has developed since its foundation in 1822; in the first year 10 missions received assistance from its funds: in 1888 they had risen to 370. The income was in

1823— 22,915 fr.;
1833— 450,345 fr.;

1843 3,562,038 fr.;
1853 3,935,149 fr.;
1863 4,788,496 fr.;
1873 5,522,175 fr.;
and in 1888 6,642,276 fr.

What is a "Prefect Apostolic?" —In the establishment of new missions in countries sparsely inhabited, or inhabited by heretics, infidels, and pagans, the Propaganda at first merely sends a missionary, then after a time appoints a Prefect, with two or three more missionaries under him. Sometimes it is a Bishop in partibus, sometimes a Prelate of higher or lower degree with the title of Monsignor, but without episcopal consecration, and sometimes merely a simple Priest. But in all cases he is endowed with the most ample faculties and powers varying according to the distance or other circumstances of the place, but always equal to, and often more extensive than those given to ordinary Bishops of Dioceses. A Prefect-Apostolic can perform all episcopal functions, such as the administration of the Sacrament of Confirmation, (without, however, episcopal vestments), the consecration of altars, chalices, churches, cemeteries, etc., the erection, division, union, etc., of parishes; the visitatio pastoralis, and all that regards the administration of the prefecture, reservation of cases, etc., in fact, all that a Bishop can do, except those acts which arise from episcopal consecration of the holy oils and ordination of Priests.

As, however, these missions may be disturbed by the incursion of hostile tribes, or not capable of maintaining in proper style the episcopal dignity, and are at first merely tentative, hence the Prefect does not, as a rule, receive episcopal consecration. They are not permanently appointed, but only *ad libitum Sancti Patris*. They are maintained principally by the charitable donations of that noble institute, the *Propagation de la Foi*, of Lyons, which must not be confounded with the Propaganda.

The Prefects-Apostolic are not appointed in a permanent manner, nor obliged to take the oath as in episcopal consecration, in which the new Bishop swears to perform the visit *ad Limina Apostolorum*. Nevertheless they are bound to make this visitation in the same manner as Bishops.

The Prefect-Apostolic in saying Mass omits the words "*et Antistite Nostro N.*" nor can he substitute for them, as Bishops do, "*et me indigno famulo tuo*," but after the name of the Pope he immediately adds, *et omnibus, etc.*, as in the canon. The same is also to be done by the Priests of his prefecture, who must not insert the name of the Prefect in the canon. According as the faith begins to spread, and the mission to flourish and become more secure and well established, the Propaganda, still proceeding cautiously, advances another step, and elevates it to a Vicariate-Apostolic, and it is given in charge to a Bishop with a title *in partibus infidelium*. —M. F. HOWLEY in the *Catholic Weekly*.

AFRICA.

Slavery on the West Coast: We make no apology for reprinting the following letter from one of our Catholic contemporaries:

SIR, In an article on the debate in Parliament on the slave trade, you say that Sir Walter Barttelot "contributed some new and important facts to the general knowledge of the subject" in consequence of his mentioning that a very large number of slaves are sold at "Laliga," which is generally known as Salaga, and which is within 120 miles of our Gold Coast frontier.

Having given the facts produced by the speaker in support of his statement you say: "The extension of the slave-raiding area to within so short a distance of the West Coast of Africa is either a new feature in the situation or one only brought to light by recent researches." I can assure you, sir, it is neither of these. Ever since the year 1874, through your courtesy, I have repeatedly done all I could to draw attention in the columns of the *Tablet* to these and other miseries which exist nearer the Gold Coast than Salaga. I have pleaded as earnestly as I could on behalf of the West African missions which were struggling to alleviate these very miseries which you seem to think constitute a new feature. When I first went to the Gold Coast, in the year 1873, slavery was acknowledged and upheld by the British Government as legal among the natives. They could buy and sell slaves at pleasure. In that year when the Ashanti war was in progress, I caused the fact to be published in the *Manchester Guardian* that there was a market for slaves in Cape Coast Castle itself. This led to a question being asked in Parliament as to the truth of this assertion. It was pronounced to be untrue by the words being taken as meaning that there was an actual market there in which slaves were exposed for sale. But for all that these words were true, for there was an excellent market there for all slaves brought down from the interior.

In 1874 slavery was made illegal by ordinance, but it was only by ordinance, and to this day it is evaded as much as possible by the natives. Even human sacrifices, in which slaves are always the victims, are continued when possible.

The Ashantis and all the tribes adjoining the Gold Coast traffic in slaves, and make war for the purpose of catching slaves, (and they have always done so. The King of Dahomey keeps up his prestige by an annual raid upon some unsuspecting town for the purpose of catching slaves, and commits cruelties as great or greater than all that has been told of the Arab raiders. His human sacrifices are notorious, and his capital is within easy reach of Lagos, but the British Government would never allow of the slightest interference with him. In 1875, the late Admiral (then Commodore) Hewett, took advantage of the ill-treatment of an Englishman by the King, and blockaded his coast. He was determined, if allowed, to put down the horrible despotic power which makes Dahomey a wilderness. I was judge at Lagos at the time, and gladly gave the commodore all the assistance I could in obtaining information how to reach Abomey, the capital. But the British Government ordered the siege (to be raised, on conditions which enabled the King to boast of the power of his Fetish, and on the Governor of the Colony coming to Lagos from Accra, I received a reprimand before all the officers who assembled to meet him, for being so warlike.

Slavery is rampant in all the countries adjoining our West African colonies, and is only kept down within them by the prison and the scaffold. The British Government has invariably checked any attempts to interfere beyond our own boundaries, and within them it has upset the native systems of government, and set up a power in their place which is feared but not loved. The delta of the Niger, as well as the territories of that river and its affluent the Binué, are now a British Protectorate; but slavery abounds there everywhere, and in every form including human sacrifice. I was up the Niger in the early part of last year, and near the headquarters of the Government I saw a village on the bank of the river where slaves were openly sold, who had been captured further up, and brought there for sale. The trade of that village was regulated by the Government of the Royal Niger Company, and among the returns made to it at the end of the quarter, I saw the entry of the number of slaves who had been sold. At Asaba, where I resided, each village had its separate village of slaves, and when the owners wanted to make a Juju feast or funeral, they took out slaves for slaughter just as they would take out a fowl for dinner.

It is facts like these which I have from time to time proclaimed in the *Tablet* and elsewhere, and which I hope are at last being realised. We have plenty of work cut out for us at our own doors, and in our own house, without getting up a cry for fighting expeditions against the Arab slavers. The negro everywhere is as keen a slaver as the Arab, and the white man will never put down slavery by his rifle and sword. For myself, and my African experience is now pretty long, I have no belief in any mode of really reaching the intellect and heart of the African negro, except through, and by the missions of the Catholic Church. That is the true crusade for us to work for, and not any crusade of fighting and force which invariably leave matters worse than they were.—Yours, etc.

JAMES MARSHALL.

Roehampton, April 8, 1889.

INDIA AND CEYLON.

One more added to the Fold.—The joy we feel, in echoing the happy announcement made by the *Indo-European Correspondence*, that the Hon. Sir William Comar Petheram, Knight, Q.C., Chief Justice of Calcutta, has been received into the bosom of the Catholic Church, by Father Lafont, will, it is hoped, be equally shared by all our readers. The distinguished convert was, it appears, in a critical state of health, at the time he was called to profess the true faith; but despite unauthenticated assertions, it is very gratifying to be in a position to make the counter assertion, that since his conversion, he is getting better of the malady which prostrated him. Let us then earnestly wish, that by the able treatment of Dr. McLeod, the physician in attendance, and the united prayers of our community, he may be speedily restored to convalescence, to enable him to resume the responsible functions as the head of twelve other judges composing the highest tribunal of the Supreme Government of India.

In this age of Agnosticism, Scepticism and Atheism, which pervade and vitiate even educated minds to a lamentable degree, the advent of one of such distinction into the Church of St. Peter, like that of the renowned Luke Rivington, has caused a profound sensation in India. A conversion like the one under notice, is the means of inviting free communications of news from various classes and persuasions, bringing many perhaps to dwell more on religious matters, than they were wont to do. It does not awaken surprise therefore, to see, that the journalists have been largely discussing on this topic, several of the comments partaking of the lighter comedy vein, with the vein of serious thought; foremost amongst them, the *Englishman*, seems to have made itself conspicuous by publishing without reference to date, that electricity had been applied to the patient by Father Lafont, who is described to be a Jesuit Priest of considerable scientific attainments, thereby intending probably to convey the childish inference, that electricity having checked the ailment, the patient, through gratitude, embraced Catholicity. Whereas, if the truth must be told, the pious Father notwithstanding the fact of his being a scientist, was only the spiritual teacher, and consequently had nothing to do on the occasion with the infusion of electric currents or the handling of an electric battery.—*Catholic Watchman*, (Madras).

Vizagapatam: The Bishop's Jubilee—A Truly Oriental Scene.—I believe this old town of Vizag has never witnessed such a day in all its existence as the 3rd April last. It was the Silver Episcopal Jubilee of His Lordship the Right Rev. John Mary Tissot, Bishop of Vizagapatam. Though this distinguished personage was absent (in Gopalpore) on that day, yet from what was done in the place one would think, he was in the midst of us. The Sunday previous, the faithful were informed that a Solemn High Mass would take place at the Cathedral on the 3rd instant, in honour of His Lordship's Jubilee. To remind the people of the same, the bells of the Cathedral and that of the Sacred Heart began to peal on the eve, and holidays were also published in all the schools for the occasion. The next day at 7 a.m., both the clergy and the faithful being assembled, the Very Rev. the Vicar General officiated. The service came to a close with the Benediction of the Most Holy Sacrament. As our popular Tasildar Mr. P. Seetha Rao, already informed the paupers of the town, by beat of tom-tom that alms would be distributed at the Fort Chapel at the expense of our generous Rajah Gajapati Rao, in honour of Dr. Tissot's Jubilee, the parade ground before the Chapel, was simply covered over by hundreds of poor who having received their share of raw rice, dispersed, thanking the Rajah and the Bishop. The next day a grand dinner was also provided at the expense of the Rajah, in the Bungalow of Mr. Paulie in honour of the Bishop, where upwards of ninety Europeans, Eurasians (men, women and children), sat and partook of the nice things that were laid out for them. The dinner was concluded at 9 p.m., with three cheers for his Lordship and three more for the kind Rajah. I was nearly forgetting to mention that our Rajah, has also forwarded to Gopalpore a nice rich chalice and paten for His Lordship's kind acceptance. The chalice bears the following inscription:—Presented to Right Rev. Dr. J. M. Tissot, Bishop of Vizag, on his Silver Ep. Jubilee, by Sri Rajah Goday Narayana Gajapati Rau, 1889. One cannot well understand in what great esteem His Lordship Dr. Tissot is held by the noble Goday family of Vizagapatam. The Rajah and his late noble uncle, Mr. G. L. Narasing Rao were ever ready to give a helping hand to His Lordship in all his philantrophic undertakings. The inhabitants of Vizag are witnesses of all the educational works started and supported by these three charitable gentlemen, and the colossal sum of money distributed by the *same three* in times of famine, sickness and cyclones. The reclamation works of Dr. Tissot have literally saved thousands from untimely death. It was Dr. Tissot that introduced, in this town, for the first time, the following; *The tube well; the ice making machine; the sewing machine; the cloth washing machine; the kneading machine; the grinding machine; and the kitchen range or stove* &c. The greatest architects of the town were at one time under the training of His Lordship. The superb Gothic Cathedral of St. Ann is a standing memorial of His Lordship's skill in architecture, the building is decidedly second to none in this part of the Northern Circars. Agriculture (according to the European system) has received great attention from the Bishop and he would have introduced it here, were it not for the conservative habits of the Indians who would not give up their simple ploughshare for the grand patented English *Vomer*. I fear I am taking up too much of your space; however it would be a great gap in my letter if I omit to say that owing to the great charity of Dr. Tissot a very large number of Orphans, both boys and girls, have been enabled to become respectable members of society in all parts of India.

An address was sent to His Lordship on the day of his Jubilee signed by Very Rev. F. Clerc on behalf of all the clergy and laity of Vizagapatam. I daresay the clergy and the laity who are of the new Diocese did not forget him. His Lordship was born in Savoy on the 24th September, 1810; was ordained Priest September 24th, 1837. Arrived in India, 1844. Nominated Pro-Vicar, 1860. Nominated Vicar-Apostolic 6th August, 1863. Consecrated 3rd April, 1864. Nominated Bishop of Vizagapatam 25th November, 1886.

His Lordship is one of the first four that were sent by the Propaganda to take possession of the Vizag Vicariate.—*Madras Catholic Watchman.*

Ordination of Four Native Priests in Ceylon.—The splendid ceremony announced for last Saturday came off duly about 7 o'clock that morning, when four *alumni* of St. Martin's Seminary were raised to the order of Priesthood.

The Rev. Fr. A. L. Poologasingam celebrated his First Mass at Patavattai, the Rev. Fr. M. Joseph at the Colombogam Orphanage, the Rev. Fr. D. J. Chrysostom at the Cathedral, and the Rev. Fr. John Pahamune at the Convent.

A sight worth seeing was the reception accorded to the Rev. Fr. A. L. Poologasingam on Saturday last, when he paid his first visit as Priest to his native place. The Rev. Fr. arrived at Illavalai about 5 o'clock in the evening, accompanied by the Rev. Frs. Jourdheuil and Dinaux, and was received in a beautiful pandal put up close by the Church of Our Lady of Dolours. An address was read to him, and songs sung, after which a great procession wended its way to the Church of St. Philip Neri, Pattavatai, led by two files of school children bearing banners and escorted by native music. Arrived at the church, the Rev. Father passed through another gorgeous pandal and gave his blessing to the kneeling multitude. When he ascended the altar next morning to offer the Most Holy Sacrifice for the first time, all Valigam, North, East and West was there present in one vast packed crowd, that knew no other sentiment than that of reverence and love for a countryman who had become a minister of God. A good number of Christians approached the Holy Table, and among them the mother of the Rev. Fr. to whom he administered the Bread of Life before any others. The Mass being over, the Rev. Father Dinaux mounted the pulpit, and delivered a sermon on the Priesthood which was really soul-stirring. Fifty years ago, said the esteemed preacher, there was but one Priest in Jaffna, and the inconveniences which he and the Christians had to endure might be guessed. But to day there are fifty Priests—several of them natives,—and happy the flock at whose service they are. Referring to the Priest whose Mass they had just heard, he said that fourteen years before, he had sent him a small boy to St. Martin's Seminary, and he had come that day from his distant mission to have the happiness of serving his first Mass. Shortly after the Sermon the kissing of hands commenced and lasted till near mid-day. This over, the friends and relatives of the Rev. Fr. collected together in the pandal in front of the church, and presented an address in which expression was given to the sentiments of joy and holy pride that they felt in honouring him, and begged him to accept as the token of their affection the Missal, the Chalice, the set of Breviaries, and the Vestments that had been already presented to him. After this, a Hindu, a relative of the Rev. Fr. stepped forward, and sang some very nice songs in his honour.

Last Saturday morning, after the Ordination ceremony at the Cathedral, the relatives and friends of the Rev. Fr. D. J. Chrysostom waited on him at St. Martin's Ecclesiastical Seminary to offer him their congratulations on his elevation to the exalted dignity of the Priesthood. The occasion was also availed of to mark the happy event by some tangible tokens of affection and regard by the presentation of a Chalice and Mass-Book. The Chalice was the gift of Mr. B. Doogupillai the father of the new Priest, and the Mass-Book an equally estimable present from the Catholics of Trincomalie handed to him by A. Modr. Santiagupulle. In receiving these marks of affection and regard the Rev. Fr. not only heartily thanked them, but also addressed a few impressive words on the holy and responsible office of the priesthood. *Ceylon Papers.*

MISSIONARY OBITUARY.

Our readers will remember the touching description of the ravages of the great famine in Manchuria, quoted from letters of Monsignor **Louis Raguit,** the Vicar-Apostolic of that region, (see our April No., p. 177). We now learn that the good Bishop himself died at Payen-Susu on May 17.

A Protestant paper, *The Ceylon Patriot*, bears the following testimony to a Catholic missioner lately deceased in the Island, Rev. **Patrick J. O'Flanagan,** O.M.I. :—"There has just passed away one who was deservedly regarded as a leader and representative of the religious community to which he belonged—one whose worth and wisdom, whose virtues and services entitle him to rank as a good and great man in Jaffna. We refer to the death, on Monday, the 28th Jan., of the Very Rev. Fr. O'Flanagan ; which sad event has caused a grief so general and profound as to drape the whole diocese of Jaffna in mourning. For twenty years and more have we known the dear lamented Father; and largely sharing, as we do, in the deep sympathy and the keen sorrow which his unexpected and, to all human calculation, untimely demise has evoked, we are simply giving expression to public feeling in saying that in his removal we deplore the loss of the ablest, wisest, most useful and accomplished missionary of the diocese of Jaffna."

Patrick J. O'Flanagan was a native of Co. Limerick, and born in 1842. He was quite a child when his whole family emigrated to Ceylon, so that by education at least, as well as by spending the greatest part of his life in the island, he might be fittingly called a real Ceylonese. After a few years of theology in France, he was ordained Priest in Jaffna in 1870. His great work has been the direction of the Orphanage and management of the local schools. His good Mother, who still survives, for a long time undertook the care of a school at Jaffna for the higher education of European and Native girls.

Sister **Sainte Zacharie,** Superior of the Orphanage at Sèoul in the Corea, died on February 3. Her death caused the most remarkable demonstration of grief and respect in the capital of Corea. "The funeral procession," writes a spectator, "was a real triumph of the Faith in Sèoul."

Mother **Mary Magdalen of the Cross,** foundress and first Superioress General of the Creole Congregation of the Daughters of Mary, died on the 27th January, at St. Denis, in the Isle of Réunion. In 1849 she had the merit of founding the first religious order for Creoles and Negresses,—a society which now counts thousands of religious, and has establishments of all kinds,—schools, hospitals, asylums, workhouses,—not only in the islands of the Indian Ocean, but even on the East Coast of Africa. In this congregation has been seen the edifying spectacle of an ex-slave ruling as Superioress, girls of the best Creole families, all united in sisterly charity.

The deaths of Father **Damien** at Molokai in the Sandwich Islands, and Father **Kilty** at Leh, Kashmir, call for special notices elsewhere—the latter next month.

May they Rest in Peace!

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Foreign Missions :—			
Very Rev. V. M. Doreau...	1	1	0
From a Friend	5	0	0
Rev. E. Southgate	0	1	0
Expenses "I.C.M." :			
Very Rev. V. M. Doreau...	1	1	0
F. R.	0	1	0
For the African Missions :—			
C. and M. A.	0	10	0
For the Starving Chinese :—			
An English Priest	2	0	0
Rev. J. Bamber	0	10	0
From a few Catholics at Jagersfontein, South Africa ..	5	17	6
Propagation of the Faith :—			
E. M. Roinard	0	1	0
St. Benedict's Schools, Sydney	0	10	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS for the exclusive benefit of our Subscribers : the sole condition being the payment of the year's subscription ; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS. We also collect Masses and Prayers for the same object; and offers of such SPIRITUAL ALMS, by which additional participation can be ensured, will be most gratefully received by the Editor.

SPECIAL INTENTION FOR JULY :—The Leper Mission at Molokai.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona)
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Année Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
" " " (Baltimore).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS :

For Europe and North America :
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription ; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

August 4th is the Feast of St. Dominic, Founder of the Order of Friars Preachers, one of the great Missionary Orders of the Church. — To the left, St. Hyacinth (b. 1185), Dominican Missionary, who spent 40 years evangelising Norway, Prussia, Austria, Poland, Russia, Tartary, Tibet, and even China..—To the right, St. Louis Bertrand, of the same Society, (died 1581), called "the Xavier of the West," preaching to the natives of the West Indies.

The Dominicans at present have missions in : China, Tonkin, Formosa, the Philippine Isles, Mesopotamia and Kurdistan, Jerusalem, Constantinople, Smyrna, Santorin, Brazil, Trinidad.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 40. AUGUST, 1889. Vol. IV.

THE CHILDREN OF THE FOREST TO THEIR SPIRITUAL FATHER.

Letters of Catholic Canadian Indians to Bishop Clut.

(*From the Catholic Review*, U.S.A.)

[Fr. O'Donnell of St. Mary's, Montreal, in sending these touching letters to the paper writes :

"I confidently request space for a few letters from the Missions of the Northwest. Simple as they are, they will not fail to be of some interest to many of your readers. Written in one of the Indian dialects, they have been translated into French by his Lordship Bishop Clut. Wishing to present them in all their frankness and simplicity, his Lordship has rendered his version as literal as possible. This has also been my own endeavour in translating them into English—to allow the poor children of the forest to vent their feelings in their own style and manner of speaking."

Our readers will remember that we have already given them several articles on the Missions of the Athabaska McKenzie.]

Vicariate-Apostolic of Athabasca McKenzie.

Letter written in syllabic characters and in the Montagnais language, translated by his Lordship Bishop Clut. The letter is from a Montagnais half-breed, brought up in the woods, but who has become an interpreter at Fort Resolution (Great Slave Lake.)

To the Great Man of Prayer (the Bishop), Isidore Clut:

Fort of Elk Island, Dec. 10, 1888.

Dear Father:—I am going to write you a letter. Since you left us in a boat, although you have not written me, nevertheless I know from Father Dupire himself how you are. Alas! your health is not good, and in spite of that you do not remain quiet, and you do not live idle. Hence I have no bad feelings against you for not having written me.

Now, I am going to speak to you about ourselves who live here, and tell you how we are, and our manner of living. Our number is still complete, all alive. It is thanks to God, who wills it thus, that we have lived to this day.

The means of living (provisions) are not what they formerly were. There is no meat, and winter and summer we live only on fish. As there are no more Cariboo,* meat has failed.

Now, Father, I wish to make a few requests. I wish you to send me a pipe of sea-foam (a meerschaum pipe), as well as the image of your face (your photograph). These are the two things I most humbly ask of you. Send them to me if that be pleasing to you.

Now Father, I have no other news to give you, because your souvenir is always present to my mind.

However, I am going to tell you something else, Father. You know that Priests who spread religion by their words,

* American reindeer.

caused my happiness, and that I love them. I still preserve the same sentiments towards them.

And now, my aged Father, if I never see you again, it will be with a contented heart I will see you.

Father, pray for me. I pray for you. Through these mutual prayers may God have pity on us.

I press your hand and ring. My wife also. "I press your hand: she says that to you.

Your child,

MICHAEL MANDEVILLE,

who loves you. You remember him, do you not? Such are his words.

LETTER OF A MONTAGNAIS TO HIS LORDSHIP BISHOP CLUT, O.M.I.

FORT SMITH, 1888.

TO OUR GREAT FATHER (GREAT FATHER IN DIGNITY): — Until this day we still live. It is Baptis Maville (Baptist Mandeville) who says that to the great man of prayer (the Bishop), Isidore Clut. Since you went away from me until this day I still pray for you, and I wish to do so as long as I live. I know that you pray for me also.

The goodness of God always forms my happiness. Behold you are very sick. Since we have been told that, I pray a great deal for you. Oh, how I would like to see you again in the world.

I have the happiness of constantly seeing Father Toussard. His conduct edifies us very much.

I have still some news—that on which we are nourished, fish, I have some. I have also what the earth produces, potatoes. I have now five cows or beef (five horned cattle).

Our Great Father, keep for me something that comes from God (some object of piety). I mean to say a rosary.

Here many people are dead; many others are very sick. There are also certainly going to die.

My Great Father, I still see him whom I love, who causes my happiness and give me courage. This is for him (this letter.)

In presence of God, with all my heart, I press your hand. It is Batis Manville who says that.

ANOTHER LETTER FROM A MONTAGNAIS TO HIS LORDSHIP, BISHOP CLUT, O.M.I.

Little Peter, these are his words, they are to the great man of prayer (the Bishop), Isidore Clut.

MY FATHER:—Since I have seen you, from time to time I think of you.

My father and I, my wife and my children, are until this day still in good health.

This Map (kindly lent by Messrs. George Philip, Son and Nephew) serves to illustrate both the letters from the Athabasca Mackenzie and Mrs. Hibbert Ware's Tale.—[The Vicariate of Athabasca Mackenzie almost corresponds to the regions marked "North West Territories" and "Athabasca." The Montagnais Indians are mostly south of the "Great Slave Lake." Lake Brochet (or "Pike L.") is a little N.E. of L. Athabasca. "The Red Lake" and "Crow's Wing" are quite to the south of the map, within the United States, and just west of L. Superior.]

To the time when we pray in the night (Christmas), ten days wanting—that is to say, the 15th December—it is then I write you.

Father still living. May God grant that we may see each other again.

Father, until this day I remember God. I serve Him.

Sitting down to write to you I seem to see you again, Father.

A little this side of the Willow Plains (Athabasca), where there were two little houses, it is there my house is.

Funique, my brother-in-law's son. Ellto-Kule, you remember do you not? he is dead.

Father, behold, through the means of this letter, I press your hand.

My great Father (in dignity) if I saw your image (your photograph) I would say thanks.

VICARIATE-APOSTOLIC OF ATHABASCA MCKENZIE.

Letter of a Montagnais Chief, Antoine Laviolette, to his Lordship Bishop Clut, O.M.I.

This letter is written in syllabic characters, and has been translated into French by his Lordship himself. Here is the translation :

This letter is written at Brochet Lake, December 24, 1888. This letter is for the great man of prayer, Isidore Clut.

MY AGED FATHER:—It is the eve of the great Feast when we pray in the night (Christmas), that I write you this letter.

Father, I wish to write you a little. Since I saw you until last winter, I had been very lucky ; but behold misfortunes seem to have fallen upon me ! ! ! No doubt, you have already learned the sad news I am going to speak to you about.

On the same day, two of my youngest brothers died of hunger, with all their children. And they were not the only ones ! ! ! Hence my heart weeps.

Father, I feel very bitterly these cruel losses. But I suppose God has willed it, so I submit.

We have not even found the bodies of my two brothers. Both of them perished in the chase. Alas! it was far, far away from my home! It took me too long to reach the unlucky spot. As the footprints of my brother appeared no longer on the snow, I had no means of finding their bodies, and besides, I was exhausted from fatigue and hunger ! ! !

I am so sad, that in writing this I do not pretend to move you to pity on my lot and thereby strive to have you ease my heart. No, my only object is to speak to you about my misfortunes.

However, both my wife and myself, and my mother and my children are still in good health.

My younger brother, Peter, also still lives.

Behold, then, in our country, famine has spread its ravages ; and if the fish happen to fail, or if we run short of nets or hooks, that will be the height of misfortunes ! Although you live far away from us, I love to think that in thought you live among us.

If you have still a spark of life, and you wish to try to return to us, do as you wish ; but if you return, you will gladden our hearts.

In our country there are people who are mistaken in their manner of living, I mean to speak of those that abandon the good road (that of heaven). There are now among us all kinds of people : those that are called the Big Knives (the Americans), and those who take care of themselves, the Free Traders. As for myself, I am attached to these last named.

Father, if God wills that we should again see each other with our eyes, I know it is nothing difficult.

Big Antoine, such are his own words.

Well, Father, I am going to kiss your ring, and press your hand.

BIG ANTOINE (LAVIOLETTE).

A LIVERPOOL BOY'S CAREER:— THE PIONEER OF THE KASHMIR MISSION.

"Being made perfect in a short space, he fulfilled a long time."—*Wisdom*, iv. 13.

IT is only sixteen years ago since Daniel Kilty, a bright intelligent Liverpool boy, begged for admission into St. Joseph's Foreign Missionary College at Mill Hill. He had not had the sufficient education which could qualify him as a student for the priesthood, and as yet the Society had no Apostolic School* to train its juvenile candidates. What was to be done ? The Father Rector was loath to reject one so earnest and apparently so promising. So he kept him for a time in the house in a position somewhat like that of a lay brother ; wherein he was occupied in menial duties of the household, helping in kitchen and refectory, and making himself generally useful with the zeal and humility which was so conspicuous a part of his character. After a time, his superiors being much pleased

REV. DAVID KILTY, OF THE MILL HILL MISSIONERS. "The Pioneer of the Kashmir Mission." Died April 23, 1889, at Leh. *R. I. P.*

with him, sent him to the Apostolic School of the Jesuit Fathers at Poitiers in France to perfect his classical education. Here he gave such satisfaction by his piety and his readiness in learning, that the fathers would willingly have retained him as one of their society ; but Daniel Kilty clung to his first vocation, and returned to Mill Hill in 1876 to study his philosophy and theology. Having finished these studies, he was ordained priest in 1880, and immediately began his missionary career. The first field of his labour was in Borneo, where we soon find him up-country, busy saving souls among the Dusans in the Papar district of North Borneo. In 1884, he was removed to quite a new scene,—the Telugu missions of Madras, in

* It possesses one now at Freshfield, between Liverpool and Southport, a commodious building, the church of which was solemnly opened by the three Bishops of Liverpool, Salford and Shrewsbury, on the feast of SS. Peter and Paul, June 29, 1889.—ED.

Southern India, and here he laboured, chiefly at Rentachintala, till 1887. In the latter year he returned for a few months' rest to England on account of failing health; but even during this short respite, his active apostolic spirit could not bear to remain idle. The Superior General assigned him work for some three months in the mission of St. Patrick's, in one of the poorest parts of Manchester. On December 6, 1887, the undaunted young missioner set off for the third and last time for yet a new field of labour. The Holy See had entrusted to the care of St. Joseph's Society, the vast prefecture of Northern Panjâb, Kashmir, and Kafiristan, and some months before, the new Prefect-Apostolic, Father Brouwer, with four comrades, had left for the head-quarters of the mission in North India. We have already given some account of the "new field" of Kafiristan in our first volume; but, as a matter of fact, the ancient kingdom of Kashmir is quite as much a *terra incognita* to the Catholic missioner. Father Kilty conceived the generous idea of becoming the pioneer of this mission; and with the leave of his superior, penetrated into the eastern province of the country, called Ladak, which is still a Buddhist land. Here he settled in the capital, Leh, and set to work to learn the language. F. Kilty had all his life been remarkable for his gift of learning new languages, which had stood him in good stead in his various missions. He writes to his Prefect-Apostolic in a letter published by the *St. Joseph's Advocate*, as follows:—

"I have been applying myself to the language, since my arrival here. I find the Lhassa language, which is given in the books you sent me, will be necessary for all religious and abstract subjects; but the vernacular of this place is a distinct and unwritten dialect of the Thibetans. In learning it, I find my work amounts to making a new dictionary. I employ a native of this place to help in this work, to whom I pay 4 rupees a month. It is rather hard work to get anything out of him. General ideas seem beyond their grasp, *e.g.*: if I ask for 'animal,' 'fruit,' they will give me some specific name, as 'horse,' 'apricot,' etc.

"However, I have succeeded in writing down some 15 or 16 hundred words, which I find, when used, are understood. I purpose to continue as I am doing, and then to make a vocabulary which may serve as a dictionary, for self or others, afterwards. As the Lhassa is the classical language in which all books must be written, I am also copying the New Testament, which is written in that dialect, and placing before every Thibetan word its value in English. We may thus get a stock of religious expressions, which we may use or change, as we judge fit afterwards, when we think of making a Catechism."

CHINESE PAGAN CHILDREN: CELEBRATING THE FEAST OF TSAI-SHEN, THE GOD OF RICHES.

A few months later, in a letter to a comrade, he exclaims:—

"You, who have some priestly duties to do, are to be envied. For my part, I have not one soul to administer to-I feel as eager for a job, as the Yankee coroner, who seized an Egyptian mummy and held an inquest upon it, charging fees from about the time of Moses. I have little to do be-

yond pegging away at the language, and watching the ways of the people. They seem to prefer having a little snow, for it is terribly dangerous going over glaciers after they have been bared of the snow by the heat of the sun, because it leaves them like a huge block of glass, and much more slippery. It is true, the snow covers up the roads, which are like goat-paths along the face of the precipice; but they manage to make roads, by driving forward over the snow a number of Yaks (oxen), which smell out the road and flatten down the snow over it; so that the roads are just as commodious after a fall of snow as before it. This is the only notion they have of clearing away, as fallen trees and such like are out of the question in this barren country. They are indeed so much restricted to this notion of the expression that the words of St. John in the New Testament 'Prepare ye the way of the Lord' are rendered in the Protestant translation by 'Let go the Yaks.'

Even as he wrote the bright and humourous words just quoted, Fr. Kilty was on the brink of the painful and fatal malady which was to close his earthly career. Shortly afterwards he wrote to inform the Prefect-Apostolic that he was attacked with a serious affection of the liver. "Don't trouble to come to me," he said, with characteristic self-abnegation and thoughtfulness for others: "by the time you could reach me, I shall be either cured or dead!" His words were but too true. On April 23, rendered uneasy by a long silence, Fr. Brouwer was on the point of leaving Rawul Pindi, to make his way to Leh, when a brief telegram was received, to say the heroic young priest was dead. (*R. I. P.*)

And so, far away from friends or brethren, quite alone in a strange, little-known land, the gallant pioneer of the missions of Kashmir, went to his rest and his reward. It was a noble end, not unlike that of his great model, St. Francis Xavier, in his lonely island of Sancian. The very loneliness was in keeping with his life and character "So entirely forgetful of himself," "so completely detached from the world and from all things in life," "so ready to praise everybody else but himself, and so singularly silent about his own deeds." Such were the characteristics which his superiors called to mind at his old College of Mill Hill, when the news arrived of his death.

Is not this brief life of a Liverpool boy worth telling and remembering?

BURMA: GROUP OF BURMESE CATHOLICS.

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD.

BY M. L. C.

II.

WE continue to give some of the striking religious traditions which we have gathered from this interesting people.

THE TERRESTIAL PARADISE.

God our Father said: "My son and daughter, your father will prepare and give to you a garden. In this garden are found seven kinds of trees which will produce seven different kinds of fruit. Among the seven there is one tree which it is not good to eat of. Do not eat of its fruit. Take care! Do not eat. All that I have created I give unto you. Eat and drink with moderation. I shall come to you every seven days. Do and observe all that I have commanded you. Do not forget Me. Pray every evening and every morning.

THE FALL OF MAN.

Little children; in the beginning God created the tree of death and the tree of life, to try if man would keep His commandments or not, saying of the tree of death "Do not eat of its fruit." He desired to know if man had faith in Him. Who, not believing, did eat of the fruit of the tree of death, and God hid from him the tree of life, and because this tree has remained hidden since then, man dies.

In the olden times God commanded, but Satan appeared bringing with him destruction.

In the beginning God commanded, but the devil appeared deceiving so as to bring death.

The woman Eu and the man Sanai were not pleasing to the eyes of the serpent. The serpent looked upon them with eyes of envy. The serpent deceived the woman and Sanai. How did this happen? The serpent took a yellow fruit and gave it to the children of God. The great dragon took a yellow fruit and gave it to the daughter and to the son of God. They disobeyed the commandments of God, and God turned away His face from them. They transgressed the commandments of God, and God abandoned them. They did not keep all the words of God, they were deceived, and became a prey to all evils. They did not practice all the laws of God, they were deceived, and they became subject to death.

The fruit of temptation fell to the earth; the fruit of temptation was bad and was poison to our mother. The fruit of the temptation (ah! do not eat of it!) was, in the beginning a mortal poison for our father and mother. The tree of death comes to us from the woman, but the tree of life comes to us from the man. The day following that of their disobedience, God visited them, but they did not wish as usual to follow Him, singing His praises. He advanced and said to them: "Why have you eaten of the fruit of the tree which I had forbidden you to touch?" They dared not answer and God cursed them. "Ah," He said, "so you have not observed what I had commanded you. The fruit which was not good to eat, I told you not to eat it, but you have not obeyed, and have eaten it. For this shall you be henceforward subject to old age, to sickness and to death."

Various of these legends give to God a material form: they make Him journey, suffer, die, and be buried. This is a mixture of Buddhism, probably referring to the life of Gaudama.

Here, on the plain, when we preach in a new village and to people who have never heard us, it is not rare for us to hear some among the old people exclaim: "Why this is what our fathers told us; it was our religion in times gone by."

Towards the middle of February I was burying an old woman of eighty, who had greatly attracted my attention when I was instructing her in the year 1879. I found that whatever I said of God and of His attributes, of the creation and of the fall of man, of the snares of the devil, etc., resembled what she had heard from her grandfather, who was one of the first to descend from the mountains of the north-west. She used to interrupt me every moment with an exclamation or a word of approbation. When I wished to know more minutely what she believed, she told me that she attributed a body to the Creator. Questioning her about this, she told me that God had large eyes to be able to see everything, large ears to hear everything, large arms to take hold of everything; that His voice penetrated to the farthest ends of the earth, and that He spoke in the clouds to frighten the wicked. I passed a short time each day conversing with this poor old woman, who was very affectionate to me, calling me her nephew. As she died while I was absent, she made them promise to leave her above ground until my return, that she might not be buried by anyone else. Her children and her son-in-law, who were the best of Christians and moderately wealthy, living some distance from the centre of the mission, had erected a chapel for the convenience of the Christians. I buried their mother close by it. They have now erected a little monument round which they will make a grave for her posterity.

§ 4. *Other Legends.*

Legends and traditions change and lose themselves. The new generation, living on the plains of Pegu, intermingling with the young Buddhists with whom they go to school and play, already know them no more. Since the conquest by the English, there has grown up among the various races a great and rapid resemblance to the Burmese. There are the Khianis, the Shans and the Karens who do not now teach their children their maternal language. However on the mountains and in the villages the pure Karen traditions are not so much affected. They will still continue for some time to speak their various dialects, and they will still preserve the traditions of the ancients, until they all either become Christians or are absorbed by Buddhism.

The event, they say, that gave both a material and an intellectual superiority to the Kulas or inhabitants of the west is, that God, finding Himself obliged to cross a river, called a Karen, who however excused himself, saying he had no time, whereupon a Kula, who was in his service, hastened to carry God over for which he received as a reward the sacred books of the law, wherein he discovered the secrets of all things.

Another time, however, as God was passing through a Tung-ga, or forest, he had also given to the Karen His law, written upon a skin. But the Karen, always negligent and lazy, placed it upon the trunk of a tree, and while he was looking after his own work a dog ran off with it and eat it up. From that day the Karens, ever degenerating more and more, unfortunate in all their undertakings, and persecuted by the evil genii of the forests, the mountains and the rivers, have been waiting until from the west shall come their brothers the Kulas, to liberate, to instruct, and to bring back to them their books so negligently lost!

(To be continued.)

THE LOWER CONGO MISSIONS:

A Letter From Nemlao.

[The *Gazette de Liége* lately published the following interesting letter received by M. Oscar Gustin, Judge on the Congo, from the Rev. F. Krafft, a member of the Catholic Mission of Nemlao, on the Lower Congo]:

Nemlao, December 15th, 1888.

THE body of old King Nemlao, smoked and dried after the manner of Ardennes hams, has at last been buried. The casket artistically covered with rich materials, was taken to San Antonio,* which the Moussorougues like to call 'the holy land.' There many speeches of great length were made, accompanied with libations, for the purposes of drawing the fetishes out of the body of the great King defunct. This is done according to the custom of these people so ignorant of the true Faith, lest this powerful prince, who had attained so great an age, thanks to the fetishes shut up within his bowels, should carry them under ground; for that would injure his posterity, and especially the holy ground of S. Antonio, and the King Koukoulou!

The Funeral Ceremonies lasted ten days, during which time the people were screaming, crying, firing guns and making other displays. At last the body was covered, and over it was placed the greater part of the belongings of the deceased. During these ten days a quantity of Palm wine was drunk; nor were tafia (rum) and gin forgotten. The villages of Nemlao were deserted, only a few old women, who had proved unworthy, or for some other cause, could not be present at the public ceremony.

Paula, the father of Vidi, a fetish man and somewhat of a doctor, was, a fortnight ago, very sick. Not having much faith in his own medicines, he turned to the mission. After eight days energetic treatment he was restored, full of gratitude for his recovery.

Eight days ago an inhabitant of Nemlao came to Paula to consult him and seek his help medically. Paula simply said to him: "Go to the missionaries, who cure all sicknesses, and who have above all good medicines for all wounds."

SYRIA:—SHRINE OF "LA CONSOLATA" AT TANAIL IN THE LEBANON.—MARONITE CATHOLICS DEDICATING THEIR CHILDREN TO OUR LADY.

The patient himself told us this.

The Nemlao mission is indeed a regular hospital where all the miseries of the black race find a meeting place. We spend about two hours a day dressing wounds, relieving paralysed limbs, and drawing out the *chiques* (a small penetrating insect) from little children. Those sick who cannot drag themselves to the mission are visited by one of the Fathers in their poor huts, which are filled with a suffocating smoke.

But the missionary loves this kind of work. Far from wishing to escape, he is happy to meet with such cases, since it enables him to do good and win the confidence of all. What we miss, are the means to enable us to keep the poor

* San Antonio is in the Portuguese territory.

blacks, so often to be pitied for the destitution in which they are found, and to which they sometimes succumb in consequence of the indifference of their fellow-creatures. We especially pity the children whom we would like to receive at the mission, but are obliged to refuse, for want of funds. It is however on the young that the hopes are founded, both of the Congo Free State and of the missionaries themselves.

Let us hope that the good God will come to our help, for our heart's desire is the developement of our dear work at Nemlao,—a work so full of encouragement for the future in every respect. We also desire to testify to you our gratitude for your kindness in making known our mission in your country. We are confident that some generous souls will not miss the opportunity of making an offering to our work. These alms, you know well, will be used to relieve either some poor sufferers, or to enable the mission to adopt some little blacks. It will be considered a sacred trust to be used in the best way possible.

G. KRAFFT.

THE LAST DAYS AND WORDS OF FR. DAMIEN.

I.

FR. WENDELIN MOELLERS TO THE SUPERIOR GENERAL OF THE CONGREGATION OF THE SACRED HEARTS.

MOLOKAI, APRIL 17, 1889.

ON Saturday, March 23, Fr. Damien was as usual, full of activity and life. This was the last time I saw him in his ordinary state. On March 28, he took to his bed for the last time, and that same day set in order his temporal affairs. After having signed his papers he said to me: "How glad I am to have left everything to His Lordship; now I die poor, I have nothing of my own." On Saturday, 30th, he began to prepare for death. It was truly edifying to see him, he appeared so happy. When I had heard his general confession, I made my confession to him: then we both renewed our religious vows. Next day he received the Holy Viaticum. During the day he was cheerful and full of joy, as was his wont. "You see my hands," he said, "all the wounds are healing and the crust is becoming black. You know, that is a sign of death. Look at my eyes, too; I have seen so many lepers die that I can't be mistaken. Death is not far off. I should have liked to see the Bishop again: but *le bon Dieu* is calling me to keep Easter with Himself! May He be blessed!" He thought now of nothing but preparing for the end. There was no mistaking it; death was visibly approaching. On April 2, he received Extreme Unction from Fr. Conrardy. "How good God is," he said during the day, "to have preserved me long enough to have two priests by my side at my last moments, and have the good Sisters of Charity at the *Léproserie*. That has been my *Nunc Dimittis*. The work of the lepers is assured, so I'm no longer necessary, and will soon go 'up yonder.'" "When you are up above, Father, you won't forget those you leave orphans?" "Oh no! if I have any credit with God, I will intercede for all in the *Léproserie*." I begged him to leave me his mouth, like Elias, in order that I might have his great heart. "Why, what would you do with it?" he said, "it is all full of leprosy!" Then I asked his blessing. He gave it me with tears in his eyes, and he blessed also the brave daughters of St. Francis for whose coming he had prayed so long.

During the following days, the good Father was better; we even had some hope of keeping him for some time yet. The good sisters often came to visit him. What I most admired in him was his wonderful patience. He so ardent, so lively, so strong, to be thus nailed to his miserable couch, yet without much pain. He was laid on the ground, on a wretched mattress like the poorest leper, and we had hard work to get him to accept a bed. And how poorly off he was! He who had spent so much money to relieve the lepers, had so far forgotten himself that he had not a change of linen or bedclothes.

His attachment to the congregation was admirable. How often he said to me: "Father, you represent the congregation here, do you not? Let us say the prayers of the congregation together. How sweet it is to die children of the Sacred Hearts!" He several times charged me to write to our Very Rev. Father General, and tell him that his sweetest consolation was to die a member of the Society.

On Saturday, April 13, he got worse, and all hope vanished. A little after midnight he received Holy Communion for the last time. Soon he was to see God face to face. From time to time he kept losing consciousness. When I went to see him, he recognised me and spoke to me, and we made our last farewells. I had to go to Kalaupapa for the Sunday, but after service I returned. I found the Father pretty strong, but his ideas were no longer clear. I could read in his eyes resignation, joy, contentment; but his lips could no longer utter the acts formed in his heart. From time to time he affectionately pressed my hand.

On Monday, April 15, I received a note from Fr. Conrardy, to say the Father was in his agony. I hastened to him, but on the way a messenger told me he was dead. He died without effort, like one going to sleep. He passed away sweetly after having passed sixteen years among the horrors of the leprosy; the good shepherd had given his life for his sheep. When I arrived, they had already put on his cassock. All marks of the leprosy had disappeared from his face, and the sores of his hands were quite dried. About 11 we carried him to the church, and he remained exposed there till 8 o'clock, surrounded by lepers praying for their well-loved father. . . . . Fr. Damien had begun his life at Molokai in the greatest poverty, so that he had to pass the first few nights under a great tree. According to his desire, he was buried under this very same *pandanus* tree. I had had a vault prepared there during his illness: there his body now reposes, awaiting a glorious resurrection. He is turned towards the altar, and the vault closed by a strong bed of cement.

Père WENDELIN, SS.CC.

II.

BROTHER JAMES, OF THE SAME CONGREGATION, TO MR. E. CLIFFORD.

[Read at the meeting of the Damien Committee, Marlborough House, June 17, H.R.H. the Prince of Wales in the chair.]

MOLOKAI.

Dear Friend,—With heartfelt sorrow I announce to you the death of our friend Father Damien, who departed this life April 15, having been confined to his bed twenty-one days, during which he suffered intensely, the disease having concentrated in his mouth and throat, thus ending the martyrdom of sixteen years. I enjoyed the happy privilege of being his sick nurse, and was with him night and day, until he breathed forth his soul to God in my arms.

A happier death I never witnessed. He was constantly united to God by increase of prayer and suffering. He often told me he was so happy at the thought that he would celebrate his Easter in Heaven. Yourself and Rev. Mr. Chapman were always in his thoughts as his most devoted friends. A remarkable change in his countenance took place before his death, in the total disappearance of the tubercles with which his face was covered. We have laid him to rest under his pulhalla tree, almost at the door of my little cottage, where I will act as guardian of the dear remains until I die.

Yours sincerely,

BROTHER JAMES.

Illustrated Catholic Missions,

AUGUST, 1889.

"THE FIELD IS THE WORLD."

"Amare et servire."

OUR AMBITION.

WE will take our readers into our confidence. The zealous BISHOP OF MALACCA, who rules over the far-off Straits Settlements,—'the Golden Chersonese',—has stirred our ambition in his admirabl article published last month. Or rather, he has given expression to a feeling already hidden in our heart, but which we had not dared as yet to breathe, so ambitious did it seem. 'You must soon become a weekly:' such is the substance of the message he sends us. Yes! a *weekly* paper: that is our great idea. Then why not carry it out?

Is matter lacking? No one looking into our desk or drawers would say so. Matter simply abounds: printed and manuscript, in English and in foreign languages, articles letters, cuttings, photographs. The real difficulty is to wield the pruning-knife and reluctantly clip away so many valuable and interesting things that our printer gravely assures us 'won't go in.' And illustrations? We can give you just as many,—aye and a great deal more,—and some very fine plates among them,—even if we issue fortnightly or weekly. Some larger plates we must hold back, just because they take up too much of our really valuable space.

What then holds us back? Merely the expenses of printing and publishing. And to meet that difficulty there is but *one* means: increase, double, treble, the circulation. It is you, dear readers, and you alone who can do this. Only think! If each of you would but procure us one subscriber more, the miracle would be wrought,—presto! the circulation would be straightway doubled!

The French and Italian editions of *Catholic Missions* are weekly. Why not ours, which is written for the entire English-speaking Catholic population of the world? The Spanish is fortnightly. Could we not at least do that much?

The German edition can give a supplement of *four pages*, —not one or two columns merely,—for the Children. Would that we could afford that much space! How gladly it would be given to our Young Friends!

But once more,—in all this we depend upon you, our readers. Now, will you not all make a good, generous, hearty effort, and help us in the object of 'Our Ambition?'

To inspire your courage, we ask you to look at the brief note, printed elsewhere, from the venerated Rector of St. Xavier's College in Calcutta. Notice the noble promise with which he concludes. If everybody would do as much as FATHER NEUT, the victory would be won!

ON THE RED LAKE.

BY MRS. HIBBERT WARE.

CHAPTER III.—WITH THE OJIBEWAYS.

THE camp of the Ojibeways, which Father Laurenz had set out to visit, consisted of a sprinkling of huts, each formed by a few poles meeting together in the shape of a roof and covered with rush mats or buffalo hides. One of these was somewhat larger than the others, and was occupied by an old chief who had been great in his day amongst his tribe, but now the hand of death lay heavily on him,—so heavily that he had neither spoken or stirred for many hours, and the Indians wrapped in their blankets, who stood gathered round the bed strewn with skins on which he lay, scarce knew whether he had not already drawn his last breath.

But suddenly a slight tremor ran through his frame, the dim eyes unclosed again, and turned towards the entrance, and a smile played over the wasted features as Father Laurenz crossed the threshold of the hut.

"It is good," the old chief muttered in his guttural accents, as the missioner bent over him, and clasped his benumbed hands in his own. "Teway knew that he would see the Father again before the Great Spirit called him."

The dying man had been one of the most fervent and devout Christians from the time of his conversion, and had been the means of inducing many of his people to follow his example, and he was specially dear to the heart of Father Laurenz.

When the latter had given the chief the last rites of the Church, he visited several other persons in the camp who were sick, aud then returned to Teway's hut, to take a final farewell of the dying man.

The chief had sunk again into unconsciousness, the missioner after kneeling beside him in earnest prayer for a few moments was about to withdraw, when the dying man opened his eyes, and half raised himself on his bed of skins. For a few moments he seemed endowed with a return of strength, his voice was strong, and his eyes bright, as clasping the priest's hand he said:

"The Father will not return to the Mission House to-night?"

"Yes; why not? He has done all he can for Teway, and there are others who stand in need of his services on the opposite shore, and Ricaras whom Teway knows and loves, is sick to death."

"Teway thought not of himself" replied the dying Indian, "but he fears for the Father if he leaves the camp to-night, hark! how the north wind howls, the spirit of the storm rides on the gale," he added in low and half whispered tones, whilst his eyes grew dim again, and his icy fingers relaxed their clasp of the missioner's hand.

Gently and lovingly Father Laurenz laid the lifeless form of Teway on his skin bed, for the spirit of the old chief had fled, even as he had uttered his last words of warning. For awhile the priest stayed to comfort and console the sorrowing relatives, and then he bade them all farewell.

"Stay in our wigwam, Father," urged the elder son of the dead chief, as he stood at the door of the hut, "see the snow falls already, and the wind is rising higher, it will soon blow a gale."

"I have but two miles to go, I can see the lights on the opposite shore; and I shall be there in half an hour."

And so saying the missioner walked quickly on, followed however by several of the Ojibeways who still strove to turn him from his purpose. But the good Father's heart was full of anxiety for Ricaras, and he hurried on down to the margin of the frozen lake, and then he would suffer the Indians to come no further with him, but commanded them to return.

JAPAN: A MERCHANT AND HIS WIFE AT WACAMATSI.
(There is a Catholic Mission here in the Vicariate of North Japan. See p. 63.)

Reluctantly, they obeyed him, and the missioner sped swiftly on his way over the smooth ice, till he was lost to their view in the fading light of the short winter afternoon, whilst the fierce north wind drove the snow before it in clouds of silvery powder, and howled amongst the branches of the tall pines on the shore.

CHAPTER IV. AT THE MISSION-HOUSE.

AT about that same hour Ricaras lay tossing restlessly on his little bed, spread with a bear skin, his cheeks flushed with fever, and his eyes turning longingly ever to the door.

The room was dim and shadowy, only lighted, now that day had faded, by the flames leaping up from the wood fire, over which the old woman crouched, whom Father Laurenz had left in charge of his little favourite.

"When will the Father come?" asked Ricaras abruptly. He had been wandering in his head during the afternoon, but spoke clearly now.

"Mary has said already that he will stay at the camp," replied the old woman sententiously.

"He said he would come back before night," sighed Ricaras.

"The storm will stop him, it will be as Mary says, and Ricaras must not talk, he must try and go to sleep," said the old woman with a stolid inflection in her tone.

As though in obedience to her behest the boy turned on his side, and after awhile as he lay perfectly still and did not speak, Mary stole away to make some preparations for her master's supper.

Ricaras, however, had only feigned sleep to get rid of his nurse, and he lay straining his ears to catch the first sound of his beloved benefactor's footsteps.

By-and-bye, however, he did fall into a light slumber, from which he was soon roused by the storm,—and what a storm it was! The wind swept in wild gusts round the log house, and whirled the frozen flakes of snow against the panes of glass in the little window whilst mingled with the roar of the wind he could hear the loud incessant barking of a dog; the young Indian's keen ears would have recognised that bark amongst a score of others, for the dog was Fox, and soon he listened with superstitious fear and a wildly beating heart, for the bark changed to a long and dismal howl, which seemed now to die away in the distance, and then to peal forth like an almost human cry of anguish and suffering.

What could make Fox howl in this strange and dismal fashion, did danger threaten any one? did it threaten Father Laurenz? It well might if he were crossing the Red Lake just now in the teeth of the icy wind, and blinded by the thick falling snow.

Impelled by this sudden fear, Ricaras strove to crawl from his bed to alarm the other occupants of the Mission House and impart to them his fears, but his head swam, and his limbs gave way beneath him, and the poor boy fell back faint and helpless.

(To be continued.)

THE NEW PREFECTURE APOSTOLIC ON THE NIGER.

[The following letter is from the new Prefect-Apostolic, Fr. Lutz, to Sir James Marshall. Onitsha is on the Lower Niger, opposite Asaba; see map in June number, page 18].

HOLY TRINITY MISSION, ONITSHA,
April 16, 1889.

I HASTEN to answer your kind letter and to thank you for the many touching details it contains. Rarely have I read a letter so attractive,—and you will easily guess why. You have come from Rome, the Eternal City, where you have spoken face to face with the Vicar of Christ, and received his special blessing. Many thanks for what you have done for our mission. Your prayer has already been heard. I have just heard from my Superior General that our mission has been erected into a Prefecture Apostolic,* in order to give us the opportunity of wider developments, and your humble servant has been selected as first Prefect Apostolic. I shall consequently be under the obligation of doing still more to extend the kingdom of Christ in these lands of darkness.

JAPAN: THE "JIN-RIKI-SHA" (LITERALLY "MAN-STRENGTH-CARRIAGE"), FAVOURITE CONVEYANCE IN YEDO AND NEIGHBOURHOOD. See p. 63.

I agree with your views concerning the abolition of slavery. The *only* means of succeeding is to favour as much as possible the extension of missions, in order to win souls, not by the sword, but by the cross and the example of christian virtues. If all the whites on the coast would give a good example, instead of a bad one, and if the missionaries were better supported, I believe that the level of civilization would be much more efficaciously raised. Let the funds which have lately been raised among different nations be distributed among the Catholic missions, let slavery be abolished at every place where a civilised government exists, and slowly but surely we shall succeed in doing away with,—or at least in diminishing,—the slave traffic.

* What is a Prefecture Apostolic? See our last No., page 46.

As regards our own mission, I am very glad to tell you it is doing very well. In two months we shall have finished our new chapel, which will hold some 500 people. In five months' time,—that is to say, after the rains,—we shall build the Sisters' house. With a little patience and steady efforts we shall accomplish our ends.

Sincere thanks for your constant assistance. What we want are *prayers*, *missioners*, and *monetary support*. If we beg them for God, we shall get them; because we work for His glory!

We often speak about you and pray for you. I told our people that you had obtained a special blessing for them from the Holy Father, and they were greatly touched. I shall continue to keep you *au courant* of our apostolic labours.

J. LUTZ.

[We have two gratifying pieces of news to add to this letter. One is that Pope Leo XIII., to mark his appreciation of the great services rendered by Sir James Marshall to the missions of the Niger and West Coast of Africa, has been pleased to confer upon him the honour of Knight Commander of St. Gregory. The other is that the venerable Cardinal Newman, in order to testify his deep interest in the same cause so ably advocated by Sir J. Marshall, has forwarded to him a donation of £100 for the Asaba Mission.—ED.]

Two Missionary Martyrs.—On Ascension Day, Pope Leo XIII. published decrees approving of the process to be opened for the beatification of Père Perboyre, of the Congregation of St. Vincent, a missioner who was martyred in China, and of Père Chanel, a Marist, and the first martyr of Oceania.

Cardinal Massaja has issued the sixth volume of his great work "My thirty-five Years of Mission in Upper Ethiopia," which describes his missionary experiences in Kaffa, Nonno-Billò, Leka, Lagamara, Gombò, Gemma-Nunnu, and Hudrù.

The Jesuit missionary Père Colin has established a meteorological and astronomical observatory at Tananarivo, the capital of Madagascar.

Children's Column.

MY DEAR YOUNG FRIENDS,

I WAS about to begin this letter to you, when the Indian Mail came down upon me,—like the bursting of the monsoon, with letters and papers from all parts of that vast Empire. There were letters from a Catholic Archbishop, and a Parsi High Priest; from missionary Fathers and from Nuns; from young folk like yourselves and from elder correspondents hailing from east and west. I daresay your sharp eyes will detect portions of this mail up and down the present number. Don't forget to read the letter from Moropai, which I'm sure will edify you greatly. What a lesson for us all! Of course, I was delighted to hear from so many kind friends at once, aud to find how widespread an interest is taken in "I.C.M." in such distant lands. It makes us all realize how the Catholic Church is, after all, one great big family all the world over, does it not? And it makes us feel too, how much more powerful would be the missionary work of the Church in every part of the globe, if we would only unite together our hearts and minds to forward it in every way.

*

Well now, it is very gratifying to learn that our 'Children's Column' finds so much favour everywhere. I must give the place of honour this month to a young correspondent, who writes thus :—

St. Xavier's College, Calcutta.

My dear Mr. Editor,—It was with very great pleasure that I read your letter in the 'Children's Column' of I.C.M. for May. For my part I cordially agree with the reasons you lay down for devoting one little part of your nice journal to children. I am sure the step you intend taking will be a necessary one. Not only will the 'Children's Column' delight the little ones, but also bigger folk, who, though they are not 'men,' are unwilling to be called 'little ones,'—I mean the bigger boys.

Be quite sure, my dear "J. P.", I shall be only too pleased if the bigger boys will take an interest in the work; in fact, we *need* their help. Then the reasons you give are excellent.

If you delight the children, you will more or less compel the parents to take your Magazine. We are all very grateful to you for the means you are about to take to give us reading, which will be pleasing at the same time that it is instructive. I wish other periodicals were as considerate. We had formerly *Merry and Wise*, which was the only paper Catholic children could call their own; but that has ceased to exist, and we would now be without any Catholic paper which had something for the children, if it were not for your charitable offer.

My only regret is that I have not more time to go on quoting from "J. P.", who sends us a very interesting and touching little anecdote from the mission at Ranchi; but I must ask him to let it stand over for the present: it shall not be lost. Meanwhile: very many thanks,—and we hope to hear from "J. P." soon again.

*

I find that the conditions of our Prize-Drawing impose rather a hardship on some of our young friends out in the East. It takes the mail a good month to reach such places as Rangoon, Singapore, etc., and even more for Australia. Then the same amount of time is required for it to return; so that our juvenile correspondents out there are about *two months* behindhand with their subscriptions and coupons. Now, I think it is only fair, under these circumstances, to allow them two months' grace, and to let a coupon count (in their case) for the next month but one. This will make chances fair. Do you all agree? So, for example, the May coupon of our little friend at Trivandrum,—(I wonder how many of you know where that is?),—will count for July.

*

Last month I gave you a French Girl's letter (written in English). Now here is one from Belgium, also in English. To be honest, I must say it is not quite so correctly done (in the original) as that of Marie Louise, and so I have had very slightly to alter it a word here and there; still it is very creditable. First of all, however, I must thank Mademoiselle,—who is an old subscriber,—for her great interest in I. C. M., and the promise to get as many subscriptions as possible; indeed she has already succeeded in getting some. Then she says :

In answer to the amiable letter from the Editor in the Children's Column, many of the new subscribers will pray for the work of the Church in pagan fields. And now, Sir, I shall tell you what I think about this publication. All it contains is to my taste; but let me say to you, that for me, a Belgian, you speak really too little of our missions on the Congo; you don't say a word of the new establishment of Quatrecht, near Ghent, which is a noviciate for the Sisters of Charity, who will be sent to the inhospitable and burning climate of the Congo. And that is an objection which many persons make.

Mte VAN YPERSELE DE STRIHOU.

I must admit it is true we have not yet had much, if anything, about the Congo mission; though the real reason is that we rarely receive any communications about it. However I have actually ready for this number a letter from one of the Belgian Fathers on the Congo, and hope to find no space this month for it. And I must remind Mlle. van Ypersele that we have had several articles about the Calcutta and Chota Nagpur missions of India, which are also Belgian. The news she sends about Quatrecht is very interesting.

*

I hope our boy and girl readers are not forgetting the 'Penny Crusade' started by our friends Bernard and Mary for the Asaba negro children. We are most anxious to make this a great success.

*

Although I won't publish your full names, if you don't wish it, yet you should always send them to me,—at least privately. That is the rule in all papers. One or two have forgotten this.

Next monthly prize :—Genellis' "Life of St. Ignatius Loyola."

THE EDITOR.

July 31st (Feast of St. Ignatius Loyola).

Foreign Correspondence.

FROM OUR SUNDERBUND CORRESPONDENT.

MORAPAI, S.E., OF CALCUTTA.
JUNE, 1889.

WHEN you receive news from our Sunderbund mission, you surely do not expect to hear the missionary relate those striking facts and episodes which are so common in the other parts of our Bengal diocese. We cannot boast of those thousands that come over to Catholicism; it would be the wonder of wonders to see the Bengalees flocking in such enormous numbers to the true Church, for their character and morals and especially their caste system and many other reasons prevent their conversion *en masse*; and until it pleases God to shed a more powerful light over their intellects and to touch their hearts with nothing short of a miracle, I daresay we must satisfy ourselves with the few that come over from time to time and direct our efforts to the settlement of what we have acquired and the gradual formation of the actual Catholic population to a standard of European civilization. For as regards religious questions at least our greatest hopes, and I would say the future of the whole mission south of Calcutta, rests in the children actually being trained in the Morapai school. That their influence is being felt at home, and that in most instances they give to their relatives some true notions of Catholicity, and show by their conduct to their parents and friends how to live as Christians to be worthy of that name,—is a thing that forcibly strikes the mind of the missionary while on a tour among the different villages. That the character of the boys may be formed completely and that they may get acquainted with the smallest details of our religious practices, all the ceremonies of the Church are kept up as carefully as possible by the priests residing in Morapai. The rather complicated and lengthy, but moving and beautiful prayers and practices of Holy Week were gone through in our central station and explained in full to the boys and girls, mustering nearly a hundred. And more than one might have been moved to tears if he had seen those youngsters going in turn before the Blessed Sacrament on Maunday-Thursday and praying there most devoutly to the Lord and Master of all things that He might at last send down His most chosen graces upon the thousands of pagans that swarm the country.

STRAITS SETTLEMENTS: A MALAY OF ONE OF THE NATIVE STATES IN THE DIOCESE OF MALACCA. (The chequered undergarment is the characteristic Malay *sarong*).

I wish, Mr. Editor. you had been present on Easter day at the Mass of 8.30 to hear how joyfully our youthfuls were entoning the *Victimæ Paschalis* and the far-sounding Alleluia. It did the priest good, and made him forget the fatigue of previous days when at the gospel he saw those several hundreds of Christians listening to the joyful news of the day: 'surrexit sicut dixit: Alleluia!' and when at the time of Communion he saw those fifteen young children, prepared for that great reception, approach their Lord and God for the first time in their lives, and then more than 140 people coming to receive their God from his hands. It is not very inviting to say mass at such an hour of the day, in such a heat, in a chapel closely thronged, and with such a large number of communicants,—especially when saying a first mass in a far-off village, preaching and distributing Communion to more than 50 people. But the fervour of his Christians makes him forget all fatigue.

Imagine people, coming on Saturday evening from two hours' distance to make their confession, and to be off the same evening to their houses. They scarcely have an hour's rest when at the break of day they set out again, for they want to be present at Mass in Morapai and to receive Holy Communion. When the service is over they must think a little of their bodies, but before sitting down to eat their rice they have again to walk for two hours. And not satisfied with this, after having partaken of their meal and indulged in a little siesta, they put an again their variegated dress and treading once more the same path for the *fifth* time they are eager to assist at Benediction in the afternoon, and to join with the Catholics that come from the most distant villages. I saw some of them who had been walking *fifteen miles* to enjoy the pleasure of a solemn Benediction and to listen to the exhortation of the missionary! After having witnessed such devotedness to their religious duties could the priest ever think of his own fatigues and say *satis est?* Is this little trait not worthy of notice in your paper, and must it not put to shame many a Catholic in Europe on whom our Lord has been bestowing more graces but who would not certainly put himself to such trouble and inconvenience to acknowledge these spiritual favours?

Our Lord has been putting our poor people to a heavy trial this year by depriving them nearly all, of their harvest. But seeing the readiness with which they submitted to that visitation from heaven, and the amendments they made for it by becoming more assiduous in their religious duties, it cannot be doubted but that Our Lord will be appeased by their penance and console them for the loss sustained by an abundant crop next December.

Let me finish these few lines, Mr. Editor, with the request of one of my companion priests in this mission: "pray you also for them, and ask other people to pray for them;" and also for the unworthy writer who has the great honour of working for their conversion, that he may be a worthy follower of St. Francis Xavier!

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

His Grace the Archbishop of Madras.—Writing from the Cathedral, Madras, under date 8th June, 1889, the Most Rev. Archbishop of Madras, says :

"I would be delighted to see the *Illustrated Catholic Missions* widely circulated in all parts of India, and will do what I can to promote its interests in this Archdiocese. To all those who take an interest in the progress of our Holy Religion throughout the world, its pages afford very valuable information, and must enlist their sympathies in behalf of a journal, the proceeds of which are devoted to so noble an object as Mission Charities. . . . .

"Wishing you every success in your journalistic labours,
I remain yours very sincerely,
✠ J. COLGAN,
Archbishop of Madras."

The Rector of St. Xavier's College, Calcutta, Very Rev. Fr. Neut, S.J., writes :—

"You must allow me to add a line, and to wish you complete success in the very useful work you are carrying on. You may be sure that we try our best to help you, were it only for the very good reason that you greatly help us : we are in such need of Catholic literature ! I have not much leisure, but I can do something, and hope to increase, nay to double the number of your subscribers in India before June 1890, if God spares me."

GENERAL.

The Work of the Missions Etrangeres. The *Natal Record*, commenting on Mr. W. Caine, M.P's strictures on Protestant missionary failures, says :—

Turn now for a moment towards the Catholic Priests. Poor, simple, solitary men, what think you can they do? There was established in Paris, in the year 1663, a Society for the Foreign Missions. Its work, however, was well-nigh entirely destroyed at the period of the Revolution, and one may say that its missions as they at present exist are one and all the result of the last sixty years. A perusal of its last report, for 1888, would do Messrs. Liston, Caine, and Co., a world of good. These missions are all situated in India, China, and the Far East. The Society serves three dioceses in Southern India, and the missions of Burmah, the Malay Peninsula, Siam, Cambodia, the greater part of Tonkin and Cochin China, five of the provinces of China, and all Manchuria, Corea and Japan. There are thirty Bishops in charge of these extensive missions, with 731 missionaries and 429 native priests. In 1887, the most successful mission was that of Eastern Tonkin, where 3,269 pagans were baptized in the twelve months; the progress was slowest in Northern Burmah, where there were only eighty-nine conversions; but it must be remembered that Burmah was kept in a very disturbed state all the year by the fighting with the Dacoits. Grouping together the missions of the chief countries, we find that the baptisms of pagans in the three Indian missions were 2,042; in the five missions of Tonkin and Cochin China, 5,447; in the seven Chinese missions, 6,102; in the missions of Japan, 2,718; and in the Burmese missions, 1,681. Besides these there were 583 conversions in Corea, 402 in Manchuria, 51 in the little mission on the Chinese Border of Tibet, 335 in Cambodia, 1,123 in Siam, and 1,396 in the Malay Peninsula. In all there were 21,943 baptisms of pagans, besides 171,691 baptisms of dying pagan children; while the Christian population under the care of the missionaries amounted at the end of the year to 891,911, and there were 50,000 children in the mission schools, and 1,563 native seminarists preparing to receive the priesthood and labour for the conversion of their fellow countrymen. Results like these are all the more valuable, because pagans are not admitted to baptism on the Catholic missions until after a long course of trial, instruction, and training as catechumens. Conversions are therefore real, and not merely nominal. We have, indeed, the best reason to believe that the missions of the Far East have passed through the first difficult stage of slow beginnings, and are now entering upon a period of rapid progress. The growth of the native priesthood is in itself a certain pledge of success.

Protestant Testimony.—In the course of a lecture on higher education for Europeans in India, delivered by Mr. Macdonald, the Principal of the Doveton College, at a meeting of the European Teachers of Calcutta, he paid the following tribute to the system of teaching in Catholic Colleges : "Much as I value Protestantism and revere the forefathers who fought and died for the cause, I cannot withhold my tribute of praise from the Roman Catholic missionaries who have made their success as educationists a household word. I cannot but admire the steady march of their disciplined battalions, of their phalanxes either bristling with the weapons of efficiency and preparedness, or, as their Roman ancestors used their famous phalanx, ever showing a fresh and constantly renewed front. For earnestness and adaptability they are deservedly praised, and though I have been reared in one of the strictest sects of the Protestant religion, I would rather see the European Collegiate education of this country ruled systematically by the rigid tyranny of the Roman Catholic, than that the rigid tyranny of Protestant Sectarianism, should drive it out of all semblance of organism."

AFRICA.

Cardinal Lavigerie has decided to create a station of the Algiers missionaries at the intersection of Lake Nyassa and the river Shiré, the very centre of the Portuguese possessions. This step is considered of great importance both for the missions and for the anti-slavery movement.

INDIA AND CEYLON.

Chota Nagpur.—Heathens baptized in two districts of the Chota-Nagpore mission, Archdiocese of Calcutta, in 1888-89.

(1) RANCHI.

		Baptisms.
,,	July 1888 :	145
,,	August ,,	39
,,	September ,,	75
,,	October ,,	18
,,	November ,,	89
,,	December ,,	66
,,	January 1889	191
,,	February ,,	272
,,	March ,,	227
,,	April ,,	291
from 1 to 25th May	,,	689
	2102 baptisms in 11 months.	

(2) DORMA, South of Ranchi, a new mission founded in 1887.
Catholic population about 6000.
Baptisms of heathens.

In September, 1888 :		74
,, October	,,	233
,, November	,,	332
,, December	,,	130
,, January	1889 :	38
,, February	,,	176
,, March	,,	51
,, April	,,	8
,, May	,,	48
1090 in 9 months.		

S. GROSJEAN, S.J.

The Power of Prayer.—The *Indo-European* has received the following letter from his Lordship Dr. F. Pozzi, Bishop of Kishnaghur.

Hidaipur, May 4th, 1889.—The inmates of the Kishnaghur Convent will remember for a long time the night of the 30th ultimo. It was 2 o'clock, when the nuns and their Bengali girls were suddenly aroused from their sleep by cries of alarm. It was a stable of the *gowalas*, a little way off the partition wall of the Convent that was in flames. Two or three more thatched houses were between the burning one and the wall, and the dormitory of the girls with its thatched verandahs was quite close to the wall.

The inmates arose in terror and could see the fire in front of them. The danger was very great, because the wind was blowing very strongly and just in the direction of the Convent. Seeing this the children dropped on their knees in the verandah, raised their hands to heaven and cried "Oh God ! stop the wind !" This simple prayer of innocent souls was heard on the spot. The wind ceased all of a

sudden, the people hastily isolated the place in flames, and the fire was easily extinguished. No sooner had the fire been put out than the wind rose up again and continued blowing all the night and the following day. God be blessed and His divine Mother for having protected our poor innocent orphan girls?

[Is not the above a remarkable pendant to the wonderful escape of the nuns at the Convent of Johnstown, in the recent most terrible catastrophe in Pennsylvania?—Ed.]

We read in the *Bombay Catholic Examiner*:—We regret to record the death of Dustoor Pherozjee, eldest son of Dustoor Sahib Jamaspjee Menocherjee, Ph. D., head priest of the Parsees, which took place on Wednesday morning at his father's residence in the Fort rather suddenly, owing, it is supposed, to heat apoplexy. The young Dustoor, who was only thirty-six years of age, studied for some time at the Elphinstone College, which he was obliged to leave under medical advice. But so great were his linguistic predilections that, by private study at home, unmindful of the risk to his health, he had acquired a tolerable good knowledge of French, German, Pehlvi, Zend, Persian and Sankrit. Dustoor Pherozjee, who passed most of his time in literary work, was the right hand of his father and heir to the Dustoor-ship; and deep sympathy is felt for Dustoor Jamaspjee in his present affliction, which has followed so soon the death of his wife ten days ago."

We beg to associate ourselves most heartily with the expressions of sympathy of our Bombay contemporary, and that for a remarkable and personal reason. The very last literary work of the talented young Dustoor deceased was to carry through the press a translation made by himself from French into English, with rare linguistic ability, of a work on the Religious Philosophy of the Parsis written by the present Editor of *Illustrated Catholic Missions*, and just published in Bombay ("The Religious Philosophy of the Mazdeans under the Sassanids".)

Native Catholic Literature.—We learn with much pleasure that Mr. Advocate C. Brito, has now ready for the press, a life in Tamil of the late illustrious Pontiff, Pope Pius IX. As to the writer, his merits are too well known to need any comment at our hands. A work coming from the pen of a scholar like Mr. Brito cannot but be a valuable addition to our Catholic literature in Tamil. The manuscripts will be sent to the press as soon as the author can count on some 300 people who would buy his book. Would-be purchasers are requested to make their intention known with as little delay as possible. Their names may be sent either to the author direct or to the Editor of the "Jaffna Catholic Guardian." To place the book within the reach of as many people as might like to buy, the price of a copy has been put down so low as Cts 25.

There is also published by V. P. Perera at Pettah, Colombo, under the title *Vandana Mavaya*, a book of "Devotions of the Month of Mary" in Singhalese.

JAPAN.

The First Japanese Nun.—The *Mémoires Catholiques* publish a letter from Nagasaki addressed to the Superioress General of the Nuns of the Holy Child Jesus, at Chauffailles, by a young Japanese woman, Tokou Madsdjiro. She has lately been admitted into the above-mentioned congregation under the name of Sister Mary Bernard, and is probably the first Japanese nun,—at least in modern times.

The First Japanese Synod.—Mgr. Cousin, Vicar Apostolic of South Japan, writes from Nagasaki: "I have just learnt a very consoling piece of news, which I hasten to communicate to you. Next year we are to celebrate the first Provincial Council of these regions, and my venerable colleagues have decided to meet at Nagasaki, near to the tomb of Mgr. Petitjean, predecessor of all of us, in the very church which was the cradle of the New Church of Japan. This Synod will coincide with the 25th anniversary of the discovery of the Japanese Christians, who had preserved the faith from the days of St. Francis Xavier. This discovery took place, you know, on March 19, 1865. Who could then have told Fr. Petitjean that, twenty-five years later, there would be assembled at the foot of the same altar few bishops with over thirty missioners or native priests, and that his first meeting with a few poor women who were praying to *Santa Maria*, would have had such rapid and consoling results? Surely, the finger of God is here."

The following extract from a letter of "Vigil" to the *Manchester Guardian* (in reply to Rev. E. E. Jenkins) will serve to illustrate Bishop Cousin's remarks:—It is not altogether accurate to say that the "Romanists" and their work perished in 1622. In spite of the terrible persecution of that time, large numbers of Christians still persevered till an almost clean sweep was made about 1637. Yet, as I stated in my last, the faith never entirely died out for the two centuries following. Deprived of priests and teachers, very considerable numbers of families of Japanese Christians clung to their religion with a truly wonderful and touching loyalty all along those dark days. Nor, meanwhile, did missionary effort relax. Over and over again our missionaries landed on Japanese shores, only to be detected and put to death. The Japanese diocese (Funay) was not actually extinguished till about 1672. When in the first half of this century our missionaries again made efforts to penetrate into the island kingdom they found many of these Christian families still existing to welcome them back. Gregory XVI. in 1846 sent Monsignor Forcade from the French Foreign Missionary Society, as Vicar Apostolic to Japan, where he was not long able to remain, so impervious was the land to Christian missions; but still some work was going on all the time. The renewed effort was made—this time with greater success—in 1858. Thus it is not practically accurate to give 1859 as the date of the "introduction" of Christianity; but that time was the beginning of the greater development and prosperity of our missions there. So consoling has this progress been that in 1876 the single vicariate was divided into two (north and south), and again last year (1888) a central vicariate was formed out of the southern one. The following brief table sums up the actual state of our three missions:—

	North Japan.	Central Japan.	South Japan.	Total.
Catholics	8,114	2,000	25,000	35,114
Clergy	34	15	17	66
Churches & chapels	60	10	40	110
Schools	33	?	40	—
Mission stations	110	10	50	170
Orphanages	6	4	8	18

CHINA.

The Great Famine.—The religious, and especially the missionary periodicals, contain numerous letters from the famine-stricken districts of China. These bear touching evidence of the sufferings and the patient endurance of the people. The methods of relief adopted by the European distributors appear to be the same. General and indiscriminate assistance is avoided. It is known that before the next harvest—to be gathered in May and June—thousands must perish, and it is thought better to use the resources placed at the disposal of the missionaries and other Europeans so as to keep as many people alive as possible right through the famine period than to exhaust their funds in the merely temporary support of a larger number and then be compelled to leave these to die. . . . . A telegram received from Shanghai in New York on the 30th ult. confirms Dr. Douthwaite's estimate of the number suffering in Shantung, and adds that whilst 70,000 persons are being maintained by Catholic and Protestant missionaries, large numbers are receiving support from native and foreign contributors living in most of the other northern Chinese provinces.—*Manchester Guardian.*

On the same subject, Fr. Pacifico Tenechio, O.S.F., writes from Shan-tung:

"In the immense district confided to my care, the famine is raging terribly. I will not give any long details, but I will only say that several Christian families have already sold their goods and even their furniture for a little bread. The women, besides their clothes,

have disposed of all their ornaments. The pagans go further: when they have no more, they sell their children, and sometimes their wife, for a trifle. I can't go to the door without meeting famine-stricken creatures, pale and in rags, stretching out their hands for a morsel of bread. As I am writing, I can hear two or three crying out in the street for bread."

Hong Kong Cathedral.—The new Catholic Cathedral has been publicly dedicated at Hong Kong. It holds four thousand people, cost £24,000, has a length of 207 feet, is 60 feet wide in the nave, and 100 feet at the chancel end. The height of the top of the spire is 135 feet, and up to the underside of the centre tower is 90 feet. It contains four stained glass windows on each side, while above the porch is the inscription "*Anno Jubilæi Sacerdotalis Leonis XIII. P.P.*" On each side of the centre spire are seven bays, each containing two stained glass windows. The belfry tower when completed is to be 150 feet high. The roof is made, not of bamboo or any other delightful material used in that land of the decorative arts, but of cast-iron supplied from Glasgow.

OCEANIA.

A Good Word for King Mataafa at Samoa.—His Eminence the Cardinal-Archbishop of Sydney, speaking last month at the laying of the foundation-stone of the Marist Fathers' new presbytery, said:—"If they wished to find the fruits of the zeal and courageous labours of the Marist missionaries they would not only have to look at Futuna and other neighbouring places which had been enlightened, but to Samoa. During the past few weeks the exciting and tragic events at Samoa had engaged the attention of the Australian colonies, and, he might say, of the whole civilised world. With the gloomy records of the deplorable hurricane disaster they had the bright record of the gallantly Christian conduct of the Catholic chieftain Mataafa. That brave man, who had been selected for the position of king by almost the unanimous voice of the native people, as a newspaper correspondent had told them, wore a cross upon his dusky skin, and he (the Cardinal), might add that beneath that cross, the emblem of his faith, beat the heart of the true soldier. The chieftain had shown his soldierly qualities by the way in which he thrashed the Germans who attacked him, but it was at the moment his higher and better nature was appealed to that he manifested the true heroism of the Christian chief. He and his party had been trained in Christian virtues by the Marist Fathers. And what better proof of the noble character of the teaching and the training imparted by the Marists could be asked than the spirit of self-sacrifice, compassion, and enlightened charity which the chief and his followers displayed in succouring and saving during those fearful scenes those whom they had been forced to regard as their enemies? The accounts of the occurrence told them how the chief and his 200 or 300 men risked their lives to save the drowning sailors, and told them, too, how the native leaders set their trusty men on guard so that there should be no violation of order, and so that not even the theft of one penny's worth should be added to the losses attendant on the terrible disaster. The example set by these men, whom it pleased some to speak of as savages was an example that many so-called civilised countries might do well to follow. Such exhibitions of character on the part of Catholic natives of the South Seas made it evident that the blood of Martyrs and the self-denying labours of the Marist missionaries had already borne abundant and consoling fruit."

AMERICA.

The Negro and Indian Missions.—1. The first Sunday in Lent calls according to Decree 243 of the Third Plenary Council, for a collection in behalf of the Indians and Negroes.

2. All the faithful who on this day, after a good confession and Holy Communion, pray for the spread of holy Faith, and according to the intention of the Sovereign Pontiff, gain a plenary indulgence.

3. The sermons of the day, as is implied in the words granting the indulgence, are to be directed towards this object of charity.

The conditions of both races is pitiable in the extreme. "We have more than a million coloured children in the Southern States who never darken the door of any schoolroom, for the simple reason that there are no schools within their reach." The Indians are similarly situated. They cannot help themselves, which only education would fit them to do. Though there is no limit to the need of labourers in this field, there are, besides a number of the secular clergy, the Josephite Fathers, the Benedictines, and Jesuits, together with a devoted flock of religious women, whose aid is essential for the schools, ready to work wherever they can get a roof to cover them. But they need means. "Fine talk will not help the cause. Money and hard work are needed," writes one zealous missionary. We Priests, can easily further this great charity, and thereby benefit none more than ourselves. If, perchance, a soul in our care has been lost, or neglected, for whom we are to answer, here reparation can be made by aiding some of these millions, who lie in darkness in the midst of a christian and civilized people, to obtain the light of salvation. It is a patriotic work, more lasting and beneficial than "abolition." It opens the hearts of our people to greater generosity, and, far from weakening their interests in the homes of the parish, they will only be disposed to greater generosity, for such is the law of human nature.—*The Ecclesiastical Review*, (America).

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Expenses of "I.C.M.":—			
Mr. John Hurst, Scholes, Wigan	0	3	0
Jas. E. Bobier	0	1	0
Prioress, Baltimore	0	1	0
Girls of Northampton Convent (Notre Dame)	0	2	0
Propagation of Faith:			
Friends in Ceylon	0	16	0
M. G. P.	0	6	0
Starving Missions of Shantung:—			
A Catholic	0	2	0
Mission of the Niger:—			
A. M. T.	1	0	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and a daily memento in the Mass for the exclusive benefit of our Subscribers: the sole condicion being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR JULY:—Anti-Slavery Congress at Lucerne.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missiën (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Ingelosi Yenkosi (Marienhill, Natal).
Annee Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
" " " (Baltimore).
Annals of the Holy Childhood (London).
Annales de l'Oeuvre de Marie Immac. (Paris).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

We place this month before our readers an Illustration recalling the Divine Mission given to the Apostles and their successors by Christ Himself. "Go ye into the whole world and preach the Gospel to all creatures." Before Our Saviour kneel the Blessed Virgin and St. Joseph, praying for the success of the Missioners labouring among the heathen nations on the earth beneath. Behind the central figure our Pictures are the Guardian Angels of pagan countries, interceding for the souls entrusted to their charge. May we, dear readers, join our prayers to theirs, that so God's kingdom may come quickly to all nations of the world.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 41. SEPTEMBER, 1889. Vol. IV.

THE "VARIATIONS OF BUDDHISM."

THE *Ceylon Catholic Messenger*, after quoting the article in our May number entitled "Buddhism Dethroned," in which we showed how vastly exaggerated are the current estimates of the numbers of Buddhists in the world, adds the following interesting and instructive remarks :—

When numbering the followers of any religion, it is of the utmost importance to know whether that religion is *one* or *multiple*. For instance, Protestantism is a form of religion, subdivided into hundreds of sects, pole asunder in their teaching. The same * is true of Buddhism, which is quite a different thing in Ceylon to what it is in Japan, China and other countries. We find a good illustration of this in the 21st number of *The Buddhist*, in which a description of the tenets of one of the Japanese Buddhist sects is given. After being told so authoritively and repeatedly that the superiority of Buddhism consists in this, that it is a religion of "self-help," in which man depends for his salvation on the merits and intervention of no one else but himself, we are quite taken aback on seeing that in Japan certain Buddhists—real Buddhists—reject the theory of "self-help," and depend entirely on another for their salvation. So that Buddhism is at the same time the religion of "self-help," and the religion that repudiates "self-help," the religion that offers prayers to no one and the religion that rejects self-help and "invokes the name of Amita Buddha" as the salvation giver. This is interesting reading :

"The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of 'extinction of passion.' This doctrine is the cause of salvation, and salvation is the effect of this doctrine.

"This salvation we call Nirvana, which means eternal happiness, and is the state of Buddha.

"It is however very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

"Nagarjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult as in worldly ways; some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called 'self-power' or help through self, and the other called 'the power of others' or help through another.

"Our sect called 'Shinshiu,' literally meaning 'True doctrine,' which was founded by Shinran Shonin, teaches the doctrine of 'help from another.'

"Now what is the 'power of another'? It is the great power of Amita Buddha. Amita means 'boundless,' and we believe that the life and light of Buddha, are both perfect, also that other Buddhas obtained their state of Buddhaship by the help of Amita Buddha. Therefore Amita Buddha is called the chief of Buddhas.

"Amita Buddha always exercises His boundless mercy

*Or rather, very much more.—Ed.

upon all creatures, and shows a great desire to help and influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvana or Sukhawati).

"Our sect pays no attention to the other Buddhas, and, putting faith only in the great desire of Amita Buddha, expects to escape from this miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha, we do not need any power of self-help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call 'thanksgiving for salvation.'

"In our sect we make no difference between priest and layman as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and to eat flesh and fish, which is prohibited to the members of other Buddhist sects.

"Again, our sect forbids all prayers or supplications for happiness in the present life to any of the Buddhas, even to Amita Buddha, because the events of the present life cannot be altered by the power of others: and teaches the followers of the sect to do their moral duty, loving each other, keeping order and the laws of the Government.

"We have many writings stating the principles inculcated by our sect, but I give only a translation of the following creed, which was written by Rennyo Shonin, who was the chief priest of the eighth generation from the founder.

CREED.

"Rejecting all religious austerities and other action, giving up all idea of 'self-power' we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha, our salvation is settled. From that moment, invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws, which are fixed for our duty during our whole life."

If Buddhism in Japan is the same as Buddhism in Ceylon, if the followers of the Shinshiu sect are numbered amongst the followers of Buddha,—as they undoubtedly are,—those who follow the doctrine of "religious austerities" instead of the easy-going one of "reliance on Amita-Buddha," must be set down as downright fools; otherwise—and this is our contention—the makers of statistics ought to distinguish between Buddhism and Buddhism, and not include in one total the followers of religions essentially different in doctrine, alike though they are in name. The truth of the matter is, that any doctrine whatsoever, if it is extravagant, indefinite and godless enough, even American infidelity and craftiness, may come, and is made to come, within the range of modern Buddhism. But the efforts made to put it into shape will only hasten its dethronement and decomposition."

For those who desire to pursue the subject, much extra information on the extreme divergence, and often absolute contradictions, of the various Buddhist sects, can be gathered from the article of the eminent Sinologue, Prof. C. de Harlez, of Louvain, in the July issue of the *Dublin Review*

BURMA:—RANGOON, ON THE IRAWADI, THE SEAT OF GOVERNMENT AND RESIDENCE OF BISHOP BIGANDET. See p. 73.

("The Buddhistic Schools"), or from the able little volume published by a Japanese Buddhist savant in Paris, entitled *Le Bouddhisme Japonais* (Maisonneuve and Co., 1889), which details the views of the "*twelve* great Buddhist Sects" in that country alone.

To show the excessive and fundamental differences existing among these sects only, we quote from p. 12 of this book of Ryaoun Fujishama, the table of the twelve sects and the fundamental principle of each :—

BUDDHISM.

Hinajana.			*Madhyamapiyat.*			*Mahâyâna.*				
			Hossô.		*Ke-gon & Tendai*	*Shin-gon.*	*Zen.*	*Nitsi-ren.*	*Jodo & Shin.*
Kon-cha.	*Jo-jitsou.*	*Ritsou.*	*Sanron.*						
Materialism. (Non-existence of the *ego*, but existence of matter composing the *ego*).	**Nihilism.** (Non-existence of the *ego*, both the *ego* and matter).	**Ethics.** (Only practical moral precepts).	**Absolute Nihilism.** (Truth is the inconceivable state).	**Subjective Idealism.** (Thought alone is real).	**Middle Way.** (Pantheistic Realism).	**Mysticism.** (One of the forms of Buddha is the principle of all being)	**Contemplative System.** (Truth not to be sought in tradition, but in the individual thought).	**Pantheistic realism.** (Truth the principle of the 3 great esoteric laws).	**Mysticism of exclusive adoration.** (Truth is obtained by the grace of Amitâbha Buddha).

From this statement of a Buddhist writer himself, it is evident that this very 'broad' system ranges from "absolute Nihilism" to "exclusive adoration" of a single deity, passing by intermediate varieties of pantheism, &c.! Truly an elastic religion—if *a* religion it can be called, and not rather an incoherent congeries of many jarring religions!

If Bossuet were living, he might supplement his powerful "Variations of Protestantism," by the still more striking "Variations of Buddhism!"

ON THE RED LAKE.

By Mrs. Hibbert Ware.

CHAPTER V.

Two Awakenings.

HOW long he had lain unconscious he did not know. When he opened his eyes the little chamber was fully lighted up; for the half burnt logs of wood had collapsed, and a bright broad tongue of flame leaped up from them, making all things brilliantly visible for a few moments, and most visible of all, the figure of a man kneeling in prayer at the foot of the bed; and as the man raised his head, a thrill of almost convulsive joy stirred the boy's heart to its very depths, for it was the face of Father Laurenz that he beheld, beaming with a smile of angelic sweetness, whilst the eyes fixed so earnestly on Ricaras were full of inexpressible tenderness and love.

"Dear Father, when did you come?" asked the boy, stretching out his feeble arms towards the missioner, but the priest made no reply, only bowed down his head on his hands, and as the flame from the logs sank lower, his figure became more indistinct, till, whilst Ricaras was still gazing intently at him, the priest's form vanished from his sight Was he awake? he asked himself, or was it a dream? No, he was awake; for he could hear the moaning and sobbing of the wind, and the mournful howl of poor Fox, and, by the light of a fresh flame shooting up from the wood fire, he could see everything in the room with vivid distinctness: the little crucifix which dear Father Laurenz had carved himself, hanging on the rude timbered wall, and the bright coloured pictures of the saints which he had brought from his far away German home. He could see too, the low seat with the bear skin thrown over it, in which the good priest often sat, and in a corner his buffalo robe hanging on a peg, and his mocassins on the floor, and Ricaras knew that he must be wide awake to see all these things. Whilst he lay puzzling and pondering he again fell asleep, and slept for

many hours, slept in fact till the red wintry sunlight of another day stole in through the window, and the sound of many voices struck on his ear, the guttural accents of the Indians and half breeds, mingling with the smoother tones of a European. He was too weak to rise, poor boy; and he could not distinguish what was being said, and well perhaps it was for him that he could not, for he was spared a sudden and terrible shock.

* * * * * *

Under the rough log walls of the Mission House, a motley group were gathered together. Half-breeds wrapped in their sheep skin robes talking in awe struck tones, and their voices often broken with deep emotion. Indians calm and almost apathetic in their manner, though deep feeling lay hid under that impassive exterior; and a tall fine looking man wearing the black robes of a missionary under his sheep skin, and whose fair complexion and light hair indicated the northern clime of Europe from whence he came.

"Come with Tomatius, to the other side of the lake, and he will show you step by step the course Father Laurenz took last night on his way back to the Mission House, even to the spot where we found him at daybreak."

The voice of the speaker faltered as he uttered the last few words. He was the eldest son of the dead chief Teway, who had accompanied Father Laurenz down to the shore of the lake on the previous evening.

Father Vincent, the young priest to whom he had addressed himself, and who had arrived that morning at Red Lake, from Crow's Wing, bowed his head in silent assent, and followed his guide across the frozen surface of the water, accompanied by the Indians and half-breeds in slow and mournful procession, till they reached the spot where Father Laurenz had forced the unwilling Ojibeways to leave him.

And now Tomatius showed his wonderful powers of graphic and vivid description, relating every circumstance of the missioner's homeward journey as plainly as though he had seen it, and tracing his steps from the camp across the ice, in a manner truly marvellous as it seemed to Father Vincent, although the high wind had, to his inexperienced eye, obliterated all footmarks by blowing the snow hither and thither. It was indeed with wonderful accuracy that Tomatius related the brief history of their beloved missioners' last journey.

"From this spot," he began in impressive and pathetic tones, "the father set off alone, he would suffer us to accompany him no further, and he was soon lost to our sight in the whirling snow and the fading light. Here," he continued, after the little party had walked for about half a mile further on, "here, he first turned his back to the wind; and here," added the young Indian in a reverential tone, "he knelt to pray;" and suiting the action to the word, Tomatius knelt on the ice in the attitude which the track showed to his keen eyes Father Laurenz had assumed, then rising, he resumed his tragic and soul stirring narrative. "Now our good father faces the wind, it blows him back, he can scarce

BURMA:—RANGOON, THE "GREAT ROYAL LAKE," WITH CARRIAGE ROAD SURROUNDING IT. See p. 73.
(From a Photograph sent by Bishop Bigandet).

struggle against it; he tries to run in spite of the blinding snow, but he can see nothing but the whirling flakes, and he can hear only the roar of the gale where it bows the tops of the tall pines. Here he turned his back again, here he slipped and fell, and here he knelt again to pray." And so the story went on, till it seemed to Father Vincent as though with his own tear-dimmed eyes, he saw the heroic missionary buffeted by the wind, breathless and spent, once more falling, then rising again, then kneeling for awhile, and finally making another brave but fruitless attempt.

Soon they reached the spot where physical prostration had forced him to give up the struggle. The cold had penetrated to his very marrow. It had frozen the blood in his veins. On the crust of snow lying in frozen patches on the ice, might be seen the marks of his fingers on that fatal spot where he had sunk down never to rise again.

There they found him in the early morning, his limbs frozen to marble rigidity, his hands clasped in the attitude of prayer, and his head bent on his breast, even as he had appeared to Ricaras when he saw him by his bedside.

Poor faithful Fox had been aware of the approach of his beloved master, spite of the gloom of evening and the drifting snow, for Father Laurenz was supposed to have fallen for the last time just at the hour when he had bayed so fiercely.

For a few moments after Tomatius had ceased speaking, Father Vincent stood motionless, overcome by the emotion produced by the graphic recital of the short but terrible journey which the Indian had gathered from the almost trackless ice and snow. The imitation of the actions and motions of the noble and devoted missionary, his attitude of prayer, his drooping head touching the cold ice, his backward wanderings, were all so faithfully represented, so true to nature, that the reality seemed to be occurring before him, rather than the solemn mimicry of a savage.

And now the whole party retraced their steps to the village, and entering the Mission House with Tomatius, Father Vincent was conducted to the little chamber, where in a rough coffin made of half a dozen pine boards hastily nailed together by the half-breeds lay all that remained of Father Laurenz Lantiger. Never more would those cold hands administer the Bread of Life, never more would those pale lips instruct the poor heathen and plant the faith in his heart. The course of the good and faithful servant was already ended, even in the noon-day of his life. Robed in his priestly vestments, and his face calm and placid, he lay like one who had fallen into a dreamless sleep, without a trace on his almost angelic countenance to denote that he had just met death in so terrible a form.

JAPAN: TORRENT OF CARIZAWATOGHE.

Two days later he was laid in his lowly grave on the shores of the Red Lake, followed by a large concourse of the poor savages for whom he had laid down his life; but of all the mourners, none sorrowed with the intensity of grief felt by Ricaras, the most beloved of all the good priest's spiritual children.

Prostrated by the fever which had attacked him, the boy had not even the consolation of following his benefactor to the grave, but by the side of his rude coffin to which he had been carried at his earnest entreaty, and looking on the face

of the dead, he besought the Great Spirit to aid him to tread in his footsteps, and to spend his life in labouring to win the souls of the Red Men to the true faith.

* * * * * *

And his prayer was fully granted, for, of all the missioners who in future years sowed the seeds in those wild regions, none laboured with more zeal, more devotion, more absolute forgetfulness of self than Ricaras, who, as Father Lawrence, served the mission on the shores of the Red Lake, once ministered to by Father Laurenz Lantiger.

THE END.

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD.

BY M. L. C.

III.

§ 5. *Demonology and Medicine.*

HAVING heard the Karen traditions of God and of His attributes, of the creation of man and of his fall, we must conclude, it appears, that they adore the Supreme Being, render homage to their Creator, invoke Him and love Him. More than this we cannot conclude. The Karen has no religion properly so called, no idols, nor statues nor pictures. His superstitions, his sacrifices, the offerings made to the spirits and to the demons, are to him but as a kind of medicine.

He admits the existence of beings superior to man,—first of whom come the angels (*Maka*) or spirits of heaven who execute the commands of the Creator, of the great master of all. The tradition says:

The Sons of heaven are omnipotent, they are close to the throne of God. The Sons of heaven are most virtuous and live with God. The Sons of heaven are good and lean upon the throne of God, which is all of silver. The beings whom God employs to execute His commands have, up to the present moment, inhabited the kingdom of the Eternal.

The Karens have still greater belief in the demóns or wicked angels (*Dras*), the chief of whom is Conté, who keeps guard over the seven gates of the other world. He was not always wicked, but fell through his own fault.

The legend says of him:

Conté was once good, but he transgressed the laws of God. Conté was once holy, but he ceased to love and honour the good God, and God cast him forth. He deceived the daughter and the son of God, and God banished them. Children and little children, if even you wounded Satan he would not perish, but when the time of the redemption shall come God Himself will kill him. If he still exists it is a sign that the time has not yet come.

The head of the tempting spirits is called "Mucoli." These spirits are the cause of the fall of man and of all the other evils which have come upon him. The air, the earth, the seas, the rivers are full of demons of genii, of vampires, of monsters, and of spectres. Everything, even to the middle of the earth, has its own spirit, which is nearly always wicked and inimical to man. If any one is struck with fever or any other ailment, they try in the first place to cure it with the medicines of the native doctors who are nearly all wizards. These ignorant men possess recipes which have been orally handed down from generation to generation, some of which are natural ones and show how to prepare medicines with fruits, plants, herbs and roots; others are magical, and consist of superstitious formulas. They soon exhaust their knowledge, and when the sickness continues they have recourse to their great superstitions. They say: "The medicine is useless because of some invisible and superior being; we must pacify him and cast him out of the sick person of whom he has taken possession."

Then they hold council in the family, and they nearly always decide to *make the devil.*

The evening before they take a hen or cock, which is generally a white one, and they suspend it by the legs until the morning, or they put it under a basket if it has been the custom of the family to do so. Quite early in the morning they kill it, cook it and eat it with rice prepared at the same time.

Then are served in order, the head of the family, the wife and the children according to age. If they are not careful to observe this, or a stranger arrives, or something falls or breaks, they recommence the ceremony the next day. Generally no one speaks, all being convinced that the demon understands the reason of the ceremony; sometimes however they call upon the demon in this manner:

"Spirit, custodian of this place, if it be thou, who ill-treating the sick-person, art the cause of his sufferings, we beg thee to leave him in peace, and go forth. Demons of the mountains, demons of the forests, tutelary spirits of the waters and of the rivers, if you be the cause of his pain, leave him, liberate him. Souls of our ancestors, souls of our neighbours, if you have come to molest this sick person, leave him, depart." *

If the parents of the family who perform these superstitious exercises are dead, one hen is sufficient, if they still live a second one must be sacrificed the following morning, with the same ceremonial. The day following a pig is sacrificed, and this also must be a white one, as this colour is displeasing to the devil. It must be killed early in the morning, in the most honourable place of the house, that is to say in the place where the head of the chief of the family rests when he sleeps. They eat it with the same ceremony as they did the hen, only that they do it in two days if the parents still live, firstly the inferior parts, then the head and shoulders.

These superstitions of the Karens of Burma are still quite simple and easy to perform; not so those of other tribes. The Bié are obliged to sacrifice not only hens and pigs, but also buffaloes, oxen, wild animals, dogs, and reptiles.

The Lawas on the confines of Yun-nan offer the heads of their enemies which they have killed in war to the genii of their mountains, afterwards hanging them to the roof.†

* How singularly like the old Accadian and Babylonian Exorcisms and prayers! See Lenormant's "Chaldean Magic" and similar works. —*Ed.*

† This recalls the practices of the 'head-hunting' Dyaks of Borneo.

The Burmese Karens of the valley of the Irawaddy use for their superstitious ceremonies to *Komio* the head of the demons, long and complicated rites and formulas. If there is a sick person in the house and medicine has proved useless, they call upon and consult the augurs. These people take a stick, then a spent coal, wet it, spit upon it, make at hazard a number of marks upon the stick, count them, efface, them, calculate, reflect and declare that the sick person is possessed or molested by Komio; it is also necessary to distil alcohol with fermented rice, and to take a bottle of it for the ceremony. They then cook a little rice, kill a hen, prepare it in an earthen vessel, and serve it in a large wooden bowl called a *daunglan;* they then add the cooked rice, a bunch of bananas, a fruit of the cocoa-palm, a portion of betel, and they place the whole at the bedside. Close to it they put a vessel full of water and the bottle of alcohol. They pour the water from the vessel saying that it falls upon the hands of Komio, whom they pray to draw near and to wash himself. Afterwards they mix a few drops of arrack in a basin, and they put this into the large bowl with the rice, the hen, the betel, and the fruit.

Then the master of ceremonies adds:

"Come O great Komio, eat and drink, and cease to ill-treat this sick person, do him no harm; if thou hast possessed him, retire."

They pour out some more arrack three times, take the feet of the hen, a little rice, some vegetables, some betel, and spread them over the ground, saying:

"Come, O companions of the great Komio, come ye his friends, servants and dependants, eat and drink; do not harm this sick person, retire."

The attendants then consume the food in the bowl and the alcohol, and the superstitious rite is ended. All the relations must take part in it. If the sick person does not recover, the augurs makes fresh marks upon the stick, and announces that to satisfy Komio, it is necessary to *do the devil with four heads*, sacrificing a hen, a pig, a mole and a tortoise, which they cook together in the same pot.

(To be continued).

BURMA: A BUDDHIST NUN. See p. 65.

SOME MORE LETTERS OF NATIVE CHRISTIANS.

IN our August number we published from the pages of an American paper several touching letters of North American Indian Catholics to Bishop Clut, of the Athabasca Mackenzie Vicariate. We now quote from our esteemed contemporary, the *St. Joseph's Advocate* of Mill Hill, translations of other letters from native Christians to their priest, though from quite the other end of the earth.

The two first were written in Telugu, the chief language of Southern India in the Madras Presidency,* to one of the former missionaries, now returned to Europe, and living at Mill Hill College.

One is written by an old catechist, and runs as follows:—

JESUS, MARY, JOSEPH.

To the Roman Priest, royal penitent, great holy king, our dear honourable Father and Lord, *N.N.*, Pudato Dasaya, the Catechist of your disciples, the Christians of Patibanda, and the head-men of the Church, and all the Christians of Patibanda district, prostrate on our knees before you, we pray you to give us your plenary blessing.

When the Telugu letter, written to us by your worship, came to hand, and the things contained therein were understood, great joy came to us on that account. You must never forget us; you must pray the Lord for us. If you were to make one journey more to see us, it would be a great joy to us. Some of the head (men) of your time are dead; but by the favour of God, some of them are still alive. In the year 1884, at Easter, on Good Friday, the honourable Lord *Brouru Ignati*,† planted a big wooden cross, on the top of the hill. This year, *G. Raacteon*,‡ the Father and Lord of this district, having bought at Pondicherry fourteen beautiful pictures of the Stations, started at Easter, on Good Friday, from the front of the church, and went to the top of the hill, near the wooden cross, saying prayers all the way. There the Father preached, for a long time, a sermon in the Telugu language, and we all, with faith and devotion, made the Way of the Cross.

That you might know these few things, we wrote. That your worship did not forget the Telugu language, is a great

* See our number for February, 1889, vol. iii., p. 151, for some account of this important language, "the Italian of the East."

† Very Rev. Fr. Ignatius Brouwer, now Prefect Apostolic of Kafiristan, Kashmir and Northern Panjab.

‡ Father Radger.

astonishment: to write, to read, to speak it, a great wonder. You must, from time to time, write to us.

So say your loving children, the Christians of Patibanda.

The second letter, written to the same Father, is from a native Christian lady, who had been under his care:—

My dear honourable Father, excellent, honoured Roman Priest, *N.N.*,

Prostrate at the lotuses of your feet, I Basilissima, your loving child, having paid reverence, and asked your plenary blessing, wish to write these things.

I received your letter, written to me with special affection, together with the two pictures you sent. Having seen them, I cannot express the intense joy I felt. For the pictures you sent, I return thanks to you. Now your dear *Papama* (my grandmother) is, by the favour of God, and the plenary, sacred and pious prayers you daily said fully restored. I have never forgotten you one instant of the day in the week. You left our country five years ago, and the thought of you remains always firmly in my heart. My dear Father, the favours you have done to me, to my family, and to the Christians, were not forgotten. Daily, daily I said my poor prayers for your health. I have a very great desire to see you. Your worship, in all my life-time, has made one journey, and has come; and now, wishing to kiss your sacred feet, please listen to my petition: "If you were to listen to my prayer, and to come; I, although poor, am desirous to give you the necessary money." Kindly consider my petition.

JAPAN: VILLAGE OF MATSESHIMA "ISLE OF PINES," with the view of the famous bay.

I, your loving Basilissima, am now with my grandmother. My younger sister, Elizebetama, a virgin (nun), and the Superioress are well. I sent your plenary blessing to them. Ignatiama, having married, one male child is born. My younger brother, *Shaoraga* (Xavier), and *Jojappa* (Joseph), and my family, all, by your plenary blessing, are well. O my dear Father, your honour! hoping that you will not forget me, and in order that your plenary blessing should always be with me, I your child, for a remembrance, send to your feet one photograph of my face, and that of my younger brother.

I, being a sinner, earnestly entreat you and the Priests of your institute to pray for me. Say to your great Superior, and to the Bishop, that I and my grandmother, prostrate on our knees, and having kissed their sacred feet, ask their plenary blessing. If you read my letter so far and see some mistakes, kindly excuse. We ask for a remembrance in your holy Mass, and in your prayers to our Lord, for me, and for my grandmother, and for my family.

Written by your loving child,

BASILISSIMA

* * *

The next is from yet another quarter of the globe,—the island of Borneo,—and is a letter written to Father Jackson, by a Dyak boy, living at Singhi, Sarawak, Borneo. He was the first Catholic of his tribe. The Singhis are known as Land Dyaks, and are quite different from the Dyaks at Kanowit. Father Westerwoudt is working amongst them. We give the letter in the Dyak language, as written by the boy, with an English translation made by Father Westerwoudt:—

Singai, Buran 3, Sawa 1889. Tuan Jackson,

Aku mitie de Ingan anak Book de sedang matie, de ggi baute daangane saku nai surat Sembayang aku, aku suka Ingan mori rikas ka Kuching, aku suka terima Sacramentum Confirmatio. Aku adin taru watte dayah ninga aku Sembay ang atin aku dasage ngahist, dueg taruge.

KOTTIR JOSEF.

[Translation].

SINGHI, 3rd Month, Year 1889.

Father Jackson,

I ask from you a small book, but big enough; being lined inside in order to write my prayers. I will be glad if you soon come back to Kuching. I am longing to receive the Sacrament of Confirmation. Now, I am afraid when the Dyaks are looking, when I am praying; my heart is a little afraid and ashamed.

JOSEPH KOTTIR.

Illustrated Catholic Missions,

SEPTEMBER, 1889.

THE MAGIC LANTERN AS A MISSIONARY.

THE use of the Magic Lantern for aiding in the teaching of the great truths of the Christian religion and the great events of Sacred History, especially to children, is not altogether unknown to our missionaries. A few years ago, one of the Mill Hill missioners, Father JOHN BYRON, took out with him to Borneo, among his other effects, a good magic lantern and sets of slides. Probably with uncivilised nations no better method of attracting the attention and clearly illustrating the facts taught, could be devised. We very much doubt, however, if sufficient use has hitherto been made of this aid to the spoken word, or if it has yet received the attention it deserves from those who go forth to evangelise the gentiles.

But it is not so much of this use of the Magic Lantern that we wish to speak at present. It is rather to a very admirable idea conceived by that excellent and useful association, the Catholic Truth Society. The object is not so much to evangelise the heathen, as to enlighten Christians regarding the needs and claims of their heathen brethren, and what is being done to satisfy their wants. In other words, the "C. T. S." is publishing a set of magic lantern slides illustrative of Catholic Missions throughout the world. The work has been carried out by skilled and zealous hands, those of Father BERNARD WARD, of Oscott, an able amateur photographer. Fr. WARD has prepared several series of slides: one of the missions of Borneo, the letterpress to which has been compiled by no less an authority than the Prefect Apostolic, Father JACKSON; one of the missions to the coloured people of the States; whilst other series relating to the missions of India, New Zealand, &c., are being rapidly completed.

What will be the use of the slides?—They will be lent by the Truth Society at a merely nominal charge,—about a penny a slide, we believe,—for the purpose of illustrating lectures or readings in schools or at parochial entertainments, in any part of the country. There can be no doubt that this will be a powerful means of making known the great missionary work of the Church, of enlisting the sympathies of young and old for those unfortunate millions who still "sit in darkness and the shadow of death," of edifying our people by the example of the heroic lives of our priests and nuns on the foreign missions, and so of stirring up fresh interest in and zeal for the Apostolic Work. Surely, such a means is deserving of the gratitude and encouragement o all concerned in Foreign Missions!

We are most happy to call attention to this capital undertaking, and to express our thanks to the C. T. S. and to Fr. BERNARD WARD for carrying it to a successful issue. We hope that priests in charge of parishes and the heads of schools will make good use of these slides. They will not only thereby help the Foreign Missions, but they will secure a really instructive and most interesting form of entertainment for their flocks.*

Foreign Correspondence.

FROM OUR RANGOON CORRESPONDENT.

RANGOON, Burma,† May 5th, 1889.

I must say our dear old Bishop, Mgr. Bigandet, is a really wonderful old man, and later on I shall give you some account of him and his labours. Even when he was sick, he wanted to get up and go about, long before he was fit to do so. Yesterday he was in the pulpit and gave a sermon half an hour long. Without exaggerating the thermometer was about 120° inside the church. Happily for me, I was beside a lady who was fanning herself most vigoursly, and I got the benefit of her fan. We have no *punkahs* in the Cathedral, and it is no easy matter to say your prayers at 120° F. !

We have not many pure Europeans in our church; most of them are half casts, and some are very good Catholics indeed. However there is still a good deal of social prejudice against them amongst the Europeans out here. The prevailing religion among the Europeans themselves is the Scotch Kirk; there are more Scotchmen out here than all the other Europeans put together.

Last month I went down the Coromandel Coast‡ as far as Nagapatam, and enjoyed the out very much. I went ashore at Vizagapatam,§ a small place, on Easter Sunday. Seeing a large church as I walked about, I asked a man what religion it belonged to, and he told me it was Catholic. Well, do you know I could not get within twenty feet of the door, so great was the crowd of worshippers. This gives you an idea how the Faith is being diffused.

* All practical details can be obtained from the Secretaries to the Catholic Truth Society.—London.

† See illustrations of Rangoon on pp. 66, 68.

‡ The Coromandel Coast is the East Coast of Southern India; Madras City is at its centre. See picture of native boat of this surf-beaten coast on p. 77.

§ See the account we gave last month but one of the Jubilee of the Bishop of Vizagapatam (p. 47) and the picture of a group of Christians (p. 35).

Children's Column.

MY DEAR YOUNG FRIENDS,

You remember that last month I could not find room for an anecdote sent by "J. P." from St. Xavier's College, Calcutta, whose letter I quoted for you. I should be sorry, however, not to let you hear it, for it is certainly a charming example of the power of children for good. Well "J. P." writes thus:

"I shall give you a little story which is true, and which was contained in a letter that I received from a companion of mine who has gone to become a Jesuit. The letter is from Ranchi in Chota-Nagpore, where the Jesuit Fathers have their novitiate. The Fathers, there, with the help of the novices keep a small school for the native Christian children.

"Some months ago, among the school children, were two little brothers, Christians, who received notice that they could not be kept any longer in school as their parents were pagans. The little fellows were deeply grieved at this misfortune, but filled with that firm confidence in God so characteristic of children, they told the good Father in charge of the school, that they would go home and convert their parents, and that then he must take them into school again. Before setting out for home they paid a visit to the Blessed Sacrament, and fervently besought the blessing of the Sacred Heart on their work. Then, with their rosaries in their hands, they joyously went home to their native village. A few days after, they were back, asking to be re-admitted, for their father was now a Christian!

"With this I conclude: another time I shall try to give you something better."

Perhaps some more of my juvenile correspondents in pagan lands will try and send us similar true anecdotes illustrative of the power of the Faith.

*

Our young Belgian friend, Marguérite van Ypersele, who called our attention to the novitiate of Sisters of Charity at Quatrecht for the Congo missions, also sends me a very pretty account of the reception of some young ladies at that place. I can only give you a portion of the letter:

"Last April, four young girls, full of health and beauty, took the veil in the novitiate of the Sisters of Charity at Quatrecht. No person who saw them but would have been touched. The bridal wreath upon their brow was a symbol of the purity of their mind and soul; the white dress they wore was, perhaps, to be some day a martyr's robe, in the burning climate of the Congo. Monseigneur Lambrecht, Bishop of Ghent, presided over this beautiful ceremony."

Alas! since those words were penned, the noble, zealous young Bishop, Mgr. Lambrecht,—I knew him well years ago, when he was a student,—has been suddenly called to his reward at the early age of 41 years. Let us remember him in our prayers. I have not space to give his address to the four happy novices which my correspondent sends. I can only quote these few words:

"You have taken, dear children, the religious habit with the intention of consecrating yourselves to the sublime apostolate of civilisation for the poor negroes of the Congo: to draw them out of the disgusting degradation in which they are lying; to open their intelligence to the light of faith; to dilate their hearts now narrowed by a selfish and coarse sensualism, by contact with your hearts all burning with love for your Saviour; to inspire in them the virtues of family-life, and so to make of them faithful spouses, devoted mothers, and docile children!"

*

Let me thank "Lucy Harrison," who writes from Notre Dame Convent, Northampton, to say she and her companions take a great interest in I. C. M., especially in the tale, and that she has made a little collection for us, the proceeds of which she sends. But I do wish she wouldn't use that ugly word "niggers," in speaking of the poor blacks. By-the-bye, she agrees in wishing that we came out weekly. I am glad to hear, too, that our little French correspondent, Marie Louise, is busy getting pennies for the Girls' Bourse,—or the "Alice Bourse" as I intend to call it; that she will send the total in a while, when she gets a little more. Of course you'll remember I shall give the prizes at Christmas for the largest number of pennies.

*

What are the boys doing?

*

With this month ends Mrs. Hibbert Ware's very touching tale, "On the Red Lake." Are you not sorry it finishes so soon? I am sure you all join with me in a hearty vote of thanks to the kind writer for it, with the hope that she will very soon favour us again with another as nice.—Carried unanimously!

*

Dear Children, I have such a charming letter for you for next month from a Nun in India, with many beautiful anecdotes about the little children in her charge,—such as Johnnie and his Mint-rock, and the Baby that was Baptized because it had Two Teeth! Now wouldn't you like to read it? But we have no room for it this time: wait till October.

*

One word more. We shall *not* for the future require you to fill up and cut out a "coupon" for the Prize Competition. Or rather, you may make your own coupon by just putting on a slip of paper (1) the date (2) your name, and age; (3) your address; and sending it to me with the name and address of the new subscriber you may obtain, and the *amount of the subscription*, in postal order, stamps, or otherwise.

*

There is a very nice book-prize for next month, "Eucharistic Gems."

THE EDITOR.

Feast of the Assumption, 1889.

Missionary Notes and News.

His Grace the Most Rev. George Porter, S.J., Archbishop of Bombay, writes under date Fort Chapel, June 30th, 1889 :—

"Your *Illustrated Catholic Missions* are not unknown in India. They deserve, however, a much wider circulation than they have at present. They are admirably calculated to excite zeal for the salvation of souls among the Europeans whose lot is cast in this heathen country, and among our native Christians who have received the gift of faith.

"I will do what I can to make the *Illustrated Catholic Missions* more generally known and more liberally supported.

✠ GEORGE,
Archbishop of Bombay."

His Grace the Archbishop of Colombo.—From Ceylon, we receive the following kind words of the Most Rev. Mgr. Bonjean, the Archbishop of Colombo, dated June 28th, 1889 :—

"I cannot delay longer to convey my best thanks to the Editor for his frequent references to the mission of Colombo, and to express my sense of the great amount of talent and labour that is brought to bear upon the production of this excellent record of the Catholic Missions, and my gratitude for all the services it renders us.

"I wish the *Illustrated Catholic Missions* all the success and prosperity it deserves !

"Faithfully yours,
✠ CHRISTOPHER, O.M.I.,
Archbishop of Colombo."

The Catholic Press and Ourselves.—The following kind notice is from an Indian paper, the Madras *Catholic Watchman*, of June 29th :—

"The paper is deserving of the support of all good Catholics—whether, European, American or Indian—containing, as it does, reading matter calculated to strengthen the faith, and to induce Catholics to become more zealous in the noble work of aiding in the propagation of the Gospel in foreign lands.

"There are only sixteen pages in each issue, but they are filled with a variety of interesting information in connection with religion in foreign lands, and copiously interspersed with chaste illustrations. . . .

"The *Illustrated Catholic Missions* is well calculated to interest ALL good Catholics, young and old, in that which is of the greatest importance to the Christian, viz., the spreading of the Gospel, for which the Son of God descended upon this earth and dwelt among us. This Paper has but to be known to be appreciated by all."

The following references to ourselves occur in recent Catholic papers :—

"The reason why so many Catholics do not read it is because they really have no conception what the magazine is like. If they were told that there was a monthly magazine, price threepence, which was full of the most readable matter, articles, stories, tales of travel and adventure, and that, too, illustrated in the best style of art, they would feel inclined to look out for it. Merely to tell them to buy a paper called *Catholic Missions* does not stir them. If the managers of the magazine would accept a friendly piece of advice, we would say—distribute an immense number of free copies in as many different channels as possible for a little time."—*Catholic News*, Preston.

[We distribute about 1,200 specimen copies per year].—ED.

"The *Illustrated Catholic Missions* is a publication which deserves every support. It is not only interesting reading, but it is wholesome and instructive at the same time, and whilst it thus benefits the mind and heart of the reader at home, it contributes to a work of zeal, which must be dear to every true Catholic ; the Propagation of the Faith.

"We would particularly call the attention of our readers to the 'Children's Corner' started in the new number beginning with May 1889, in which the Editor announces some new stories for the little ones, promised by Lady Herbert of Lea, and Mrs. Ware, both well-known writers. This alone should render this magazine popular among Catholics, especially among Catholic children, who have no paper which they can call their own since '*Merry and Wise*' ceased to exist, while our separated brethren have more magazines than they can count."—*Indo-European Correspondence*, Calcutta.

AFRICA.

Methods of Christianizing Africa: Our Missions in Liberia.—In an article on Liberia, published in Vol. IV. of the "Journal of the Manchester Geograpical Society" (1888), the Hon. E. B. Gudgeon, Consul-General for that negro Republic in London, approaching what he calls the most important of all topics, "the

BURMA :—"THE HAPPY BURMESE," WITH HIS CIGAR. The Burmese are noted as a cheerful, good-tempered race.

religious aspect of this Dark Continent," says he is indebted to various sources for his information, adding :

"Above all the evidence culled from the work of Dr. Blyden,* who thus speaks of the Roman Catholic Church. He says : Another plan of propagating religion in Africa, through indigenous agency is followed by no Christian Church with greater zeal and determination than the Church of Rome. That Church, ever ready to recognise and utilise those elements in human nature which can be made subservient to her interests, is now everywhere educating Africans for the African work. We are convinced that the only hopeful and effective way of procedure in respect to Africa is that which may be summed up in the words—the conversion of Africa by Africans. Christian black settlements ought to be attempted all over Africa, even if need be, as among the Mohammedans, after the difficult and costly manner followed by Monsignor Comboni. The task is full of hardship, but no other system will avail. Whether it will be practically possible to organise bands of the Catholic African-Americans for the settlement and conversion of Africa,—as their Protestant brethren, who sail to Liberia in numbers varying from 200 to 500 are organised for

* "Christianity, Islam, and the Negro Race." Dr. Blyden was formerly Minister Plenipotentiary of Liberia in England.

that very purpose,—remains to be proved. Large funds are required large heads and generous hearts to direct and carry out such an enterprise; but genuine faith, hope and charity are divine and creative forces, and we must look for great results where they exist and are brought into energetic action.

"The late Father Pierre Bourzeix, a zealous missionary, and the Superior of the Congregation of the Holy Ghost, in 1886 settled in Monrovia, with a small community of fathers, for the purpose of establishing the Catholic Church there, and on his return to Rome, for the purpose of obtaining additional Fathers—and at the earnest request of the President, Nuns for teaching the girls and Sisters of Charity for the hospitals—he unfortunately broke down in health from excessive labour and died there. His work, however, is being energetically carried on. When the death of the good Father Pierre Bourzeix was known in the capital, universal and most sincere regret was felt and sympathy expressed to his *confrères*, from the President downwards; for Father Pierre was a great favourite, gentle, kind, unsparing of himself, and he gave his life for the work."

BURMA: A BURMESE LADY AND HER MAID SERVANT. (From a Photograph sent by Bishop Bigandet).

The Mahdi's Prisoners and Bishop Sogaro.—Mgr. Sogaro hopes to be able very shortly to send a priest to Khartoum to administer the Sacraments to the Christian prisoners of the Mahdi and negotiate for their release.

Bishop Sogaro is the successor of the celebrated Bishop Comboni mentioned above, as Vicar-Apostolic of the Soudan. See also our Number for July, 1887, pp. 43-45 ("Mgr. Daniel Comboni, the Bishop of the Blacks"). We are pleased to present Mgr. Sogaro's portrait on p. 78. Born at Lonigo (Italy) in 1839, he was consecrated bishop in 1885.

A Literary Curiosity: Catholic Native Paper for the Zulus.—The zealous Trappists of Mariannhill in Natal began in June a monthly magazine for their converts—in the Zulu language. The first paper in that tongue was issued a couple of weeks earlier by the Church of England missionaries, and the good monks followed close upon them with their neat and attractive-looking *Ingelosi Yenkosi*, as they call it, or "the Angel of the Lord." The little magazine of 16 pp. is not only written and edited, but also printed and published by the monks. Type and 'get-up,' including the coloured frontispiece, are excellent. Thus the paper is in every way a literary curiosity. We wish *Ingelosi Yenkosi* every success and long life. It is certain to do much good.

A Kaffir Prayer Book. — Father Stephen Zimmermann, a Hungarian Jesuit, who has spent the last few years as a missionary in Central Africa, on the Zambesi, and who was supposed to have died, now writes that after a perilous journey he has safely arrived at Lisbon, where he is negotiating with the Portuguese government for support to his mission. In a letter to an Hungarian Bishop he gives a vivid description of slavery in Africa, and states that he has written a Prayer Book in the Caffre Language, which was printed by the Trappists in Natal, while three other works of his in the same vernacular will be published at Lisbon. — *Weekly Register.*

INDIA AND CEYLON.

Another Protestant Eye-Witness on Indian Missions. The following letters appear in the Madras daily paper (*Times*) of June 14th. It will be noted that the writer is not a traveller like Mr. Caine, but a resident:

"I have read with much interest the missionary controversy in your paper. Your correspondent "U" in his defence of the Protestant missionaries, has adroitly turned from the original point at issue, *viz.*, which are the real missionaries of India? He also seems to have taken an entirely wrong view of a "military individual's" argument. The latter, I imagine, did not quote the meagr surroundings of the R. C. Priests as a proof that they were on that account the better missionaries; he simply compared the self-denial and comfortless lives spent in ceaseless labour amongst their flock

with the comparative luxury and easy going lives of the Protestant missionary. "U" does not appear to have studied his Bible very deeply, or he would have seen that the first missionaries sent forth by Our Lord Himself at his special desire did not burden themselves with provisions for the flesh; and the noblest missionary work that has been done in the world by any denomination has been wrought by men who lived simple self-denying, though not necessarily ascetic lives. I think "U" might have refrained from his unworthy sneer at the noble life lately laid down in the cause of humanity, even though it was that of a R. C. Priest and he elected to dwell amongst lepers.

"I have watched both Catholic and Protestant missionaries in India and speak of them as I find them. Amongst the latter I have met one or two really earnest and hard-working Christians, but of late years it has appeared to me that Protestant missionary work has been chiefly educational. According to 'U's' ideas, the chief duty of a missionary is to take care of his health, leaving his work, I presume, to take care of itself. I have on more than one occasion seen the Protestant missionary take flight immediately cholera broke out badly in a district. The R. C. Priest, on the contrary, remained at his post, visited the sick, and administered the last rites of the Church to the dying. Which was the true missionary? I am not entering into generalities but simply quoting facts. I would remind your correspondent 'U' that the same master who said 'come apart and rest,' also said 'By their FRUITS ye shall know them.'"

"GIDEON,
"(Neither R. Catholic nor Ritualist)."

Another Conversion to Rome.—Under the above heading the *Indian Christian Herald*, a leading Protestant Journal of Calcutta, writes thus:—

"Not long ago Father Luke Rivington joined the Church of Rome, and now the able Missionary Superior, Mr. Townsend, of the Calcutta Oxford Mission, has followed his example. We cannot say we are sorry at this defection from the Church of England, whatever our Anglican friends may say to the contrary. We have often wondered how could men holding those views which our Brethren of the Oxford Mission profess, withhold their allegiance from the Church of Rome?"

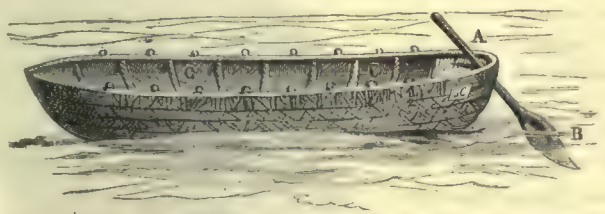
"If you believe that the Church of Christ is visible and has a visible organisation, and that there is in it a living principle of unity and continuity, then you cannot be content in the Church of England. The Church of England has no visible head. Christ, who is now sitting at the right of His Father, and who is now invisible, being her head, nor is there any principle of unity or continuity in her. Every bishop is supreme within his diocese, and independent of every other, and therefore, the Church of England instead of being one kingdom is split into as many kingdoms as there are bishops. In the Jewish Church there was only one high priest, but in the Church of England we must have many high priests, if the bishop stands in the place of the high priest; because we have many bishops. Whether therefore judged by the Jewish standard of a threefold ministry, or by the idea of a kingdom, to which the Church of Christ is likened, the principle of unity is nowhere found in the Church of England. Nor can the Church of England claim the principle of continuity. Before her separation from Rome, she formed an integral part of that Church. She was the branch, and the Church of Rome the great trunk. When therefore she was cut off from that body, her continuity was gone, and she became as much schismatical as the Independents or Methodists. If you, therefore, wish to be a loyal Churchman, that is, if you think that Christ founded a visible external organisation, and that it is only those who have an external relation with it are Churchmen, and that all others, whatever may be their faith or principles, are schismatics, you must, to be consistent, join the Church of Rome. We wish all our Anglican brethren saw this as Mr. Townsend has evidently seen it, and either give up their exclusiveness in ecclesiastical matters, or openly join the Church of Rome. The High Church and the Low Church are equally guilty of inconsistency in this matter, and we trust the defection of Mr. Townsend from the Anglican camp will rouse our Indian brethren to examine the question seriously for themselves."

Distress in India.—Less attention has been accorded in this country to the famine in parts of India than to the terrible visitation in China. Nevertheless the distress in some parts, especially Madras Presidency, has been very great. In a Madras paper we read:—

"The Governor embarked on Sunday morning for Madras, having spent a fortnight in the district of Ganjam, and inspected all the worst portions. The distress is acute, and the result of an elaborate examination by the Deputy Sanitary Commissioner who accompanied the Governor shows that five per cent. of the population in the affected area are in a state of dangerous emaciation. As prices are rising, the distress will become more severe, even if the monsoon is good. In this case it is estimated that twelve thousand people will require employment on provisional and eight thousand on civil agency works, and that forty thousand of whom more than half are children, will need gratuitous relief. If the monsoon fails, a hundred thousand people will require relief, and the import of food grain by Government will be inevitable, as the local stocks are low."

The following, too, is from a part of the Bengal Presidency:—

"According to a correspondent the sufferings of the people of the Diamond Harbour sub-division are simply indescribable. Most of the inhabitants in Debipur and adjoining villages are living upon one meal a day. Some of them have, for three or four days, been taking only dates and boiled tamarind seeds. In some places husbands have abandoned their wives and fathers their children, leaving them to beg from door to door. Wherever one goes, his ears are assailed by heart-rending scenes. There have been several cases of death, but unfortunately no one takes any notice of these things. Five men in the villages of Narainpur and Chundypur, belonging to the Government *khas mehals*, died of starvation or from taking unwholesome food. The people are getting emaciated for want of sustenance; the females have no clothes to put on; to all these add cases of premature death."



CORAMANDEL COAST, SOUTH INDIA: *Sholing*, OR SURF-BOAT. (These are the only boats which are able to cross the surf and reach the shore. They are flat, without nails, and draw only about 6 inches. A. Platform for the pilot; B. combined oar and rudder; C. rowers' benches). See p. 73.

For the Catholic Lepers!—"Owing to the heroism and self-sacrifice of the immortal Father Damien, the attention of the world is being drawn towards the unfortunate class of our fellow beings who have fallen victims to that dreadful and fatal disease, leprosy. At the public meeting held in Prince's Hall, Piccadilly, a very strong plea was put forth on behalf of the Lepers in India, and it is to be hoped that something will be done, if not to alleviate their bodily sufferings, at least to afford them spiritual consolation. We are glad to note that Dr. Cook in charge of the Leper Hospital in Madras, has been very kind in affording Rev. Father Houbaer, of Royapuram, every facility to provide for the regular celebration of Mass and the administration of the Sacraments in the hospital itself, to the unfortunate victims of that foul malady, who are members of the Catholic Church. Dr. Cook has kindly set apart a portion of a ward for the erection of a small altar, and now Mass, accompanied with an instruction, is said twice a month. There are thirty-two lepers in the hospital, and Father Houbaer is anxious to erect an altar for the poor lepers and furnish it with the necessary furniture. In order to afford the lepers the opportunity of practising their devotion, and assembling in this little oratory for prayers, statues of Our Lady and St. Joseph, a Crucifix and four candlesticks will be necessary.

"The amount of money required for this work will not be very great, and it is proposed to open a subscription for the purpose. We are sure no words of ours are required to commend this noble work to the charity of the Catholics of Madras."—*Madras Catholic Watchman.*

The Indian Catholic Press. We hope to publish an article on "Catholic Periodical Literature in India," from the pen of our Calcutta correspondent. Indian Editors might do well to note this, should they desire to furnish any details.

Wild Animals in India.—The following cuttings from Indian papers give some idea of the different conditions of life in that quarter of the globe, as compared with our own :

"From a return showing the cattle destroyed by tiger and cheetahs during the quarter ended 30th September last, we learn that in Madras 748 bullocks, 728 cows, 240 calves. 220 buffaloes, 99 sheep, 180 goats, 39 horses or ponies, 3 asses, 28 dogs and 16 pigs were killed in that period. South Canara and Malabar return the largest numbers destroyed under the first four heads of Jeypore, Madura and Cuddapah come next. In every quarterly return, the Districts of South Canara and Malabar show the heaviest destruction of cattle by wild animals. There appears to be insufficient encouragement given in these districts for getting rid of the wild animals which infest the hill jungles."—*Bombay Catholic Examiner.*

"Whereas it has been represented to Government by the Government Agent, Jaffna, that a rogue elephant at Mankulam frequents the Kandy-Jaffna road to the danger of travellers by the road, reward of R50 is hereby offered for its destruction. The reward will be paid by the Government Agent, Jaffna, on being furnished with proofs of the destruction of the elephant."—*Ceylon Gazette.*

MONSIGNOR FRANCESCO SOGARO, SUCCESSOR OF MGR. COMBONI, AS VICAR APOSTOLIC OF THE SOUDAN. See p. 76

"Kind friends had warned us," writes Mr. Bamford in his recent volume of sketches, *Turbans and Tail*, "ere we retired to sleep the first night in Calcutta, not to suppose that there was anything the matter if we should hear the cry of jackals. But for that warning I do not know what our feelings would have been when, awakened from our first sleep by them, we heard a pack pass close to the house. It seemed to us as though the conscience of the whole city had unbarred the portals of hell and put a trumpet in the hand of every liberated fiend. I had presumptuously imagined that familiarity with the concerts of London cats would enable me to sleep through the jackal's efforts. But, though the cat has undeniable power, he can never hope to reach the top notes of the jackal. This latter indeed lacks the conversational variety of the more domestic animal. He confines himself mainly to one tune, which begins in a semi-apologetic low note, then ascends a little, still with a suspicion of apology and explanation that he did not mean to make quite so much noise, but could not help it ; and then the flood-gates are open, and, seeming to say that he does not care, he yells with an ecstatic *abandon.* Terrible as a 'wandering voice' of the night, the jackal appears a poor creature should we come upon him in his own proper person by day. True, his teeth are to be respected ; but that is because, like all carrion-feeders, his bite is more or less poisonous. He is himself a sneaking coward useful however beyond description. No system of drainage will enable Calcutta to dispense with its natural scavengers, and of these the jackal is among the most efficient. Peering into dark corners, and with a nose keen to scent out what has escaped even the crow's bright eye—little as that seems to miss—he fills a special place in the sanitary economy of the City of Palaces.

Bishop Caprotti of Hyderabad.—"Few men have accomplished more good in Hyderabad (no private person certainly), than the venerable Right Reverend Dr. P. Caprotti. For more than a quarter of a century he has devoted his time and his brilliant talents to the furtherance of his mission in Hyderabad ; he has devoted the best years of his life to spreading education in these dominions. He is the pioneer of English Education in Hyderabad. The All Saints' Institution is a monument of his love of education, and the St. Joseph's Orphanage of his deep sympathy for the fatherless and the poor. These institutions claim to have been instrumental in educating the domiciled European and Eurasians, who hold such high positions now in Hyderabad. In an address presented to him by his pupils, our readers will find an allusion to the buildings he has erected. It is still matter of wonder how the Bishop with his retiring and unobtrusive disposition, could have got the money for the purpose. The fact is, the Bishop has probably contributed a great portion of the money from his private purse. The Bishop deserves all the more honour as his work is accomplished in such a quiet unostentatious way. Good works, however, will spread the fame of their author. Last Saturday was the anniversary of his consecration as Bishop. It was therefore, a day of great rejoicing with the Roman Catholic inhabitants of this place. On the morning of that day the Native Christians gathered together at the Bishop's residence to congratulate the Bishop. A few friends were also present. Two yourg ladies, whose names we unfortunately could not get, sang Tamil songs composed in honour of the occasion. The Bishop was then presented with a ring and decorated with a garland of flowers. On Saturday night the pupils of the All Saints Institution and St. Joseph's Orphanage presented an address to his Lordship.

We respectfully offer our congratulation to the Bishop on the occasion, and trust that many more years may be spared to him to continue his labour of love."—*Hyderabad Record.*

A Happy Family of Native Converts from Protestantism.—The Rev. Father Balanader has had the good fortune to receive a large family of Protestant weavers into the Church on the 23rd instant, at Gavunavaripally in the Kamalapuram district. Others are likely to follow.

An Ingenious Missioner.—Among the specifications of inventions that have just been filed, is one from Rev. Francis Mary Prigent, M. Ap., Jhansi, Bundelkhund, East India, Roman Catholic Chaplain, for making ice without using mechanical power; and for distillation of any fluid previously freed from permanent gaseous matter; and concentration of any solution by continuous automatic vaporisation in vacuo.

The Girls' School or Convent at Goa, conducted by Portuguese nuns from Europe, is progressing satisfactorily, and it has just been resolved by Government that a sum of Rs. 5,300, collected in Macao in 1871, for erecting a college for Girls in Goa, and which sum has been lying with Government for the last eighteen years, together with the accrued interest thereon, be handed over to the directors of the Santa Caza de Misericordia (Asylum of Mercy), who have the supervision and direction of the Girls' High School, established under the auspices of the Archbishop-Patriarch about three years ago.

His Holiness Pope Leo XIII. has been graciously pleased to confer the Order "Pro Ecclesia et Pontifice," on Mr. T. R. A. Thumboo Chettiar, Judge of the Chief Court of Mysore, and Mr. Hubert W. Olleff, Editor of the *Bangalore Spectator*. This honour has been conferred for services connected with the celebration of the Papal Jubilee.

CHINA.

Curious Regulation.—A Hong Kong paper states that his Lordship the Bishop of Macao has issued instructions governing the services in the Roman Catholic Churches of Singapore and Malacca, belonging to his jurisdiction, amongst which is the following:—"We declare to be improper to the worship of the Catholic Religion the use introduced in the two above said churches of giving admission to Chinese pagans in order to kiss the image of Our Lord on Palm Sunday and Good Friday; because, if this custom is not directly contrary to the dogma or morals of our holy religion, it containing even a homage of respect to the religious truths, there cannot be however the least doubt that it is opposed to the general discipline of the Catholic Church, concurring in no slight degree on those days to the loss of the reverence due to so holy a place as the Catholic temple. We desire therefore and even order the Rev. Priests not to allow the heathens to invade the churches in order to satisfy what is in them but a superstition. And should they be not able to cut off at once this blameful custom, let them at least do what is within their reach in order that the heathens cross not the side door of the high altar, where the image of Our Lord is exposed to the veneration of the faithful. We know also there is another inveterate custom among the heathens to follow the procession of Our Lord out of the church. We cannot forbid them when they only go behind the procession with the respect due to this solemn and pious act, following it in silence; nor can we forbid it to a Protestant or schismatic, but we wish that this act should raise no scandal among the faithful, or cause confusion to the religious ceremony."—*Singapore Weekly Herald.*

STRAITS SETTLEMENTS.

The Supreme Pontiff in his great kindness, has been pleased to decree that the most illustrious Diocese of Malacca should be joined to the Ecclesiastical Province of Pondicherry. His principal aim in so doing, is that the said Diocese of Malacca should enjoy thereby each and all the benefits and advantages that naturally flow from the present order of things, which tend to promote more and more from day to day, the prosperity and increase of Catholicism. One chief advantage among others is, that the said Diocese will have its share in the Synod of this Province.

As the Holy See has deigned to confer on Us the necessary faculties to publish the said Decree, We, in virtue of the same Apostolic authority, declare, establish and order, that, henceforward, the Diocese of Malacca is aggregated to the Ecclesiastical Province of Pondicherry, so that the Metropolitan See of that name, will have five Suffragan Sees, namely, Mangalore, Trinchinopoly, Coimbatore, Mysore, and Malacca, notwithstanding anything whatever to the contrary.

Given at Ootacamund, at the Palace of the Apostolic Delegation, the 29th April, 1889.

✠ Andrew, Archbishop of Acrida, and
Delegate Apostolic in Oriental Indies.

His Lordship the Bishop of Malacca proceeds shortly, we hear, to the newly opened Native State of Pahang, for the purpose of forming a Catholic Mission in that country.

The diocese of Malacca at the present time, consists of one Bishop and twenty-eight Missionary priests, who minister to upwards of 13,000 Catholics of every nation and race, employing a staff of thirty-six catechists, with forty-five churches and chapels, with twenty-six schools and seventy-six teachers, the number of children attending being 2,235, sixteen orphanages giving shelter, food, clothing, and education to 578 orphans and abandoned children, and a Catholic Colony with 515 colonists.

An old servant is missed at the Cathedral of the Good Shepherd We refer to the Chinese Sacristan. After nearly fifty years of faithful service in that capacity, the old Patriarch has retired, owing as we hear, to his increasing age. However, the old man is to be seen at the daily Mass, at the Cathedral, with rosary in hand, to which he seems to have a great devotion, like many of his fellow-countrymen. —*Singapore Weekly Herald.*

ASIA.

The Birthplace of St. Paul.—The Pope erected some time ago, a Vicariate of Cilicia. Funds are now being collected to erect a Cathedral Church in Tarsus, the birthplace of St. Paul.

OCEANIA.

Fr. Damien's Successor.—Father Wendelin Moellers, of the Picputian Fathers, has been officially appointed to succeed Father Damien at Molokai. He is a Westphalian by birth, of the Diocese of Paderborn. Since last November he has had charge of the second leper station in the island, the village of Kalaupapa, and has also been Chaplain to the Franciscan Nuns from Syracuse, New York, whose Superioress, Mother Marianne, is also a German. The Germans are very proud of these facts, and justly so.

The Samoan Missions.—The German Consul at Samoa having made charges of political intrigue against the French missionary Fathers at Samoa, a German Catholic sent copies of the newspaper containing the accusation to Mgr. Lamaze, the Vicar Apostolic. The following reply is published in the *Landeszeitung* of Trier: "The charge does not deserve a direct refutation, it is simply a downright calumny. We are still certain, that in spite of all false accusations, the greater part of all fair-minded Germans residing in Samoa are convinced that we have kept ourselves entirely neutral in the recent troubles, as it is our strict duty as head of the Catholic mission not to interfere in politics. Although Mataafa was in our camp, yet another very influential Catholic chief was on the opposite side. His name is Philipo Suaatele, and ever since the beginning of the revolution, he has displayed great political activity in favour of the Germans. We have neophytes and chiefs in both camps. Politics alone play their part in these questions, not Catholicism; and or that reason we have remained entirely neutral."

WEST INDIES.

Jamaica.—The successor of the late Very Rev. Thomas Porter, S.J., as Vicar Apostolic of Jamaica, will be the Rev. Charles Gordon, S.J., of Glasgow, who will be consecrated a bishop (with the titular see of Thyatira). The new bishop has been in turn a Scotch Laird, a Papal Zouave, a Missioner in South Africa, and a Jesuit Father in Scotland. Father Porter lies buried in the cemetery of the Capuchin Fathers at Pantasaph, near Holywell, North Wales, far away indeed from his former flock.

MISSIONARY OBITUARY.

A Soldier Missionary.—John Ovidius Vedrenne was born at Sarlat, in France, on March 25th, 1831. Having received a liberal education and being fond of adventures, he embraced the military life, and fought many a battle against the Bedouins in Algeria; he was also called to do service in the Crimean war, and took part in the battle of Balaclava and the capture of Sebastopol. After that campaign he had a long illness at Constantinople and returned to France. Whilst on the point of resuming military service, being at Marseilles, where he was to embark for his new destination, he was suddenly struck with the dangers to which his soul was exposed in the adventurous life he was leading. He thought that the only way open to him for salvation was to quit the world entirely and bury himself in a monastery. He consulted a priest—the first he met on his way—and was directed by him to the Superior of the house of the Oblate Fathers at Marseilles. After spending some time in a spiritual retreat, he was sent to the Novitiate of Notre-Dame de l'Osier, and thence to Autun, where he made his perpetual vows and was received into the Congregation of the Oblates of Mary Immaculate on the 1st of November, 1868. The following year he was sent to Ceylon, and was ordained priest by Bishop Bonjean, at Jaffna, on December 19th, 1871. From that day till his last end, the esteemed Father has not ceased to work for the Jaffna Vicariate, there being hardly one mission which he has not benefited by his labours. Worn out with his apostolic labour Fr. Vedrenne died at Jaffna, on May 7th, fortified with all the Rites of Holy Church.

Mother Angela, of Madras: A Protestant Paper's Tribute.—We regret to have to announce the sudden and unexpected death, on June 15th, at the Presentation Convent, Armenian Street, Madras, of the Rev. Mother **Angela McCarthy**. The deceased lady had been to the Shevaroy Hills for the usual summer vacation, and was in perfect health till Sunday morning last, when she caught a chill. Alarming symptoms set in a day or two afterwards, and on Thursday last, at her own pressing request, she was brought back to Madras, arriving here on Friday morning with high fever. Her case was at once pronounced very serious by Brigade-Surgeon Hunt, who was in attendance, but no immediate danger was apprehended. Despite all that the best medical skill could do, pneumonia set in, and the good lady passed away quietly at seven o'clock this morning, fortified by the sacred rites of her Church, and surrounded by those of her sorrowing sisters who had remained in Madras, and also by those who had returned with her from the hills. The deceased lady entered the Presentation Order on the 28th October, 1858, and filled the various offices assigned to her in the Order. She was for a large portion of her religious life entrusted with the care of the Orphan and Infant Branches of the Institution. She was elected Superioress on the establishment of the House founded by the Archbishop in Vepery, in December, 1884. In the latter capacity she laboured strenuously in promoting higher education in the Convent Schools, and the passes at the Higher Government Examinations testified to her successful efforts in this direction. The Archdiocese loses in her a zealous and hard-working nun, and her death will also be deeply deplored by past and present pupils of the Convent, to whom she was always kind and indulgent. The deceased was forty-seven years of age.—*Madras Mail.*

The venerable Central African missionary Bishop, **Cardinal Massaja**, has died in Rome. For thirty-five years he laboured in the Dark Continent, and was eighty years of age. R. I. P.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the Propagation of the Faith:			
Stafford	1	10	0
A Crumb for the Catholic Missions from "N."	0	2	0
Damien Memorial:—			
A Poor Postmaster in India	0	2	0
Famine Stricken Districts of China:—			
Miss Allingham, Clontarf	5	0	0
Expenses of "I.C.M.":—			
From a Subscriber	1	0	0
From a Subscriber:—			
For Mgr. Puginier, Western Tonkin	1	0	0
,, Mission of the Niger	1	0	0
,, ,, ,, Gold Coast	1	0	0
,, ,, ,, Shantung	1	0	0
African Missions:—			
Rev. Thomas Ariens	0	2	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and two daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR SEPTEMBER:—The Lepers of India.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholicke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner.
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Ingelosi Yenkosi (Marienhill, Natal).
Annee Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
,, ,, ,, (Baltimore).
Annals of the Holy Childhood (London).
Journal of the Manchester Geographical Society.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free ... 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, TENTERFIELD STREET, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for October represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country. To the *left* are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa, to the *right*, "the West" and the "Islands afar off," (Ecc. xlvii. 17.) –America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 42. OCTOBER, 1889. Vol. IV.

WOMEN'S APOSTOLATE, OR THE SOCIETY OF MISSIONARY CATECHISTS.

Communicated.

To the appeal of the Bishops and Missionaries asking for a society of Female Catechists as a necessary accompaniment to the great works of the apostolate, undertaken and maintained on their own part, with so much heroism in all pagan countries, many fervent souls have responded. Some of these presented themselves without delay, because this vocation, latent, though burning in the depths of their hearts, clearly satisfied their most cherished aspirations. Others in greater numbers,—and no one can blame their prudence,—curbing their pious desires, awaited more complete information as to the moral guarantee which the "Society of Missionary Catechists of Mary Immaculate," could afford. Many priests especially, who hope to find in this work the response of Providence to the evident signs of vocation to the apostolate which they observe in persons under their spiritual direction, have expressed a desire to be fully informed on this point, in order to avoid any decision not in accordance with the strictest prudence.

We have all the more pleasure in meeting their request as it furnishes the opportunity of giving some practical and explicit notions of the "Society of Missionary Catechists," which were not to be found in our former accounts.* At the same time in order to avoid repetition we ask our readers to refer to what has been already said, first in reference to obtaining recruits for Missionary Catechists, and secondly in reference to their special training for distant missions.

This being presupposed we proceed to the principal questions which have been addressed to us, and we will endeavour to give the explanations desired with all possible distinctness :

1st.—"Has the Society of Missionary Catechists the marks of a distinct vocation ?"

Yes ! on every point. I. Its aim is perfectly defined—namely to place itself at the service of the Bishops, to work under the direction of the Missionaries, for the conversion of pagan women and for the formation of Christian families among heathen nations.

II. This form of apostolate meets the aspirations of a certain number of young women and Christian widows, who desire to become in those countries, what others are in Europe, the humble and devoted auxiliaries of the priesthood in the conversion and spiritual welfare of souls,—"the Dames de Charité" in our missions.

2nd.—Does not a vocation of this importance require somewhat high qualifications ?

Certainly. It supposes in the person who wishes to embrace it not only a high degree of Christian virtue and

* See our first Volume, pp. 133, 169, 182, etc. (Jan. to April, 1887).

evangelical perfection, but also a self-renunciation strong enough never to look back on anything it has given up for the glory of God, - a sufficient strength of character not to recoil before any sacrifice, - and finally, so great an ardour for the salvation of souls, that to be devoted to this work is esteemed a higher privilege than the enjoyment even of spiritual consolations. It would therefore be useless to send to the Novitiate of Missionary Catechists, those souls who offer no facility for training but such as arises from weakness of character; or on the other hand, those who in the exercise of their self-devotion intend to adhere to their own ideas, their own way of doing good, and to the possibility of quitting the field of missionary labour if they do not speedily obtain the results they may have promised themselves.[1] In order to help in their sublime work of self-devotion, our missionaries require women of solid piety, who will be of practical assistance and not a source of embarassment.

BURMA: BURMESE MUSICIANS AND ACTORS, WITH THEIR MASKS AND MUSICAL INSTRUMENTS. See p. 95.

3rd.—Has the Society of Missionary Catechists already afforded any proof of the efficacy of its method of religious training?

Yes, from a double point of view.—The rules it makes use of have been tested by a great number of souls, who have desired to live, in the midst of a world no longer possessing the spirit of faith, a truly Christian life, such as was exemplified by the intrepid women mentioned in the Acts of the Apostles. The following are the words in which several Bishops have expressed their approbation of these rules when submitted to them.

"We consider that this Society is exactly adapted to the wants of the present day, that it will do great good in strengthening its members in the spirit and practice of a truly christian life, and that it will be of great assistance in the conversion of souls."[1]

"After having read the Rule, and being deeply sensible of the good which they have done in our Diocese, at Woolston, we have great pleasure in giving them the accompanying assurance of our esteem, and of our approbation of their humble and admirable work; and we give them our cordial blessing."[2]

"We, Paul Marmarian, Catholic Armenian Bishop of Trebizond (Turkey in Asia), considering that the Society . . . . . established in Paris, and extending to a great number of Dioceses, responds to one of our most ardent aspirations, by reproducing among modern nations, and according to the method of the Doctor of true and solid piety, the type of the holy women of the Gospel and of the Christians trained by the Apostles, do cordially approve of this Society of humble and devoted auxiliaries to the Bishops and Priests for this our Diocese. We earnestly desire to see it extend among our beautiful Catholic Churches in the East, and we shall do our utmost with its powerful assistance to advance the greater glory of God, and the salvation of souls."

2. A great number of religious of all orders, of parish priests and of other clergy, whose lives are devoted entirely to the service of souls, have asked for the assistance of these humble and courageous women, and their testimony is on every point conformable to that which has been said above in reference to the "Rule" upon which they have been trained to that modest form of apostolate suitable to women.

4th.—In what does the method of the training of Missionary Catechists consist?

It is composed of two elements: first, it offers the advantages inherent to community life; recollection,—a life

[1] The Bishop of Meaux. [2] The Bishop of Portsmouth.

of prayer,—religious instruction in its diverse degrees,—solid and experienced direction,—the study of everything that concerns missions,—and the especial position which missionary catechists ought to fill.

Secondly, the training which is given them comprises another element of the highest value, and which is the most reliable guarantee of perseverance which the Bishops and missionaries could desire in reference to these generous souls called to help them in distant lands. We speak of the so-called "Method of Probations." This point deserves the particular attention of directors, who may be thinking of sending novices into the Society of Missionary Catechists, and also of those persons who may have the desire of enrolling themselves in the humble and courageous militia of Mary Immaculate.

In order to escape the twofold dangers of want of solidity and loss of fervour, and to provide such a basis and such a help to perseverance as are desirable for a perfect life, the so-called "Method of Probations" insures more than anything else a simple and complete training.

The Missionary Catechists of Mary Immaculate begin by passing an entire month in the school of the virtue of humility; prayers, meditations, spiritual reading, instructions, direction, all keep them intent on this subject, which is the necessary foundation of every Christian life and still more so of every perfect life. It is easy to understand how this quiet but assiduous, deep and well arranged study, encouraged by the help of direction and nourished by frequent communions, instructs a soul as to the nature—the character,—the necessity,—the advantages,—and the fruits of the virtue of humility, and that the resolutions taken at the close of this blessed month of Probation present a solidity of character quite unusual.

In order to avoid any fatigue in the spiritual training of the Catechists they then return for a certain time to the ordinary practice of their "Rule." After a while they pass on to a similar exercise on the virtue of Evangelical Poverty. During a whole month they are occupied with the study, and with the training and special resolutions in reference to this virtue, sometimes too little understood and overlooked in the daily practice of the perfect life. The connection between affective and effective poverty and sincere humility cannot fail to strike a soul who thus studies them at leisure, and this Second Probation strengthens and completes the first.

The important method of which we are speaking is carried on in this way at prudent intervals in reference to the other virtues of evangelical perfection, then in reference to those virtues especially required in the pious and generous Missionaries of Mary Immaculate. It is unnecessary to add that such a training united with the numerous advantages afforded by their Novitiate enables the Missionary Catechists to make their Profession under the most desirable conditions.

Nevertheless, the vigilance of the Superiors does not end there. Human weakness is such that one cannot escape its unexpected attacks except by means of surrounding the soul constantly with the same helps that established it in the first instance in the practice of a truly evangelical life. Now the Society of Missionary Catechists provides abundantly for all its members this precious and necessary assistance. The round of the different Probations is constantly recurring, bringing back at fixed intervals a month especially devoted to each of the virtues, which had so solidly built up these vocations. It is with the help of the same spiritual direction that the Missionary Catechists look again thoroughly into their spiritual life, under these different aspects, examining with the most serious attention the shortcomings that have occurred, then renewing the resolutions of the Novitiate, and adding to them, what their progress in virtue may suggest.

This reiterated repetition of the same exercises is, it will be seen, perfectly conformable to the spirit and practice of Holy Church, who brings back her children, priests, religious, and faithful, to the annual commemoration of the great mysteries of the life of Our Lord Jesus Christ.

Long experience has proved what a guarantee to perseverance and to progress this special method of Probations ensures to the Missionary Catechists of Mary Immaculate.

5.—Finally we have been asked how to proceed in order to obtain an admission into this Society?

The answer is given in the articles to which allusion has been made, but we give it again here *in extenso*, in order to enable both directors and the persons to be proposed to apply at once without further preliminaries to the Superior of the Missionary Catechists.[1]

FORM OF PROPOSAL FOR THE ADMISSION OF A PERSON AS A MISSIONARY CATECHIST.

What is the name of the person whom you propose? Where does she live? What is her age? Her position in life? Does she belong to an honourable Christian family? What religious instruction does she possess? Has she always been pious? How long has she been so? Has she been in any religious community? How long did she stay there? Why did she leave it? How long has she been wishing to give herself to missionary work? Who is her director? Does he approve of her wish to make a trial as a Missionary Catechist? What is the predominant feature of her character? Has she a high standard? A comprehension of the supernatural life? At least an average amount of intelligence? Has she ready resources? Great zeal for the salvation of souls? A ready submissiveness of will? A solid calm judgment? An amiable and equal temper? A great deal of energy? Of perseverance? And of discretion?

This form of proposal ought to be filled up and sent to the Superior of the Missionary Catechists by a priest who knows the person to be proposed sufficiently well to be able to give reliable testimony in her regard. It is to this priest that the Superior will address his reply; if it is in the affirmative, the person proposed is put into communication with the directors of the Society and things follow their regular course.

We hope we have thus supplied all the necessary information for the especially prudent selection of recruits, which the vocation to the work of a Missionary Catechist of Mary Immaculate requires.

At the same time we shall be happy to supply further details in any case where it might be useful.

[1] M. le Supérieur des Catéchistes Missionnaires, 48, Rue de Bourgogne, Paris.

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRIGAUD.

BY M. L. C.

IV

§ 6. *Ideas of Psychology: "Kala."*

THE Burmese, the Khiens and the Karens believe that they have two souls, one called *Kala*, from the Shan word meaning "my distress," the other *Tha*. The Kala is anterior to life and exists before the Tha; to it are attributed only the human actions, good and bad. Kala is independent of man, a kind of angel guardian. It is indispensable however for it to co-exist with Tha, otherwise it would die. Therefore the necessity for so many superstitious practices to entertain them or recall them together. To them are attributed dreams, fantasies, and delirium. When a person sleeps, the Kala can separate itself from the body. It appears to me to be like the *genius* of the Latin race, the *immortal soul* of those philosophers who gave to man an *animal soul*, that dies with the body.*

Nevertheless when one maintains or says that Kala wishes to leave, or has left the body, to keep him or recall him they cook in a bowl a cock and hen, together with salt, saffron, pepper and pimento. At such times they cook a particular kind of rice, and when they serve it, they serve also a bunch of bananas. The head of the family beats three times upon the top of the steps with the spoon used for stirring the rice, saying:

"Prrrrr! turn O Kala; do not remain outside; if it rains thou wilt get wet if the sun shines thou wilt be scorched; the gnats will sting thee, the leeches will bite thee, the tiger will devour thee, the lightning will strike thee. Prrrrr! turn, O Kala, here thou wilt be well; thou shalt want for nothing: come and eat, protected from the winds and the tempests."

After this discourse, all the family eat the rice, the hen and the bananas, and to finish the ceremony each one binds his right fist with a ribbon which has been charmed by a wizard.

BURMA: A BURMESE VILLAGE. See p 95

§ 7. *Spectres and Ghosts.*

Spectres also have a great part in the Karen medicines and superstitions. To quieten and banish them, a little red, yellow, and white rice is put in a basket made of bamboos, which is then placed in a neighbouring forest, while there is said:

"Ghosts of those dead who have fallen from a tree; ghosts of those dead through hunger and thirst; ghosts of those who have died from the bite of tigers or serpents; ghosts of those who have been murdered; ghosts of those dead through small pox or cholera: ghosts of those who have died from leprosy: do not ill-treat us, do not take possession of our bodies, do not do us any harm; remain here, in this wood; we will take care of you, we will bring to you red, yellow and white rice for your food."†

* We may still better compare it with the *fravashi* of the old Persian religion, or perhaps the *Ka* of the Egyptians.—ED. I.C.M.

† Compare again the Accadian-Babylonian invocations.—ED. I.C.M.

These poor people are in terrible fear of ghosts. It is quite impossible to get them to pass a cemetery or the spot where anyone has come to a violent death. I believe that the devil uses his own means to keep them in such dread.

It often happens that they see and hear most extraordinary things. Once, having to visit a little Christian village situated about seven miles north-west of Mittagon, the preceding day I sent forward three students, aged between twelve and fifteen years, to take with them some things necessary. The following morning, when I arrived at the place of the Christian Shans,* where the youths were waiting for me, they could speak of nothing else but a spectre which had been the evening before, about four o'clock p.m., on the road close to a Burmese cemetery. They all three gave the same description of it. They said that the only parts of the ghost visible were the eyes and the head; the body was hidden by the bushes and the smoke. They would not return alone, and I was obliged to accompany them. As we drew near to the spot where the apparition occurred, they refused to go with me until I trampled down the earth and the grass round about. I certainly saw nothing, but I could not persuade the children that they had been deceived by their imagination. They answered that the ghosts fled from me, a minister of the eternal God, that they were not always visible and that they often changed from place to place. I remained convinced of their good faith, and as we continued our journey I explained to them that the devil sometimes takes the form of a man, or of a monster or an animal, so as to deceive the living, but that the soul, once having left the body, never returns to animate it again.

The Karens have their own wizards and witches, but they sometimes have recourse to those of the Kans or the Burmese. These personages make a compact with the demons, and each one has a speciality of his own. They always refuse to divulge their secrets and the means by which they become acquainted with the science of magic; I have been able to discover, however, that it is all very similar to that practised in Europe. The devil has one ritual only, and with some slight modifications he adapts it to the character of the different people whom he oppresses.

(To be continued.)

BURMA: A SHAN VILLAGE. See p. 95.

* See view of a Shan Village in Burma, above.

ABOUT SOME LITTLE CATHOLICS IN INDIA.

A Letter from a Sister in Mysore.

[Bangalore is in the important Native State of Mysore, in Southern India, the Maharaja of which is Chamrajendra Wadiar Bahadur, who came of age in 1881. There is a diocese of Mysore, the Bishop, Mgr. Coudou, residing at Bangalore. The diocese contains 60

churches, and 35 chapels, with 37 European and 10 Native priests, 63 catechists, and some 30,000 Catholics. This letter of Sister Mary of St. Christopher speaks for itself, and will be read with edification and pleasure].

Convent of the Good Shepherd,
Bangalore.

My dearest . . .

I REALLY don't know whose name to put: so many friends have asked me to write and tell them about our Mission out here in this heathen land. However, instead of wasting time in wondering whose name to put, I will leave a blank which each can fill, and proceed at once to try and gratify to the best of my power such a frequently expressed wish.

In England one is accustomed to think of the Good Shepherd exclusively in connection with Penitents, but here on the mission that is by no means the case, and while of course our dear *children*, as we call them, are always specially cared for and looked after, we have besides classes for all sorts, all kinds, all ages!

Indeed our mission is quite a little village, and to go over all its various buildings and inspect even in the most cursory manner all its inhabitants, is really no small undertaking.

Even here, sitting as I am at a table, with nothing to do but introduce you to them through the medium of pen and ink, already I feel it is by no means an easy task I have undertaken. However, as I am in hopes of moving some at least of my readers to help us in a more substantial manner than by merely reading, I take as the French say, "my courage in both hands," and begin.

There is the Magdalenes' Class and St. Joseph's Class for European penitents at the very extreme end of the compound. These necessarily are very little seen, they have their own grounds and chapel too, with the Blessed Sacrament. The penitents come up to our church for daily Mass, as they have only occasional Masses in their own, but visitors are not often taken there, as naturally the children don't care to see strangers. Most beautiful work of all kinds is done here, but alas! it is hard to get orders; and I often think regretfully how busy we used to be in the Magdalenes' workroom in dear Hammersmith. One of the Magdalenes, too, has a wonderful talent for painting, and she has just finished a very large picture in oils of the Good Shepherd; it has been framed, and hangs in the Native penitents' choir, where it looks most lovely and speaks to many a poor suffering soul, much more eloquently than words could do, of the loving welcome with which the Good Shepherd is ever ready to greet His weary wandering sheep.

The class of the Native penitents is the most wonderful one to my mind in the whole mission. It is very large, sometimes there are as many as 300; but you know no furniture is required, they sleep and eat on the ground, and for their dress, a single garment is all they require. You would never guess, if you visited this class and found it, as it always is, so spotlessly clean, how much the poor Sister in charge has to work to get it kept so. We have, close to this, the building set apart for our Native Religious. These are about fifty in number. They wear a blue habit and white veil and guimpe; but with the exception of their dress, they keep to all the simplicity of their native customs, eating and sleeping on the ground and of course going barefoot. How amused you would be to visit these native dormitories! The utter absence of any kind of furniture is most remarkable; they each have a little piece of ground marked off with a furrow, such as one sees in a newly ploughed field; and you can imagine the funny appearance of a large room with nothing but these narrow hillocks traced out all over it, and a large crucifix on the wall. The Native Orphanage is very numerous too, sometimes there are as many as 300 little black children of all sorts and sizes. I must tell you the history of one.

Many years ago, a poor man came here bringing his little child of about six and begging our Mother to keep the child, as he had been told in Madras she would be sure to do so. Well, the little one was kept, and a nice bright child she seemed, so full of fun and life. However, at the end of a few days the father reappeared, saying he had made a mistake in coming here as he was a Protestant, and he insisted on taking the child as they had already promised to take her in the Protestant school. I must add here that the Protestants being far richer than we are, their children are very much better fed and clothed than those in our orphanage. With many tears on the child's part,—for she was an affectionate little thing and every one had got quite fond of her,—she went off with her father. Imagine our surprise, when about ten days after the father brought her back himself, and entreated us to keep her. Although, as I have already said, the Protestant children are much more luxuriously kept than ours, and although they had tempted this little one with all kinds of food and clothes, she did nothing but fret to come back to us, would eat hardly anything, and altogether had grown into quite a miserable little being. It was a real vocation for the convent! Once here, she brightened up and soon became her old merry self. She was soon baptised, and on the day of the ceremony one of the children having remarked she was now like an angel, she burst out crying and said "she did not want to be an angel at all." You will never guess the reason: "because," said she, "if I am an angel God will give me charge of a little girl, and suppose the little girl *won't* be good, then she will go to hell and I shall have to go with her!"

A short time after, she remarked to one of the Mothers: "I think I am getting on, I already know how to resist temptation; X." (mentioning another child), "does not know yet, but then she is so little!" On being questioned it proved that she and the other child had been picking some fruit a few days before, and that the one, though she *wanted* to do so "resisted the temptation, while the other yielded!" The little child is now a novice among the Native nuns, and if you could see her bright merry face, it would really do you good.

It is not all children, however, who are afraid of hell. Fancy: once a poor heathen child had been brought to us

very ill of ague and fever; the father spoke to her of God and heaven, and the necessity of being baptised in order to enter the latter place, finding however that all he said made very little impression, he spoke of *hell* and of that being the punishment of those who *wilfully* reject baptism,—he described it as a place of fire, etc. This seemed to interest the child for she suddenly asked "Is it full of fire? then, please I would rather go there, I am so *very* cold here!" However, poor little one, she was got to understand enough to be baptised and died almost immediately. We have any amount of babies in Bethlehem, as we call their class, but it is very difficult to rear them, though the poor Sister in charge really does *more* than her duty to keep them in this world, *we*, on the contrary, always rejoice when one of them is taken with its baptismal robe untarnished, but to *her* it is always a sorrow.

A few weeks ago, a Native man and woman brought in their newly-born child, begging us to take it—it might be made a Christian, in fact any mortal thing provided only that they were relieved of it. Thinking there must be some mystery in the affair as it seemed so strange and unnatural, enquiries were made and it turned out that the child had been born with two teeth, and this was supposed to be a very bad sign, and would infallibly bring all kinds of ill luck on the owners. Did you ever hear anything so ridiculous? They were offered a small present, as is usual in such cases, but this they refused and went off as quickly as ever they could as soon the child was taken from them, evidently fearing we might repent and hand them back their little one. He, for it was a boy, was baptised that afternoon, and it is wonderful to think he owes that grace to having been born with two teeth!

BURMA: ONE OF THE MINISTERS OF THE EX-KING THEEBAW.

See p. 95.

Besides all these native classes we have a large European Orphanage and a boarding and day school. Though I have mentioned this class the last, it is by no means the least important, since it is on it that we depend for the means to support all these different works. You can imagine it is rather a struggle but we have managed so far, and though occasionally it seems as if even this resource were about to fail it never has done so yet.

What we are most anxious about at present is the building of a New School. The plans are already approved of by Government and we are hoping to receive a grant towards the expenses, but for the rest we are obliged to appeal to all our friends and neighbours to come forward and help. Not only by contributing towards this school will they help to procure a good English education for the children in India, but they will also be furnishing us with the means of continuing all the other classes composed of poor of every description, race and creed. Will not some kind friends in England begin a subscription for us? We can promise them the most grateful prayers of all our children, for we make a special point of having our benefactors prayed for every day. We are at such a disadvantage here as compared with the Protestants, who seem only to ask for money and it comes pouring in.

In mentioning the different classes I have been obliged to pass over in silence what we call our 'curiosities." These are portioned about in different classes as room and space can be found for them: old grannies, poor deformed creatures, the blind and lame, in fact the afflicted in general who, having no home and no one to take care of them, come to end their days with the Good Shepherd; these too are of all religions and all nations; one poor little lady, a dwarf, is a most devout Protestant, and her sister, who is a governess of some kind I believe, comes regularly to read the Bible to her for fear she should become a Catholic!

Oh, we must not omit two little instances of piety amongst our school children which have been most touching this month of May. In the school every day, seven children have been chosen to form what we called Our Lady's Body Guard, and these children each carried a candle in the procession which they placed in front of the statue while the devotions were being made, and they burnt for these seven children's intentions. Among our boarders are two little twins, Johnnie and Katie, they are only five years old pretty children with such curly hair. One day Johnnie was *most* anxious to carry a candle for "Blessed Lady," it would be impossible to say how often he came and asked for one; now, an elder child had given Johnnie a few sweets, a large piece of red sugar candy and three or four lozenges

these were held tightly in his little hand, and on his coming and asking, for the I don't know how many'th time, for a candle, we said: "do you want very much to give Blessed Lady something, Johnnie?" "Yes," was the prompt and decided reply, nothing doubting but that the much coveted candle would at length be his. "Well," we said, "then give Blessed Lady one of your sweets, she would be so pleased, look," pointing to one of the lozenges, "you could put that on Our Lady's altar, and then after the devotion we would give it to one of the poor little children who never get sweets." Johnnie looked thoughtful, "this," he said, pointing to the large piece of rock, "is a beauty one!"

Nothing more was said and we thought no more of the affair; during the devotions however, one of the Sisters who knew nothing of this, could not imagine what ever was the matter with Johnnie, he kept looking up at Our Lady and making such curious faces. At the end, as all were leaving, Johnnie heaved it must be confessed rather a heavy sigh, and put down beside Our Lady, not the lozenge—but the large piece of rock, "the beauty one!!" We were so pleased, and going into the Infants' class in the afternoon when Johnnie was not there, we spoke of what he had done, and said how pleased we were. You can imagine the difficulty one had to keep serious, when a chorus of small voices called out, "but Mother, he licked it *all* over *first*," and another added "yes, and he bit off a piece." This latter was certainly true, for when we went to fetch it to give to the Sister in charge of Bethlehem, there sure enough, one little corner had been nibbled off. Nevertheless, it was a great sacrifice for such a tiny child, and we are sure Our Blessed Lady was pleased with it.

A few days ago, in speaking to the children about the negligent way they prepared their home lessons, we said: "take your lessons that are set you and shew them to Our Lady and ask her to help you to learn them diligently." At the procession one of the tiny children walked deliberately up with her primer in her hand, knelt down and began spelling out loud "this is a cat," then turning towards us who was standing scarcely able to repress a smile, she said: "I've shewn her my lesson." How sweet and simple children are and how little they are troubled with *human respect*. It is a great happiness and privilege to have to be with them, there is something so refreshing in their confidence. I am writing more than I intended, but if only I could persuade someone to try and help us how thankful I should be. I know Catholics in England have so many claims on them, but still for all that the foreign missions have also a claim on them, and the money spent on the foreign missions will never be lost to England. I remember hearing of a holy French Bishop who said he never refused any of his priests who had the least desire for missionary work, for he always found that for every *one* he sent, Our Blessed Lord gave him *two* in return.

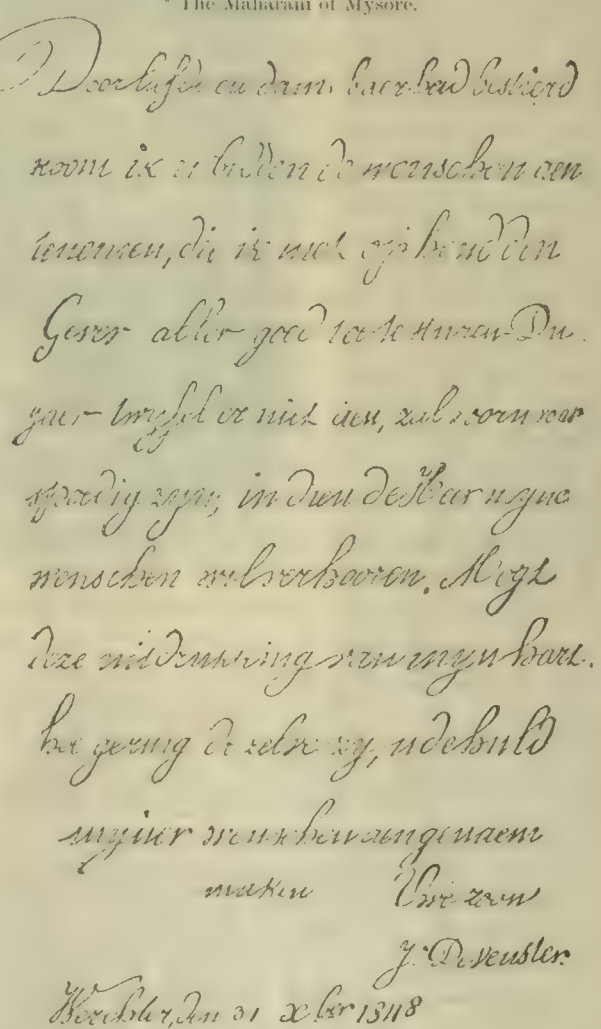
*

I once heard a Protestant clergyman say in the pulpit, "let us not forget to remember." I am sure there was nothing heretical in *that* piece of counsel, and so following it, I say to myself I must not forget to remember to mention that besides all these classes, we have at a short distance from us a large Hospital, for both European and Native patients, men, women and children. The hospital is entirely free for the poor and is also entirely dependent on our exertions for its support. We have been trying to get beds endowed by different people and have already asked our Queen,* if only she would take a cot her example would be sure to be followed by some of the rich natives here. The cost of this is £300, but at present there are only two thus endowed, one, we have taken ourselves and another was endowed in memory of one of the Fathers of the mission who died in the hospital.

We are trying to get up a concert among the school children in aid of the new school, and expect it to come off July 10th, so please everyone "remember not to forget" us, as no doubt we shall be enduring mental agonies and stand in great need of assistance.

I must not write more to day or I shall be giving every one chronic headache, but hoping some one will try and help us in some way. If anyone was of an enterprising turn of mind they might get up some charades or something of the kind in our favour. Indeed we shall be most grateful to anyone who will do anything to help us and all the large family for which we are responsible.

* The Maharani of Mysore.



FACSIMILE OF FATHER DAMIEN'S FIRST LETTER.
(Written for New Year's Day, 1849, to his parents in the School at Werchter. See p. 93.) Kindly lent by the Catholic Truth Society.

Illustrated Catholic Missions,

OCTOBER, 1889.

"THE FIELD IS THE WORLD."

"Amare et servire."

A MISSIONARY PATRIARCH AND A MISSIONARY PIONEER.

WE had barely time last month to announce briefly the death of that venerable patriarch of the Foreign Missions, the old Capuchin Bishop of Central Africa, CARDINAL MASSAJA, news of which reached us as we were going to press. And our magazine was already in print, when we received the sad intelligence of the loss of one, perhaps less well known to the world at large, but to us here in this country still more intimately familiar, our frequent correspondent, SIR JAMES MARSHALL.

The combination of his name with that of CARDINAL MASSAJA; of the monk with the layman, of the Cardinal with the Judge, is not so inopportune as it may seem. If WILLIAM MASSAJA was a missionary patriarch, JAMES MARSHALL was in a true sense a missionary pioneer. If the former evangelised for forty years Central Africa with his apostolic toils and fatigues, and afterwards illustrated it with his pen, in the volumes of his memoirs; the other by incessant personal efforts and encouragements largely developed the missions in West Africa, and never ceased by voice and pen to plead their cause in the Catholic press and with the ecclesiastical authorities. How much the missions on the Gold Coast and other British possessions owe to SIR JAMES' championship of their cause, and how he was truly the father of the Niger mission (now a Prefecture Apostolic), has already been told in these pages in the words of the good missionaries themselves. In their cause SIR JAMES MARSHALL was instant "in season and out of season," in Rome before Propaganda and the Holy See, as in England before the Catholic public and the hierarchy. As Chief Justice in more than one district of Western Africa, he had for years seen and known more of the horrors of fetichism and the slave trade than most men, and his heart was moved with a great compassion and charity for the swarthy millions who still lie under the triple curse of what we have elsewhere called "the three S's." That was the secret of his zeal in the cause. Hence we are quite sure beforehand that among the missioners and their converts of that part of the Dark Continent, he will not lack for prayers now that he has gone to his reward.

But to us personally, to our little missionary periodical, he was a constant and sincere friend and patron. His loss is to us a personal one, that we shall feel in more ways than one. We therefore do not hesitate to call for the earnest prayers of our many readers, scattered all over the globe as they are, for the repose of the soul of one who has so truly merited the title of a Missionary Pioneer!

THE CACTUS TREE THAT PREACHED A SERMON:

A MISSIONER'S ANECDOTE.

[The following anecdote is related by the Very Rev. Ignatius Scoles, V.G. of British Guiana, in his interesting and amusing book "Sketches of African and Indian Life in British Guiana" (Demerara, The Argosy Press, 1885). The Vicariate Apostolic of Demerara in British Guiana, occupying the English colony of that name, with the island of Barbadoes, on the N. E. shoulder of South America, is in the charge of the Jesuit Fathers. It contains some 21,000 Catholics, not quite a tenth of the population. Of course there are great numbers of negroes as in the West Indies, and a few thousand aboriginal 'Indians' or Caribs. This anecdote has reference to a visit of Fr. Scoles to some tribes of the latter.

Bishop Butler, V.A. (who bears the title of Mekipotamus, once borne by Cardinal Wiseman), resides at Georgetown, the capital. He has 13 priests, and there are some 28 Ursuline nuns in the colony. There are also 19 elementary schools with 2,500 boys and girls].

THE word "sinner" recalls to my mind a somewhat curious if not interesting story. I will tell it before my pen gets weary, for it has been working fast. On the banks of the river [the Pomeroon river, in British Guiana], there resided for many, many years, an old man of African descent, though with some white blood running in his dark veins. He lived almost alone, and sad for him, lived not *quite* alone, for marry he would not. He supported himself and his wicked Pagan-Indian partner on the produce of a few acres of half-cultivated land—his own. The old sinner could read, and many good Catholic books he had. What is more, the faith was there strong enough, but one would have thought he expected to be saved "by faith alone." Time after time the Moruca missionary would call at his place, hunt him up, and if at night-time and the tide was against the rowers, he would condescend to hang up his hammock in his place, and in the early morning drink hot coffee with him, and remain there till the turning of the tide. Time after time would the good priest try by every means, persuasive or otherwise, to draw him to repentance and to put away the occasions of grievous sin, but all to no purpose. Civil and reverent was the old man always, and even proud and happy to see the priest, but unmoved and impenitent he remained.

It happened some few years ago another priest, not the Moruca Missionary, had to return to town all alone for Lenten duty and passed that way, and knew of the old Pomeroon sinner and his wicked doings; and as the tide, when he was passing the place was on the turn, he put into

the little port at mid day and made his way straight to the poor man's house. Refreshments at once were forthcoming, such as they were, for the old man was noted for his hospitality; but this kind attention was refused at once, unless the sinner would promise there and then to take steps to change his course and mend his ways. No promise could be extorted from him. "Later on, later on, not just now," was all that could be got or extracted from him. The priest did his poor best, reminding him of death, and how soon it must overtake him, old, withered, and white as he was; then again he bade him to remember the future punishment of sins, so terrible and eternal, but all of no avail. Soon the Indian paddle-men cried out that the waters were washing, and the priest made his way disappointed, like many a priest had been before him to the river bank. Just, however, as he was about to resume his seat, some large bird had come within gunshot range, and was at once brought down by the unerring shot of the Indian boatmen; humbly they requested to tarry awhile, and eat up that unlucky bird. Their petition was granted, plucking and cooking soon began, and the eating quickly followed. The priest for want of something better to do, turned towards the old man's house, determined to make a last attack. He entered the house, rambled all about it, no one was there, nor were there any signs of life. Possibly the old sinner had had enough of the priest and his preaching, and had hidden himself away: but there was another sermon in store for him, and this time a stereotyped edition of the last one delivered. There stood in healthy vigour a large cochineal cactus tree, shading with its many thick broad leaves the window of the old man's room. This plant is valuable, for its green succulent leaves are employed by old women and semi-quack doctors as the best of cooling poultices, hence it was not likey to be destroyed, however bold, obnoxious, or officious it might make itself some fine day.

From past experiments the priest well knew that any deep scratch made upon or into the leaf of this cactus tree, while scarcely visible at the moment made, would in the course of about three days' time, come out or appear in a clear, contrasting colour upon the leaf, like straw-coloured embroidery on a dark green velvet ground; so losing no time he detached the pin from his Roman collar-band, and steadily engraved, in good round Roman capitals, the essence of his sermon, just delivered, on the broad leaves, so kindly lending to the pious work. Death and Judgment, Hell and its horrors, the dangers of delay, the sad state of the sinner, the shamefulness of sin, were all deeply engraved here, but for the present quite invisible to all. Scarce had the sermon been written and the precious pin restored, than the Indian cry was heard once more, the bird had been all eaten, and the boat was waiting and the waters well washing. So the Father, looking neither to the right nor to the left, made his way straight to the wooden stelling, and was on the very point of settling himself down, when he was startled by the presence and voice of the old sinner; poor old man, he felt something very intensely, and it touched him deeply; it was not the sermon, sad to say, but the refusal of the priest to break bread with him under his humble roof, and he made a last humble appeal. "No," said the priest as he stood up on the prow of the boat and somewhat raised his voice, "no, you would not grant my request, I will not grant yours; you have refused not once but many times to listen to the voice of God's ministers, you persist in remaining in sin, and rejecting God's grace; but mark my words," he said, raising his voice still higher, "a time will come, and it is very close at hand, when the very trees on your estate will cry out against you, will speak to you and tell you truths such, nay, the very same, as I have spoken to you this day. I am no prophet or saint, nor do I work miracles, but soon and very soon, you will verify to the very letter the truth of these my words, strange sounding as they may seem to you." "But," said the old man, bewildered and rather taken aback at the loud authoritative voice of the priest, and struck at the novel statement, "but," he said, "it would be a great blessing if my trees could speak," and he repeated the words again, as if he knew not what else to say. "Blessing or not," said the priest, "listen to what they say," and without a word more he sank into his little boat and bade his men swiftly row away, leaving the old sinner on the shore puzzled and perplexed, and it would seem not too well pleased.

And now, what is the sequence of this strange (may we, or is it wrong to call it *pious*) stratagem? The guilty priest soon after was re-called to England, and spent six cold summers there, and as many more miserable, winters, and then returned with pleasure to the tropics. Soon he made inquiries, and was surprised to hear that the old man was living still. But the sermon which the tree had preached had at length made its way, through God's grace to the hardened heart. Shortly after the old man made his peace with God, for becoming sick unto death, a priest happened, as good Providence would have it, to be journeying that way and joyfully hastened to his bedside with the message of forgiveness and love to the now contrite sinner, and like the good Samaritan, poured in oil and wine into his deep wounded soul. Brought back by the Sacrament of Penance to his God, and left in safe keeping, the old man soon after died in peace. One thing I heard of him worthy of notice, and significant to many sinners such as he was,—he actually said the Rosary every day.

Varieties.

SECRET SOCIETIES IN HEATHEN LANDS.

THE propensity of the Chinese to band together in secret societies has long been a source of anxiety to all Governments which have to deal with them, including their own. Indeed the Chinese Government relentlessly hunts down and extirpates all secret societies whatever their professed objects may be, and in Chinese law to be a member of a secret society is to be *ipso facto* a criminal. Nevertheless these secret and illegitimate associations flourish. The Triad Society in Southern and

the White Lily in Central China are two of the principal existing societies of this character. They are perpetually producing riots, insurrections, and disturbances of every description. The history of the White Lily was lately given in a consular report. It originated in the laudable desire of a number of Imperial officers from Honan province during the Taiping rebellion to aid their countrymen in the army who were wounded during that frightful outbreak. But gradually the control fell into the hands of intriguing and ambitious men, and it ultimately became a dangerous and desperate secret organisation for pushing the fortunes and redressing the wrongs of its members. Wherever the Chinese go in numbers they carry their societies with them, or found new ones in their new homes. In Indo-China, Java, the Straits Settlements, the Malay Peninsula they are a source of anxiety to the authorities and of terror to the other inhabitants. For the different societies are usually in a state of deadly hostility towards each other, and so it happens that a riot bursts out in a mining camp or in a city without a word of warning, like a bolt from the blue. An official report from the Malay State of Perak last year stated that profound peace reigned over the country, and that nothing was to be feared except the outbreaks of hostile Chinese secret societies, for which, however, it was added, special preparations had been made by the enlistment of a considerable force of Sikh police. In a report from the "Protector" of Chinese in Singapore, an officer specially appointed to look after the welfare of Chinese immigrants, which has just been published, we are told that there were 63,316 members of dangerous Chinese societies registered in Singapore, and 104,304 in Penang, all able-bodied male adults, and the numbers seem to be increasing at the rate of over 17,000 a year. These, it will be observed are members of societies pronounced by the authorities to be dangerous. The system hitherto prevailing in the Straits where the Chinese population is especially numerous, is to investigate the rules of each society where possible, and the collective conduct of its members, and if it be found to be dangerous to make a declaration to this effect. The consequence of such a declaration is that all the members of the society in question have to be registered in the office of the Protector of Chinese, so that the police know where to go to work in case of disorder. Where, in spite of this, a dangerous society persists in its evil courses, it is suppressed, its lodges closed, its records seized, and its head men punished. In spite of this drastic system, the secret societies are still a standing menace to the peace of the colony. It has been proposed that these secret societies should be suppressed altogether, and that the law should make them illegal, as it does in China. A Bill to this effect has passed its second reading in the Legislative Council of the Straits Settlements, but Lord Knutsford has ordered the suspension of an further proceedings until further discussion has taken place between himself and the Governor. The societies are so powerful, and include in their membership such a vast majority of the Chinese population that it is clearly desirable to proceed with every possible precaution. But it is curious that the members of a race so energetic in self-seek-

CHINA: A MUSICAL FEAST IN HONOUR OF THE "GOD OF RICHES." See p. 95.

ing as the Chinese, so languid in the pursuit of any other object, and on the whole so law-abiding should thus combine so readily, both at home and abroad, for lawless purposes.—*Manchester Guardian.*

A Calcutta paper commenting on the same subject, says:—We shall not attain to the true significance of the desperate fight which came off between so many Chinese in Circular Road the other day, if we view it merely as an ordinary fracas. Were there nothing else underlying it than a mere unpremeditated engagement entered into on the spur of the moment between two sides who happened to take opposite views of some passing subject, there would be little more to be said about it. It would be what might happen anywhere, and between members of any other race. But the names of the two factions who were ranged on either side in such strong rivalry—Ghi Hin and Ho Sing—supply us with a

FATHER DAMIEN'S BIRTHPLACE, AT NINDE, NEAR TREMELOO, BELGIUM. See p. 93. (Kindly lent by the Catholic Truth Society.)

revelation as to the causes why so many men were engaged, why a mere trifle set them on, and why the battle raged so furiously. At the same time these names show that such dangerous affrays may be looked for among the Chinese, and have to be specially guarded against. Here in Calcutta the Celestials are in a very small minority, and the existence of Ghi Hins and Ho Sings may not matter much to the general public or the police, who, however, in the fight above alluded to, had enough to do, and had to be specially reinforced by a European force before any capture could be attempted; but in other parts of India, Burmah for instance, where the Chinese muster very strong, the subject is one of considerable importance, and affects the peace and security of the civil population, as well as the due and efficient performance of police duties. We proceed to show this briefly. Wherever the Chinese have emigrated to—in California, Australia, the Dutch Settlements, Singapore and Sarawak—they are found to be honeycombed by the Hoey, or secret societies. Originally formed in China, they attain their full force and vigour in outlying countries, where, under British freedom and laws, they find themselves practically unchecked till some desperate fight reveals their existence. These secret societies, of which the Ghi Hin and Ho Sing, are the chief, hold their victims with the grip of a vice, body and soul. There are headmen and members, initiated in the mysteries, with the most direful threats which are actually carried out. We are not sure if the Nihilism of Russia can be worse. It is, however, where the police are few, or the Government weak and detached, that hese societies are found to be prominent public pests. As the London *Standard* pointed out not long ago, "murder and incendiarism, torturing and maiming, are of everyday occurrence. They monopolise several branches of commerce, and the interloper is killed forthwith. They utterly command the labour market, regulate wages, and own neither law nor justice." In Sarawak the evil was found to be so serious that the Government made a law in 1870 decreeing death to every member *ipso facto*. In Singapore, time after time, they have raised fatal riots, some of which have had to be quelled by calling out the military. At last the Straits Government had to enact that these societies should have their headmen and members registered by the police, and be made responsible for crimes and outbreaks. In the Dutch possessions in Sumatra these societies have been so troublesome, as fostering crime of every kind, that there also the military have had to be called out and several headmen deported. From the recent fight their existence in Calcutta is revealed. Though it may not matter much here, it matters a great deal in Burmah, and steps should be taken to ascertain more about them. Their existence anywhere is a fearful evil.

Children's Column.

MY DEAR YOUNG FRIENDS,

Since last I had the pleasure of writing to you, I have been on a visit—I had better say a pilgrimage—to an old farmhouse in Belgium, which I think will be interesting enough to you. In that farmhouse was born, many years ago, a little peasant boy who was destined in God's providence one day to have a great and glorious name, and to be in everybody's mouth as a hero of Christian faith and charity. Who was that little boy? I think you will already have guessed that it was little Jef de Veuster, whom we all know and venerate now as the heroic missionary of the lepers—Father Damien. Yes; I had the privilege of being guided by his own brother, Father Pamphile (who belongs to the same Order, the Picputians), to see the little school in the village of Werchter,

where Damien and his brothers and sisters all went to learn their A B C; and further on, the church at Tremeloo where he was baptised, and afterwards regularly attended and served Mass; and lastly, the old house at Ninde close by, where he was born and where his father and mother died.

*

Thanks to the kindness of the Catholic Truth Society, I am able to give you a peep at that house on p. 93 as well as on p. 88, a facsimile of the very first letter he ever wrote. It was written in the School at Werchter, which I have just told you about, to his parents for New Year's Day, 1849, when Jef was about eight. It is in Flemish: I wonder how many of you can understand it?

If you would like a translation, look at the charming life of Father Damien, edited by Father Kingdon, S.J., and published by the C.T.S., with many of his other letters contributed by Père Pamphile.

*

Who would have thought, as little Jef lay a baby in his cradle, that God would one day call him to so great and noble a life? The cradle is still in its corner; and another little baby boy of six months old sleeps in it,—a great-nephew of good Father Damien. I could not help wondering, as I looked at its chubby, beautiful face, whether little Augustus would ever be a missioner too!

Who can tell what is before any child, boy or girl; or what great and heroic career God may have prepared for it? Perhaps among my little readers, too, there may be those who will one day win souls for God and labour as Christian heroes among His poor and afflicted!

*

As I am in a humour for anecdotes this time, I will give you the benefit of a few scraps I have lately come across about some little Catholic children in our foreign missions. Here, to begin with, is one from Natal, in South Africa:—

The other day one of the Trappist-Fathers put his watch close to the ear of a little native boy, newly arrived at St. Francis' School, Mariannhill.

"What does the watch do?" asked the Father after a while.

"It talks," was the boy's reply.

"Then what does it say?"

Once more the boy pressed the watch close to his ear, and after having listened attentively for some time exclaimed with a triumphant air:

"Oh, I can't understand it properly, it talks English."

A sharp lad and one that will make his way in the world!

I may tell you that this little fellow before his baptism rejoiced in the name of Sukasihambe, but now has the more Christian one of George.

*

The same Father Pius relates that he was teaching the little Kaffirs about the Creation of the world, and asked one named William what God made on each of the six days. The answers were perfectly correct. "And what did God do on the seventh day!" said F. Pius. That was a puzzler! Master Willie thought and thought, and then all at once exclaimed: "Oh! God made *ipalitshi* on the seventh day."

Now what do you think *ipalitshi* is? Why, a kind of stiff porridge made of maize-meal, a great delicacy for the Kaffirs,—and so I suppose a real 'Sunday dish."

*

Lately a young Congo Negro lad was baptised at Liège, by the Dean of St. Jacques. The King of the Belgians himself was the godfather, and the newly made Christian received the names of Leopold Valerian Hermann. Among the brilliant gathering of spectators was another convert 'Congolais,' Yaba, who was christened Clement some years ago, and is a chieftain's son.

*

Two other young Negroes from East Africa arrived a short time ago at Würzburg in Germany, with one of the missionary fathers. They are both very good and talented, and are going to study to become priests.

*

I see my space is at an end; but I cannot close without saying a word about the sad loss which has befallen our two little correspondents, Bernard and Mary, in the death of their dear, good father, Sir James Marshall. You will read about him on another page; but I must remind you all how much the Catholic Missions in West Africa, and how much the "I.C.M." themselves are indebted to Sir James' zeal and charity. And you, dear children, I am sure will pray very earnestly for the repose of his soul, for he has deserved the prayers of us all. May he rest in peace!

Ever Your Affectionate Friend,

THE EDITOR.

September 30, 1889.

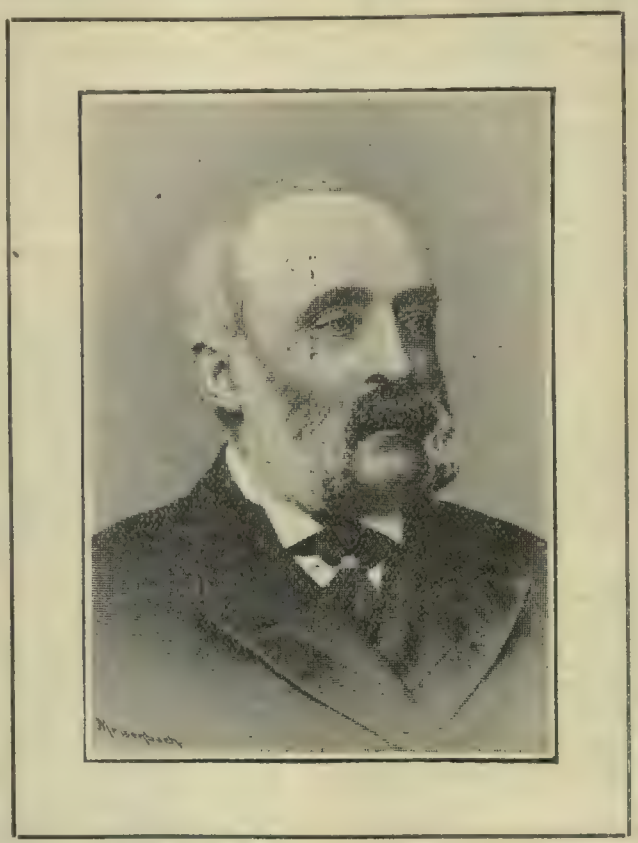
Missionary Notes and News.

GENERAL.

Scheut, the "Belgian Mill Hill."—The other day the Editor of I.C.M. had the pleasure of paying a visit to the celebrated Missionary Seminary of Scheut, close to Brussels, which has hitherto furnished all the missioners who for years have evangelised the vast country of Mongolia. A steam-tram leaves the "Porte de Ninove," a little outside the town, and in a few minutes lands us at the gate of the college. An unusual historical interest attaches to the spot, for since 1445 Scheut has been a favourite place of pilgrimage to "Our Lady of Grace," whose chapel stood here, but was destroyed by the French revolutionists. In 1861, the Rev. F. Verbist, the founder of the Scheut Missionary Society, purchased the ruins of the chapel and fixed here the home of his new congregation, where it has ever since flourished. The College is not large—indeed is too small for the needs of the rapidly growing Society. One of its most interesting features is a small, but very valuable museum of Chinese and Mongolian objects sent here by the missioners. Till recently these good fathers have devoted themselves almost exclusively to the Chinese Empire, chiefly Mongolia; but within the last year they have been entrusted also with the charge of the Belgian Congo Missions: so they will have a choice between the extremes of cold and heat! At present they have three Vicariates-Apostolic in Mongolia, viz.: Central, with 1 bishop, 14 European and 6 Chinese priests; Eastern, with 1 bishop, 10 European and 7 Chinese priests; South-West, with

1 bishop, 9 European and 1 Chinese priest. Also they have the Vicariate of Kan-Su, with a bishop and 12 priests; and the mission of Sin-Kiang (Ili-Turkestan) with four priests. The Congo mission in Africa is not yet organized, and only four priests are out there, so far, though others are ready to start.

Our Editor was most courteously received by the Superior General, Rev. Father Van Aertselaer, who has been for 13 years a missionary in Mongolia. He is most attached to his dear Mongolian Christians, and found it very hard to leave them. "I think," he said to us, "it costs one more to come back from the missions than to go out at first." The house at Scheut is for the noviciate and the course of philosophy, and the Society has just opened a college at Louvain for the theological studies. Assured as they are of the warm patronage and help of King Leopold II., it is certain that the work of the Fathers in Central Africa will become of the greatest importance. Vocations are not wanting. "Providence sent us the charge of the Congo Missions," said the Superior to us, "without our asking or desiring it; and it seems as if *le bon Dieu* intended also to supply us with the necessary vocations, for we have ever so many more this year than before." We may add that since February, the Scheut Society has been publishing an interseting little monthly missionary periodical, about the same size as I.C.M. entitled *Missions en Chine et au Congo*, which for the future will be found regularly in the list of our exchanges. Like the Mill Hill *Advocate*, it consists mostly of the letters ofthe various missionaries of the Society to which it belongs, and affords much interesting reading. We beg to wish this, our youngest missionary contemporary, every success in its career.



THE LATE SIR JAMES MARSHALL, C.M.G. DIED AUG. 9th, 1889.
See p. 96. From a photograph kindly lent by Lady Marshall.

AFRICA.

Belgian Missionary Enterprise and the "White Fathers." Eight candidates are about to leave the Seminary of the "White Fathers" at Woluwe-St. Lambert (not far from Brussels), to complete their studies at the Apostolic School of St. Eugène, near Algiers. There are also six lay brothers who have just completed their noviciate at the "Maison Carrée." In five years this seminary of the White Fathers of Cardinal Lavigerie has seen the departure of over sixty of its inmates for the African Missions,—the Belgian contingent to this great work. The society of the "White Fathers" was established 22 years ago, and has rapidly developed since then in almost every part of Africa. Its field of labour extends from the Zambesi to the Mediterranean in one direction, and from the Upper Belgian Congo to Zanzibar in the other. It has 15 missionary centres in Algeria and the Mountains of Kabylia; 5 in Tunis; 2 at the very entrance of the great Sahara Desert: and 3 in the Upper Belgian Congo. Besides this Vicariate Apostolic of the Upper Congo, Cardinal Lavigerie's missionaries extend their activity over four other Vicariates, those, namely, of Tanganyika and Nyanza, which together count 6 missionary centres; that of Unyanyembe, where, in spite of the difficulties of the times, two stations are prospering; and lastly that of Nyassa, which, at the request of the Portuguese government, has just been confided by Propaganda to the White Fathers. Two hundred of these missionaries are now at work.

In Belgium there is no lack of vocations. Already the ranks depleted by the recent departure from Woluwe are being filled with recruits from Belgium, Holland and Germany. Twenty-six younger aspirants are still waiting to enter.

INDIA AND CEYLON.

Submission of Bishop Mellus to the See of Rome.—We learn that on the 1st of June last, the notorious Chaldean Bishop Mellus, who caused the great schism in Malabar, the last remnants of which still survive at Trichur, made his submission to Rome, and was absolved from the excommunication inflicted on him by Pope Pius IX. and from the other censures he had incurred. His Beatitude the Chaldean Patriarch of Babylon, was, we understand, instrumental in affecting this reconciliation. Bishop Mellus also lately sent a telegram to his followers at Trichur, announcing that he had made his peace with the Church. We wait anxiously to see if these will now submit to their lawful pastor, Dr. Medlycott, or whether they will blindly persist in their error.—*Madras Catholic Watchman.*

Catholic Missionaries and Eurasians in India.—The following letter recently appeared in the *Manchester Guardian:*

THE INDIAN CHURCH AID ASSOCIATION.

Sir,—In your issue of the 14th you publish a letter from Mr. W. Parsons under this title. In that letter the following sentence seems to me to call for some comment. Mr. Parsons writes: "I ought perhaps to explain clearly that this Association aims at covering absolutely untrodden ground, as both the great missionary societies confine themselves in India to work among the non-Christian population.'

Mr. Parsons writes as if the two missionary societies he refers to were the only ones at present in work in India, and the conclusion would therefore be that the Eurasians, or half-caste, population, about whom he is writing, have not as yet attracted the attention of Christian missionaries. I would, however, beg to point out that the Church of Rome has for very many years past been working successfully among the Eurasians; that hundreds of Eurasians have been educated in the Roman Catholic Schools in Calcutta, and that a number of Roman Catholic Priests are at present doing all in their power for the spiritual welfare of their Eurasian fellow-countrymen. The Eurasian community is not therefore "absolutely untrodden ground" as far as Christian missionaries are concerned, and I think it is as well to state the fact that any attempt to spread the tenets of the Church of England among the Eurasians will simply mean a conflict of Christian teaching. Would it not be better, if the Indian Church Association be really anxious for the spread of Christian teaching in India, to leave the Roman Catholic Eurasian population alone, and

to devote their energies and their money to the conversion of Hindoos, Mahometans, or Sikhs?—Yours etc.,

14th August, 1889. AN ANGLO-INDIAN.

Mr. Parsons subsequently writes to say that he had no intention of denying what the Catholic Missions did for the Eurasians, taking at the same time occasion to make some irrelevant complaints about our "proselytising from other bodies of Christians," the badness of the "principal Roman Catholics of Portuguese descent," etc. His original statement, however, as to the Eurasian population being "absolutely untrodden ground," was undoubtedly most misleading. We need only refer to the letter of our Rangoon correspondent (September No., p. 73), where he says "We have not many pure Europeans in our church; *most of them are half-castes*, [*i.e.* Eurasians], and some of them are very good Catholics indeed."

AMERICA.

A Negro Saint.—The *Catholic World*, for March, has an article on "The Negroes and the Indians" which should be read and studied by people who are interested in what is called "the race question" in this country. The race question on the surface resolves itself into a question of colour; for, as a united people, we are composed of all races. But under the surface lie the deeps of prejudice, irreligion, non-Christianity. We are the higher race, because we are white. That is our claim, and we justify it too much and too often, by brutality to the darker race. The story of England's conquest of India has been repeated in the United States, with this difference, that we gave the negroes their freedom and right of suffrage, a freedom and a right, which, it is claimed, is not exercised even to this day in the South. From the Indian we took everything, giving them next to nothing in exchange. As a race, they are being destroyed, our Government conniving at the process of destruction. The Government never attempted to Christianise them.

The story of conquest is the same in the Central and South American States. The Spanish conquerors were ruthless and devoured by the greed of gold. But in their train they brought Catholic missionaries to convert the heathen. The work of those missionaries stands. They converted the heathen. They denounced the fire and sword and robber policy of the officials; and the Indians saw in the *padres* their best friends. The Catholic missionaries to South America saved the Indians from the annihilation which is coming upon our own Indians; and to-day the only civilised and flourishing Indian tribes are those who have been converted by the "Black Gowns."

The true Christian missionary recognises no colour in the sight of God. A dark face may cover the purest and whitest of souls. Here is a witness out of millions. It is blessed Martin de Porres, the son of a Spanish nobleman and a negro wife, a Catholic and a holy woman. His father despised the son because he took the features and the colour of his mother. He repudiated him. He apprenticed him to a baker, and would not recognise him as his son. The boy's death would have been a relief to him. But the child had inherited the holiness of his mother, and God raised him up to be a great light in the Church and a saint.

Blessed Martin was a native of Lima, Peru, where he was born towards the close of the sixteenth century. He courted lowliness and became a ministering angel, not only to the people of his own colour, but to all the people of Lima, and to people outside of Peru. He was the Father Drumgoole of his day and of his city. He established a magnificent foundation for poor orphans by begging for them. His life was a saint's life. He joined the Order of St. Dominic, but his humility would not permit him to go higher than the Third Order, remaining a lay brother to the last. At the same time, the foremost men in Church and State sought his counsel, when he could spare time from his labours among the poor, the sick, the lowly. His daily life was an exposition of the Christian virtues, and a rebuke to those who would draw colour lines in Christianity or in heaven. Full of interest is that life. Lady Herbert has translated it from the Italian with a strong introduction from Bishop Vaughan, the Superior-General of St. Joseph's Foreign Missionary Society. The Catholic Publication Society publishes it.—*Catholic Review.*

White "Negroes."—Most people who have read Rider Haggard's tale of the great white race in Africa, says the St. Joseph's *Advocate*, consider it the purest fiction, but such is not the case. South of Timbuctoo and north of the Kong mountain, in the western part of Africa, live the Foolahs, the white tribe of the dark continent. This tribe has good features, the skull modelled like that of a white man, and a complexion about as dark as that of the Italians. They were great slave traders in the old days, but they made a speciality of the finest grades of captives, and but a few of their number were ever transported. It is said that a shipload of them once landed on the coast of Louisiana, and that the Creoles, refusing to believe them Africans, set them free and hung the slavers. These Foolahs settled down in the marshes of Southern Louisiana, and after a while became civilised, and in that part of the State to-day, you will find tall, dark, rather good looking white men, who have all the indolence of the black African, who are sometimes as fierce as the Arab, and always hospitable and musical. These people are the descendants of the Foolahs, and "May-flower" was a slaver. There are strange people in this great country of ours.—American *Catholic Universe.*

OCEANIA.

Father Damien's Portrait.—According to the London *Tablet*, visitors who assisted at the Corpus Christi procession last month, at Mill Hill College, had the privilege of seeing what is probably the first painting of Father Damien, the Leper Apostle, ever executed. It occurs in the most recent of the admirable mural groups with which Father Rettori, artist-missionary, is decorating the Church of St. Joseph, Mill Hill College. The painting represents Father Damien, in the red cloak of the Picputian Order with a poor leper by his side. The likeness, copied from Mr. Clifford's photographs, is said to be a most striking one. Father Rettori is not unknown to Madras, being one of the early staff of missionaries sent out by the Mill Hill Society for the archdiocese. He arrived here during the height of the great famine of 1877-78, and after seeing active service during that trying season in the Guntoor District and labouring subsequently in the Kurnool mission, was called home by the Society in 1883 to the College, where his labours are being utilised for the benefit of that institution.—*Madras Catholic Watchman.*

Our Illustrations.

We continue to give several interesting views from the missions of **Burma**, reproduced from photographs sent by the venerable Bishop Bigandet (see September No., p. 73). The portrait on p. 87 represents one of the royal ministers of King Theebaw, before that blood-thirsty tyrant, the "Nero of the East," as he has been called, was deposed by the British Government and his ill-governed territory added to the British dominion. A curious band of Burmese actors and musicians, the former with the horrid masks they wear in their performances, appears on p. 82. The two views on pp. 84 and 85 contrast the types of the villages of the Burmese themselves with those of the Shans, that curious people which is found in so many parts of Burma, Siam, and neighbouring States (See July No., p. 34, and this number, p. 85).

Having already given several groups of Children, both Christian and pagan, from **China**, we now represent a feast of adult Chinese pagans in honour of the "god of Riches." The juvenile celebration appeared in August. We lately saw a similar native painting in the missionary Museum at Scheut College, to which we refer elsewhere.

OBITUARY.

We regret to record the death of **Sir James Marshall**, K.C.S.G., C.M.G., from the effects of a chill contracted at Margate. In the course of the succeeding week he received Extreme Unction, and twice the Holy Viaticum from the hands of Father Sigebert Sanders, O.S.B., and died suddenly, peacefully, and quite conscious during the forenoon of Friday August 9th.

Sir James Marshall, son of the Rev. James Marshall, Vicar of Christ Church, Clifton, was born on December 29, 1829. An undergraduate at Exeter College, Oxford, he took his degree of Bachelor of Arts in 1851, proceeding to M.A. in 1854. He subsequently held a curacy at Trysull, and afterwards laboured among the poor of St. Giles, Cripplegate, London. On November 21, 1857, he had the happiness of being received into the Church at Clapham, by Father Coffin, C.SS.R., afterwards Bishop of Southwark, and shortly following the establishment of the Oratory School by Dr. (now Cardinal) Newman, in the May of 1859, he joined the able tutorial staff (including Mr. Thomas Arnold, Mr. Oxenham, and Mr. Pope) associated with the distinguished Oratorian in his new undertaking. Sir James was extremely popular at Edgbaston; his skill at racquets and football (and this despite the loss of his right arm by an accident at Lundy Island) no less than his manly bearing and frank and genial disposition endeared him to all the pupils. In January, 1868, he was called to the Bar at the Middle Temple, and practised for some years on the Manchester Circuit. On May 5, 1873, he was appointed by Lord Kimberley, then Secretary of State for the Colonies, Chief Magistrate of the Gold Coast Settlement, and, on December 31, 1874, when Judicial Assessor, he received by despatch the Ashantee War Medal for valuable service in the field (especially the organisation of native auxiliaries) in aid of the expeditionary force at that time acting against Coomassie, under Sir Garnet (now Lord) Wolseley. On December 22, 1876, Lord Carnarvon being then at the Colonial Office, Sir James was gazetted as the first Puisne Judge of the Supreme Court established on the Gold Coast, and, on May 24, 1879, he was appointed at Accra Acting Chief Justice, but resigned that post, July 15, 1882, owing to ill-health, and returned to England. He was knighted by the Queen at Windsor, June 29, 1882, receiving the Companionship of the Order of St. Michael and St. George, August 2, 1886. He actively superintended the arrangement of the West African section at the Indian and Colonial Exhibition in that year. On January 19, 1888, he was made Chief Justice of the new Niger territories under British Protectorate, and again sailed for Africa, accompanied by Judge Kane. He arrived at Akassa in the Delta, February 25, and reached his head quarters at Asaba in the interior, March 5, 1888. His lively and interesting narrative of events there, his suppression of human sacrifices, and his founding the new mission of St. Joseph of Asaba (as given in the *Month* of October, November, and December, 1888), will be fresh in many of our readers' memories. It affords illustration of the untiring zeal and spirit which he threw into all that he undertook, especially when it was a question of doing good to the poor African, or furthering the faith which he had practised so faithfully ever since his conversion. Sir James could do nothing in a half-hearted way. The gratitude that he felt to God for the unspeakable mercy of his conversion would prompt a charity that knew no bounds towards the struggling missions along the great *littoral* between Sierre Leone on the North and Lagos on the West. The interests of these he made his own. He felt and expressed it strongly that only the Catholic Church could adequately cope with native superstition, and that where (as here) the Moslem had happily not yet penetrated, there a glorious harvest would certainly be reaped, and the salvation of many souls still in heathen darkness be assured. That correspondence (breathing encouragement and sympathy) which he kept up with the priests and religious whom he had known during his official career, his letters to the *Tablet*, the *Illustrated Catholic Missions*, and other journals, with respect to the progress of Catholicism on the West Coast did much to sustain the missionaries in their up-hill work, and enlist on their behalf the interest of English Catholics. The question of the further development of these African missions has been taken into consideration by Cardinals Simeoni and Jacobini at the Propaganda, by Cardinal Manning and the English Bishops; and but lately Sir James had the gratification of receiving £100 from Cardinal Newman in aid of the good work. On January 20, 1889, Sir James had audience of the Holy Father, who in recognition of his zeal for the spread of the faith, on June 11, 1889, made him a Knight Commander of the Order of St. Gregory. One of his last good deeds was to establish at Roehampton a depôt for the sale of the works of the Catholic Truth Society, of which at his decease he was honorary treasurer. Sir James married, October 25, 1877, Alice, youngest daughter of Mr. C. Gwyllim Young, of the family of Young, of Kingerby, county Lincoln, by whom (she survives him), he leaves a son and daughter.—*Tablet.*

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR OCTOBER: The Repose of the Soul of Sir James Marshall, *R. I. P.*

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missya Katolickia (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Ingelosi Yenkosi (Marienhill, Natal).
Annee Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
" " " (Baltimore).
Annals of the Holy Childhood (London).
Missions en Chine et au Congo (Scheut).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our November Sub-frontispiece is dedicated to the great Société des Missions Etrangères of Paris. It consists of fac-simile Chinese native drawings, depicting the horrible tortures inflicted on our missionary martyrs in China. It will be noticed that, according to the principles of Chinese art, the figures of the *bravest* characters are made the largest, the martyrs in this case. Next in size come the executioners, considered as second only to their victims in courage. May these terrible and yet glorious scenes encourage our readers to pray for the Church in the Far East!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 43. NOVEMBER, 1889. Vol. IV.

THE ISLAND OF ST. VINCENT AND ITS MISSIONS.

By R. L. C. Y.

I.

AMONG the islands of the West Indies, there are many larger, but none I think more beautiful than the Island of St. Vincent, lying between those of Santa Lucia and Grenada. The flatness and bareness of Barbadoes may perhaps have made by contrast the green hills and valleys of the other appear more beautiful than they would otherwise have done, but be this as it may, I am sure, as I travel back in memory and recall scenes in which I once delighted, few if any—(I have seen a great number)—surpass the lovely pictures which presented themselves one after another to my eyes, as we steamed along the coast towards Kingstown, the capital. I do not agree with those who think that Jamaica possesses more natural beauties than any of the West Indian Islands. I have seen both, and more of Jamaica than of St. Vincent; and in my opinion, the latter is far ahead of the former. But it is not possible to compare God's works since they are all perfect.

The charming and beautiful little island has been recalled to my mind by some very interesting letters of Father Bertrand Cothonay, of the Order of Preachers, who recently spent a month on it.

The chief town or capital is, as we have said, called Kingstown, but in the good old days when the Caribs reigned supreme it rejoiced in the name of Ouaseguny. It was here that the good Father landed on the 8th of January 1888. It is situated on the shores of the pretty semi-circular bay, and presents a striking and picturesque appearance to the new arrivals on the steamer. (See view p. 99). The red roofs of its houses form a marked contrast to the many green crests of the palm-trees, interspersed within its limits, and having as a background the deep rich green of hills around. On the north side of the bay, standing out prominently from its elevated situation is a Fort from which the British flag floats proudly. The town is made up of three streets of some length, running parallel with the shore; and these again are crossed by a number of smaller ones, which extend to the hills beyond. In my day it had a population of six or seven thousand, the large majority of whom were, of course, negroes. The white race is represented by English, French, and Portuguese, but the first of these predominate. The largest and most important building in the town is the Protestant Cathedral of St. George, which, like the houses, is of wood. The Catholics, Fr. Cothonay tells us, are in a decided minority, numbering but a tenth of the population of the whole island, with some six churches or chapels, whilst the Anglicans alone, to say nothing of the other sects, have twenty-six. He attributes this sad state of affairs to the scarcity of Catholic priests. "There is but one Catholic priest where the ministers of heresy number twenty or more." The Catholic Church is of course under the same disadvantages as in other Protestant countries, but

things could be very much improved if we Catholics at home took a warmer interest in the work of the Church outside our own parishes. It was otherwise once, and GOD grant it may be so again!

Fort Charlotte (see view p. 100), is but a short distance from Kingstown. It once served as the home of the English regiment quartered there, but since the soldiers have withdrawn, it has been converted into a hospital, a home for the aged, and an asylum for lepers. The view one gets from the Fort is very beautiful. To the windward lie the clear waters of a part of the bay; whilst above it, the town is visible in the midst of a luxuriant vegetation. And still beyond, forming a green belt around the town, stand the hills rising gradually in height until the summit is reached, called St. Andrew's Mount. It was once the site of an old fort, which did good work in its day in protecting the settlers from the attacks and raids of the Indians. On the south-west of Fort Charlotte the Grenadines are distinctly discerned; and lastly, to the leeward is seen a fine picture of charming valleys sloping gently down to the sea, filling one with a sense of repose and restfulness.

The great sight and wonder of the island however, is the Souffuin, an extinct volcano which in days gone by worked terror in the hearts of the inhabitants. The few who can still remember the last eruption which occurred in 1812, speak of it with bated breath. I recollect getting more than once a "sniff" of the sulphur when the wind blew in my direction. My short stay in the island, curtailed by an attack of fever, prevented my visiting this very interesting sight, but good Father Cothonay was more fortunate. He tells us that after walking and climbing for three hours and a half he succeeded in reaching the crater. But he did not repeat the trouble and toil he incurred in attaining his end; for besides the many beautiful views he got on his way, the first sight of the crater itself more than repaid him for all his troubles. "Picture to yourself," says he, "a large round opening sunk on the summit of the mountain to the depth of 400 feet and of the same diameter, with a sulphurous lake at the bottom, and you will get a faint idea of the crater of St. Vincent. This gigantic cauldron is surrounded by great rocks which bear the marks of the flames." There is a desolation reigning around which adds materially to the awfulness of the scene.

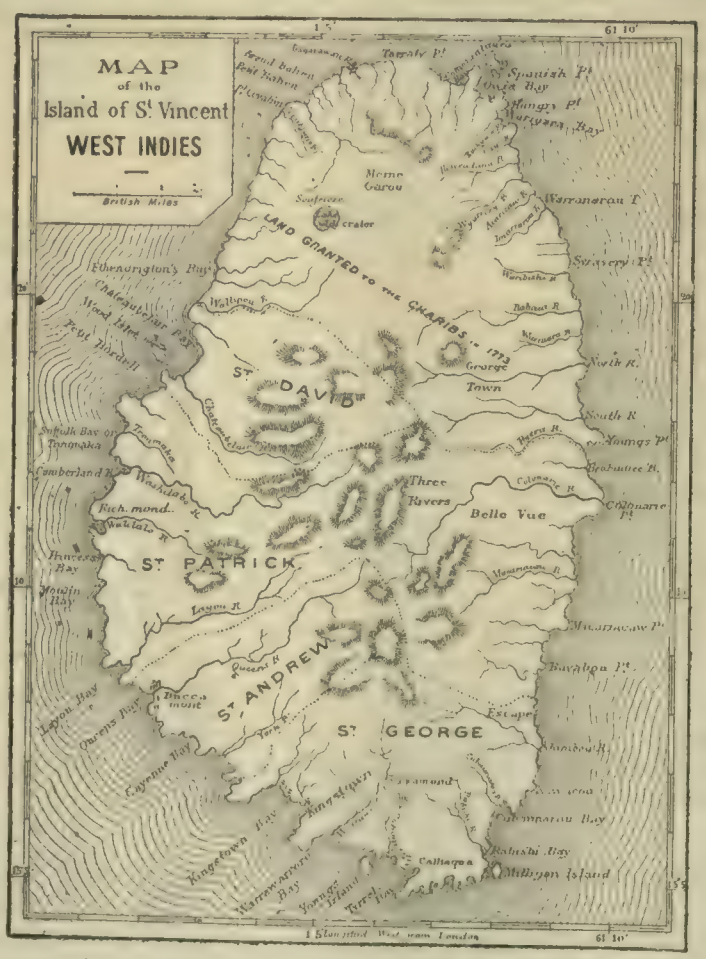
This grand sight certainly made a greater and deeper impression on the good Father than on a worthy English Mater-familias who could only exclaim as she beheld the crater, "Why its nothing but a great big 'ole." She might possibly have entertained a better opinion of the "great big 'ole," had she lived at its base in the year 1812.

. . . . . .

In my next paper I shall have something to say of the religious condition of St. Vincent and its inhabitants. The island forms ecclesiastically a portion of the Archdiocese of Port of Spain, which embraces Trinidad, Tobago, Grenada, and St. Lucia as well. Here is a table giving briefly the religious statistics of these islands:—

	Catholics.	Missions.	Churches	Elementary Schools.	School Children.
Trinidad...	80,000	24	46	54	3,929.
St. Lucia ..	34,947	9	12	11	1,440.
Grenada	23,884	6	8	10	1,218.
St. Vincent.....	3,126	2	6	4	455.
Tobago, etc....	100	1	1	..	..

(See *Missiones Catholicæ*, Ann. IV., 1889).



Our present number gives the portrait of the Most Rev. Vincent Flood, O.P., the new Archbishop of Port of Spain. His Grace was consecrated in 1887 as coadjutor to Archbishop Gonin, and succeeded to the see on the death of the latter on March 8th of this year. It is a very remarkable and probably unprecedented fact that Mgr. Gonin, during his episcopate of 26 years, had outlived three successive coadjutors, viz.: Bishops O'Carroll, Hyland, and King, all of whom died before him. We beg respectfully to wish the new Archbishop *ad multos annos*.

R. L. C. Y.

THE BEGINNINGS OF AN INDIAN MISSION:
A WONDERFUL CRUCIFIX.
By FATHER DALING, S.J.

[We gladly accede to the good missioner's request that we should communicate his letter to our readers. The places referred to are in the inland parts of the Bombay Presidency, north of Poona, and

some distance N.E. of Bombay. They belong ecclesiastically to the diocese of Poona, erected in 1886.]

WALLON, JULY 18TH, 1889.

I.

WE hope it will be pleasing to you as well as to your readers to hear something about our Indian Mission in the Bombay Presidency, especially as it is one of the missions belonging to the vast dominions of the British Empire, and as we are toiling and labouring here under the kindly rule of Her Majesty the Queen-Empress Victoria.

It is about the newly established mission-house of Wallon that I am going to speak; the second established here in these wide and extensive regions. The first was opened some years ago in Kendal, a village about 28 miles distant from Ahmednagar and three from here, separated from Wallon by the river Mula.

ST. VINCENT, WEST INDIES: KINGSTOWN, THE CAPITAL. See p. 97.

This new mission-house in Wallon was opened only a few weeks ago, and is situated on an elevation in the immediate neighbourhood of the village of the same name, which lies towards the west. On the opposite side, at a distance of about 100 to 150 yards, flows the above-mentioned river, from which we get our not very excellent drinking water. The house itself contains three rooms of 12 by 20 feet, and a fourth one of 20 by 20, which has meanwhile to serve as chapel. A second smaller building contains the kitchen, the cook's dwelling-room, a little store room, and the small dining-room. We hoped to enter already in the beginning of May, but natives are very slow and unreliable workmen, and so our hopes were frustrated; we had to delay from day to day, from week to week. On the 8th of June one room was ready, and one of the missionaries, the Rev. O. Weishaupt, who had been for some time stationed in the neighbouring mission-house of Kendal, occupied it on that very day. On the 19th of June, I myself with a second missionary, the Rev. L. Kraeig, left Poona at 8·30 at night. We travelled by Dhond to Ahmednagar a military station, where we had to break our journey on account of the heavy rains, which had rendered the roads impassable.

Our stay in Ahmednagar was, however, very short; in the evening a messenger came with a letter, wherein we were directed to resume our journey next morning. Early in the morning, Fr. Kraeig said his Mass, at five we were at the railway station, and soon reached Rahuri. There Brother Dilschneider, the builder of the mission-house in Wallon awaited us; we ascended a *tonga*, a small two-wheeled vehicle, drawn by two little ponies, white with age and off we drove to our field of labour. The country is very dreary; no hill, no mountain, no forest, no meadow, relieves its monotony; no sound of bird is heard; here and there a few trees and shrubs; indeed it is desert-like, every thing sunburned and barren. This will of course, be changed somewhat as soon as the rain sets in; then the vast desert will, as if by magic, turn into an immense green cornfield; but even so it will not lose its monotony, as hills, mountains and forests are wanting.

At about 9 o'clock I stood at the altar offering up the Holy Sacrifice for the poor benighted pagans, and on that very day, the feast of St. Aloysius, Our Lord took up His abode in the midst of a pagan world, and we hope, He will pour out upon it abundant graces, especially as this mission-house and chapel are dedicated to His most Sacred Heart The village of Wallon counts about 50 Christians, among nearly 900 inhabitants, but none as yet of the higher caste, which remains up till now deaf to the voice of grace. On

the first Sunday we had about 80 persons at Mass, and at the Benediction in the evening, more than 100, so that our little chapel was really crowded: among them were of course many pagans, attracted, I suppose, by curiosity more than by anything else.

II.

Although our chapel is extremely poor, nevertheless it possesses one treasure of art, which has attracted thousands and made of it a kind of pilgrimage-chapel. And what is this treasure? What is it that draws these thousands? It is a beautiful large crucifix, presented to us by the celebrated firm of Meyr, of Munich. The number of visitors rose in the first three days to about 900 or a thousand; during the following 8 or 10 days not less than 200 came daily, and up to the present day the visits continue, although the number is decreasing. Our few Christians, dispersed through the neighbouring villages, came nearly all, but they are very few among the thousands; the great bulk of visitors were, as is easily understood, pagans from all the neighbouring villages, many from great distances, of all the different castes from the highest to the lowest, even Mohammedans were not wanting. When the great mystery was explained to them; when they were told, that the Crucified is the Son of God, that He became man and suffered and died for them, then they stood mostly amazed, they were moved, and exhibited the deepest reverence to our crucified Lord; many fell on their knees with head bowed down to the ground. One day a party composed mostly of women and children arrived. When they had entered the chapel, and the lid had been taken off,—for the figure was still in the box wherein it had been sent,—and when they saw the figure they were terror-stricken, drew back and ran out of the chapel. What was it that frightened them? They thought to see a real European, in flesh and blood still living. It required some time to quiet them, to persuade them that they were mistaken, that it was not a living man of flesh and blood, but an image in a kind of stone. After they had come to themselves, they looked again, they stared, they were amazed. "Indeed, like a living man," they said, "the eyes, how lively! as if he were alive and looking at us." And when they heard the explanation of the great mystery, they were much moved, and one after the other gave the most reverential salaam to Our Crucified Lord. Also a great number of Mangs, people of a lower caste, came for a visit, and as they were not allowed to enter the chapel, (for they would have defiled it and prevented the further entrance for higher castes), the open box with the body was brought before the door. They stood looking at it, struck with amazement: they listened with silent attention to the explanation of the great mystery, and went away, moved, as it seemed, to their very hearts. The next day a deputation came, declaring in the name of all their wish and desire of becoming Christians and asking the favour to be received. This request, they have repeated several times, so that we cannot well leave it unheeded: for they too have immortal souls and are redeemed by the most precious blood of Jesus Christ Moreover, some pagans come from other villages requesting us to build in their village a chapel with a similar crucifix, promising to become all Christians: and a like request was made by some Protestant converts of a neighbouring village. Is it not as if we saw fulfilled the words which Jesus Christ spake "if I shall be lifted up, I will draw all things to myself." Indeed the crucifix has an immense attractive power, it is a most eloquent preacher. If some

ST. VINCENT, WEST INDIES: FORT CHARLOTTE. See p. 98.

friend would send out such a crucifix, or rather only the figure of about 3 to 4 feet, it would not only be most welcome, but the donor would become through it a missionary among the pagans, and perhaps do a great deal for their conversion. Such a crucifix will preach perhaps to thousands for half a century and more. We should like to have such a preacher in every chapel!

I must mention here a rather somewhat strange fact: Even the pagan priest of the Kumbies (cultivators), came riding on a small pony. He is an old man, he himself says 100 years of age (?). I received him at the door of the chapel, gave him to understand that he should take off his turban, which he did most readily, and led him in and drew his attention to the crucifix, which was now placed over the altar, and which I supposed he came especially to see. He threw a hasty glance at it, but then pushed forward to the other side of the altar, stood there for a while, gazing up, but without ever looking to the crucifix. He seemed scarcely to dare to look. I found this very strange and suspicious, and I thought in my mind "is this perhaps the old pagan priest?" I had heard of him but never seen him Just so; it was he indeed, and so the mystery was explained: his master and he cannot stand the sight of the Crucified.

ST. VINCENT, WEST INDIES: THE LAVA RIVER. See p. 97.

III.

Our attention is especially directed to the instruction and education of the children. To make true and solid Christians of the adults and the old ones, is a very hard, if not impossible task (I speak humanly); we hope however to save their souls. There has existed here for some years a Maher school, but it was only attended by six boys; no girl put her foot into the school. These six boys knew how to read and write, to say their prayers and the rudiments of the catechism, two had only made their confession, but none of them had received Holy Communion; this had been done by only two in the entire village, the schoolmaster and another, both educated in Kendal. The number of children soon rose to 25, partly pagans, partly Christians, girls as well as boys; and we have hopes that this number will still increase, as not all Maher children of the village have come as yet, nor yet the children from the village on the other side of the river, who on account of its height cannot come during the rainy season. These children had therefore now to be taught reading and writing and above all prayers and catechism. How many hundreds of times had everything to be repeated, before one could say: "now they know it!" Good Fr. Weishaupt, who is entrusted with the instruction of these little ones, sometimes nearly lost his patience; still his labour has been crowned with success. Now already they are able to say the Rosary publicly in chapel, which they do every afternoon after school, when they are also reminded to pray for their benefactors beyond the sea. Also the greater part of them, about twenty, assist at Mass every morning. There is a second school for the higher caste, the Kumbies, or rather a beginning of it, under the direction of Fr. Kraeig; it is frequented by a dozen of boys only, and I am sorry to say, in the place where it is kept, there is hardly room for more.

About four miles distant, in Patreh exists another Maher school, which we visited last week: it is attended by sixteen children, two of them are still pagans, and only one of hem a girl. It is very difficult to induce the parents to send girls to school, unless it be under the constant and immediate supervision of the priest. These children knew how to make the sign of the cross, to say the Our Father and the Hail Mary, and some also the Creed and a little of the Catechism.

The Feast of the Visitation of the B. V. Mary was for Wallon a day of grace, as we had the happiness of baptising on that day five small children. Then day after day others, followed, so that in these few days the number rose to 21. The parents of these children will of course follow, but to prepare them for baptism requires time and causes an immense deal of trouble. Moreover one child of Catholic parents was baptised and one old pagan woman of about 70 years; she was sick and wished to become a Christian. Already before she had attended our chapel and assisted at divine service, and she promised, in case she should recover, to attend in future regularly; and perhaps she may recover. We must thank God, that He has so far blessed our work during the few days we are here, and we hope through His assistance to get a firm footing here and to form at least in the children a truly Catholic generation.

Our intention was at first to begin at once with the building of a proper chapel, and certainly such a chapel, if not absolutely necessary, would be most desirable. That a room 20 feet square with an altar, dressing table, communion rail and a few prie-dieus in it, scarcely gives accommodation for 100 and more persons is as clear as daylight. It is good that our Christians do not require as much room as

Europeans, scarcely 30 of whom would find sufficient accommodation; but our Christians can be squeezed together like herrings, and so the present temporary chapel must do for a time. At present nothing is so necessary, as to erect schools everywhere, and afterwards in all places where we have Christians, small chapels, where we can devoutly offer up the Holy Sacrifice and the people can assemble for prayers. We have up till now in the whole district only one proper school and one small chapel, namely in the above mentioned Kendal. The school-building here in Wallon does not deserve the name of school, it is a most miserable hut and nearly falling to ruins, and for the higher caste, the Kumbies, we have nothing as yet. So we shall have to build here two schools, one for the Mahers and one for the Kumbies, and perhaps still a third one for the Mangs, which will then have at the same time to serve them as a chapel. You see already from this, what difficulties the caste system causes, as it does in many, many other regards; and nevertheless we have to respect it.

In the neighbouring village of Patreh the school fell down in the course of last year (it was only a mud hut) and we have meanwhile applied to Government for a plot of ground to build thereupon a new one, and also a small chapel has to be built there: so in different other villages. That also everywhere a small room for the priest be joined to the chapel is of absolute necessity. The priest requires a place where he can rest for a few hours, or also stay, if needed, for a few days; but that he does not find anywhere in any village. Where the means are to come from for all this, we do not know as yet, but we trust in God's Providence. Perhaps among your kind readers are some that would like to aid the missionaries, who are toiling under a burning sun for the conversion of these poor pagans, not only by prayers but also by alms. We know too well the generosity of the English and Irish people, their interest in every noble and charitable undertaking and their readiness to help in need; we have even experienced it in the late famine and have still to thank some of them for their liberal assistance, which we do herewith; and we shall not forget to pray with our new converts, especially the children, for our benefactors. But there is another more terrible famine raging here, carrying off day by day its victims to eternal death. To stem it, we want abundant prayers and alms, and we allow ourselves humbly to beg both also from your kind readers.

H. DALING, S.J.,
Superior of the Kendal-Wallon Mission.

A BUDDHIST PRINCE ON BUDDHISM:
IS BUDDHISM NIHILISM?

[From the *Ceylon Catholic Messenger*].

THERE is published in Colombo a weekly paper called the *Buddhist*, and a most comical publication it would be if it were not a lamentable spectacle to see men trifling with eternity as if the very existence of the soul were a mere matter of abstract speculation which did not practically concern themselves. The publication has now reached the eleventh number, and the first number of it contained an article by Prince Chandrdhat, entitled "A Buddhist Prince's Views on Buddhism," in which the true Buddhist doctrine was asserted to be that there is no such thing as a soul in man, and that Nirwana means nothingness. I believe the Prince was right, for this is the conclusion which has been arrived at by Bishop Bigandet, Professor Max Müller, Rhys Davids, Barthélemy St. Hilaire, Spence Hardy, Dr. Kellogg, and other learned Oriental scholars who have studied the subject, and it is hardly possible that so many men conducting their inquiries independently of one another should all fall into the same error. If, however, it were possible certainly to know this doctrine to be true, there would be no reason why anyone should put himself to the trouble of propagating it, since we could never be a bit the better for knowing that we had no soul, nor—if we had none—could we ever be a bit the worse of having entertained false hopes of immortality, because it would be impossible for us to experience disappointment after death, since we could never know that we had been deceived. This obvious fact seems to have at length dawned upon the preception of the Editor of the *Buddhist*, for in his last number there is an article by Mr. A. P. Sinnet, entitled "Studies in Buddhism," in which Mr. Sinnet flatly contradicts Prince Chandrdhat, says that the authors whom I have named above are all wrong about Buddhism, and that it is by no means the nihilistic system which they have supposed. That these authors have correctly interpreted the obvious meaning of the Buddhist sacred books cannot be denied, but unto Mr. Sinnet has been granted the power of evolving from the depths of his transcendental wisdom the wonderful secret that these books mean just the reverse of what they say . . . . .

"It seems odd," he says, "that these inquirers should prefer to go on in reliance on a few phrases culled from the enormous mass of Buddhist books, rather than begin by seeking the living testimony of Buddhist authorities."

This principle is correct in theory, but Mr. Sinnet then refers, of all authorities in creation, to Colonel Olcott, a man who had the audacity to compose and publish a Buddhist Catechism when he knew no language except English. Mr. Sinnet might as well have quoted Baron Munchausen, for any reliance that can be placed upon the statements of such an authority. The only testimony he could give must have been based on what he had learned from English books on Buddhism, supplemented by hearsay information and by his own conjectures and inventions. But Mr. Sinnet relies upon the Catechism having been approved by Sumangala Terunanse, who, he says, is "the High Priest of Ceylon, as he is generally called, and one of the foremost certainly, if not, as I understand, the foremost dignitary of the Southern Church." Sumangala is commonly called the High Priest of Adam's Peak, not the High Priest of Ceylon, and there is no foundation for the assumption here insinuated that he holds in relation to "the Southern Church" (save the mark!)

a position analogous to that which the Roman Pontiff holds in relation to Catholicity. But even if he did, his approval of Colonel Olcott's Catechism would not count for anything, for he has revoked that approval, although this is a fact which Mr. Sinnet either conveniently forgets to mention, or—what is more likely—is not aware of. I would acknowledge to be a doctrine of the kind of Buddhism known as Lamaism anything that could be proved to be supported by the authority of the Grand Lama of Lhassa, because he is regarded by his followers in the light of a living Buddha; but there exists no such recognised authority in what Mr. Sinnet calls the "Southern Church," which is not, in fact, an organisation having the nature of a Church at all, but merely a collection of sects like Protestantism, and the judgment of Sumangala on a controverted point of Buddhism is not regarded by Buddhists themselves as having any more weight than Christians think the opinion of a Protestant minister has on a controverted point of Christianity—that is to say, it is no authority at all, but merely the opinion of an individual. Hence, even if Sumangala had not revoked his approval of Colonel Olcott's Catechism, his opinion that it sets forth the true doctrine of Buddhism would at the best be no better than the contrary opinion of Bishop Bigandet or any other European author conversant with Buddhist literature. But let us see how Colonel Olcott explains what he asserts to be the Buddhist doctrine regarding the nature of the soul.

TRINIDAD, WEST INDIES: MOST REV. VINCENT FLOOD, O.P., ARCHBISHOP OF PORT OF SPAIN, 1889. See p. 99.

In answer to the question whether the same personality survives after death, he says as quoted by Mr. Sinnett:—

"In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing, and while the man A. B. of forty is identical as regards personality with the youth A. B. of eighteen, yet by the continual waste and reparation of his body, and change of mind and character, he is a different being."

Divested of jargon, this means in plain English that the body which a man has in old age is the same that he had in youth, because the same substance has always remained, although the accidents have been repeatedly wasted and renewed. This is the Christian answer to the unphilosophical and childish objection against the resurrection, that the body of a man can be devoured by cannibals or by fishes which are afterwards consumed by other men; but it is an irrelevant illustration in the present connection, because the question is not about the identity of substance but about the identity of personality, which is not the same thing.

In the same number of the *Buddhist*, there is published a letter dated Vienna, February 4, from F. Hartmann, M.D., who writes:—

"Thanks for sending me a copy of *The Buddhist*. While I am glad to see that such a paper has come into existence, I can only regret that its first number should contain such a misrepresentation of Buddhism as is given in 'A Buddhist Prince's Views on Buddhism.' If these views were to be accepted as true and presented to thinking minds in Europe they would be enough to kill Buddhism in Europe.

"I am conscious of having a *soul*, *i.e.* a divine and living power (the Will), acting within my form and capable of becoming self-conscious and able to continue to exist after the dissolution of my body, and no sophistry can dispute away that which I know."

The Editor is evidently aware of having made a serious mistake in diplomacy in publishing Prince Chandrdhat's article, and he tries to flounder out of the mess he has got into by explaining in a note that

"The question at issue between our contributors is, we think, chiefly one of terms. The 'soul' whose existenec Prince Chandrdhat denies is the *personal* soul of orthodox exoteric Christianity."

What in the world does the man suppose there is wrong in the doctrine of "the *personal* soul of orthodox exoteric Christianity"—whatever kind of Christianity that may mean—if he holds with Colonel Olcott that the soul which survives after death is no more a different person from what it was before than a man of forty years of age is a different person from what he was at eighteen? If Dr. Hartmann knew what is known to every Catholic child who has learned the penny Catechism, he would have known that the will is not, as he supposes, the same thing as the soul, but that it is one of the three *powers* of the soul, the other two powers being the memory and the understanding. These people

pretend to teach us philosophy while they are themselves more ignorant than a Catholic child who has learnt the penny Catechism.

Had the object of the Editor of the *Buddhist* been to make Buddhism acceptable to the small school of Europeans who call themselves Positivists, Prince Chandrdhat's article would have exactly suited his purpose. The Positivists profess to put in the place of the worship of God the worship of an idol called Humanity (spelt with a capital H), and there is, according to them, a sufficient stimulus to virtuous actions in the thought that we are working for the good of the human race. But the Theosophists are anxious to find in Buddhism a religion of Spiritism or Necromancy, and the publication in a Theosophical paper of an article showing Buddhism to be a system of Materialism in which Necromancy could have no place, was therefore a most egregrious blunder of policy; but it is vain to try to reconcile Buddhism with Necromancy, because it would be impossible for any two superstitions to be more widely at variance. The latter superstition pretends to hold intercourse with the souls of the dead, while the former denies the very existence of the soul.

BUDDHIST FANATICISM IN CEYLON.

By Miss E. M. Clerke.

THE antagonism of the Cinghalese Buddhists to their inoffensive Catholic fellow subjects has recently been the cause of outbreaks in which the latter have suffered outrage and violence. The very large proportion of the natives of Ceylon who have embraced Catholicism is in itself sufficient to render it obnoxious to the votaries of the creed thus displaced, and on occasions of religious excitement, such as festivals or processions, this feeling finds vent in overt acts of aggression. As in many parts of the island Catholic communities are isolated in the midst of a Buddhist population, they are practically at the mercy of their assailants, whenever the latter are stimulated to exceptional accessions of fervour. This was the case at Alutgama, a small village on the bank of the Bentotta river, a few hundred yards distant from the Galle highway, and connected with it by a village road. Hitherto the Catholic congregation, numbering about 200, had lived on fairly good terms with their much more numerous Buddhist neighbours, although their festivals have sometimes been the occasion of hostile demonstrations.

Recently, however, the favour with which Buddhism has been treated by the Government authorities has given the natives the idea of its being promoted to the rank of a State religion, resulting in a great increase of intolerance towards Christianity. An instance of this exaggeration of official complaisance was afforded by the Durbar in which the Randyan Chiefs were received on the Queen's Birthday, May 24th, 1889. At the close of the ceremony, as soon as the Governor had reached the dais, the Buddhist priests, with their shaven heads, yellow robes and fans, filed in front and chanted the *jayamaugala*, a Buddhist benediction, his Excellency standing all the time. The Buddhist festivals have moreover been proclaimed public holidays, and it is not unnatural that such acts as these should be interpreted by the ignorant natives as a sort of public profession of their faith on the part of their rulers, an acquiesence which they hasten to translate into aggressive action against that of others. These tendencies broke out during the month of May, on the occasion of the Wesak festivities, the processions in honour of which assumed an unusually martial character. On Wednesday, the 22nd, a mob of Buddhists, armed with firearms, knives, and sticks, started from a place called Beruwella, for the little village of Alutgama, already referred to, four miles distant. A regulation has always been enforced prescribing that any procession marching past the temple of any other religious body, shall cease its drum-beating and shouting as a mark of respect, and in order to avoid provocation. The Buddhists on this occasion, far from observing the rule, stopped in front of the Catholic Church at Alutgama, where the congregation was engaged in an afternoon service, challenging them to come out and fight, hissing them, and brandishing their sticks. The two priests present succeeded in restraining their flock from reprisals and the Buddhists, after about half an hour, withdrew, threatening to return later and destroy the church.

Another demonstration of the same character on the 25th led, unfortunately, to even more serious consequences. The village of Maggona, which is almost all Catholic, was chosen on this occasion as the scene of the aggression, a favourable opportunity being offered by the absence of almost the entire population at a ceremony in a neighbouring village.

Knowing that no resistance could be offered them, a procession (says the *Ceylon Catholic Messenger*, May 28th), started from the ill-famed village of Malgalkande, near Beruwella, and passing before the police station, brandished their weapons with a threatening attitude. Having arrived in front of the Maggona church, a large and massive building in close proximity to the road, they beat their tom-toms with increased energy, when a Catholic, going out of his house unarmed, requested them to cease the noise in front of the church. For a reply, he receives from one of the Buddhists a cut with a dagger, ripping his face from the forehead down to his lower jaw. His brother, seeing him covered with blood, rushes to his assistance, and is stabbed in one of his eyes with the same instrument which had struck the former blow. Hearing the noise, the few Catholics—eight or ten—who happened to be in the village,—ran to the help of their companions. One of them named Martina, who was eating his rice with his family, coming out of the house to see what was going on, and standing at a distance from the road, is seized by the man who had so savagely struck the two others, is stabbed to the heart, falls senseless to the ground, with these words on his lips: "O Mother of God!" and expires in a few minutes. A free fight follows, the few unarmed Catholics having to resist a mob of well-armed fanatics. The bells are rung, the crowd increases; the Buddhist priests, covering their heads with their robes, run for their lives to the police station. Finally the procession is dispersed, and the police come in time to prevent the lynching of the murderous Buddhist, who is taken badly injured to the hospital, together with a few other wounded men.

This fatal affray caused an immense sensation throughout the country, and as there are 12000 Catholics between Kalutara and Beruwella, they would be in a position to take formidable reprisals, should their priests lose control over them in face of the indubitable provocation they receive. The Buddhists, on the other hand, go about openly boasting that they will renew their insults, and even take the lives of the Catholic priests, who have only intervened as peacemakers. The local authorities nevertheless gave permission for another Buddhist procession in the same district on May 29th, the Eve of the Ascension, when religious services were being held in most of the Catholic churches. If no serious breach of the peace occurred on this occasion, it was entirely due to the forbearance of the congregations of the latter, and not to the absence of provocation on the part of their enemies.

It is a curious fact that while Buddhism invests animal life with the most exaggerated sacredness, it has no power to check crimes of violence against humanity, and Mr. Giles, Commissioner of Police in Ceylon, says in a recent report, that "it is remarkable that the Buddhists, while they profess to abhor the taking of life, are the most homicidal people, not only in Ceylon, but perhaps in the world." The increasing ratio of crime in the island should show the authorities that they have a population to deal with whose tendencies require to be suppressed rather than fostered, especially as their universal indulgence in gaming and drinking inflames their passions and renders them ready for the worst excesses. Under these circumstances it is to be hoped that no weakness will be shown in punishing those guilty of the recent outbreaks, and in checking such manifestations as gave rise to them. The same foreign influences which have caused such a recrudescence of Buddhist fanaticism here have been equally mischievous in Japan, where Colonel Olcott, an American convert to that creed, has been endeavouring to propagate his newly awakened zeal among its older adherents. His sermons and addresses, according to a Russian paper, excited such fanaticism among the Japanese bonzes, that they started newspapers making the most violent attacks on Christianity, and vituperating its missionaries in unmeasured terms. This having occurred in the absence of Count Okouma, Minister for Foreign Affairs, he hastened on his return to apologise to the Russian representative, expressing his indignation and regret at manifestations which he ascribed to the influence of the American renegade. Practical reparation was made at the same time by the suppression of the offending journals. It is a strange backward eddy in the current of religious ideas, which brings an apostate Christian from the far West to preach a Buddhist revival in the uttermost East.

E. M. Clerke.

Illustrated Catholic Missions,

NOVEMBER, 1889.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE "ONE-GET-ONE SYSTEM."

OUR candid confession in the leading article of our August Number entitled "Our Ambition," has drawn many expressions of approval from correspondents and subscribers. A well-known Protestant writer, who is one of our regular supporters, says in a private letter:

I perceive with satisfaction from a notice in your issue for August that you propose to convert your monthly periodical into half-monthly or weekly. I rejoice greatly to hear this: I do not belong to your Church, nor am I in the least likely to do so, but I greatly approve of the tone and style of your periodical.

Others again write, urging us to give more news about various subjects in which they are interested. Why don't you tell us more about Central Africa? about CARDINAL LAVIGERIE? Why not announce the departures of missionaries? and the decrees of the Holy Father? and the titles of works published on Catholic Missions? etc., etc. A string of such suggestions ends thus:

I heartily wish you may in a short time become a weekly, since for the prosperity of your magazine I consider it as a necessity.

Ah! yes, good friends, that is the secret. To get in all the mass of matter which accumulates so rapidly, it would be necessary, as you say, to become weekly. But to become a weekly we must *considerably* increase our circulation.

Now that is just where *you*, dear Reader, can help us.

What we need is that which an active friend styles the "One-get-one System." Listen to his words:

I venture to suggest the advisability of trying to get at individuals, setting them in turn working for its advancement, on what the Assurance Companies call the "ONE-GET-ONE SYSTEM."

There it is in a nutshell! If each one who reads these lines will make up his mind to become a missionary for the missionaries, that is, to win over one other subscriber,—not merely a subscriber, but a subscriber who in turn will do his best to get yet another like one, and so on, and so on:—why, the day is won!

What we ask you then is this: Start each for yourself this "ONE-GET-ONE SYSTEM," and let us see if we can't thereby accomplish that which we all have at heart, within the next few months.

JESUIT LITERATURE IN JAPAN.

THE institution of the *Romaji kai—i.e.* Roman Letter Society—in Japan is a fresh illustration of the truth of the saying of the wise man, "The thing that hath been is that which shall be." Nearly three hundred years before Mr. Basil Chamberlain and his friends sat down to elaborate the rules for writing Japanese in Roman letters which this Society has been formed to advocate, the Jesuit missionaries had worked out for themselves a system for accomplishing the same purpose. Towards the end of the sixteenth century the Society of Jesus, with all the vigour of a new confederation, despatched its emissaries to all parts of the world, with instructions to convert, to civilize, and to heal. As has been said of these devoted men, they went, without remonstrance or hesitation, to countries where their lives were more insecure than those of wolves, where it was a crime to harbour them, and where the heads and quarters of their brethren, fixed in public places, showed them what they had to expect. Such a country was Japan. At first the missionaries were tolerated. They came without force or violence and they afforded the people a spectacle of something novel, which is dear to the minds of the Japanese. But before long the authorities began to realise that the strangers they had admitted were armed with a weapon which might be made more politically formidable than if they had marched at the head of an invading army. In the districts in which they settled the inhabitants of whole villages declared themselves converts to the new religion, and were ready to answer with their lives for the faith that was in them. Alarmed at the prospect of these wholesale conversions, the authorities poured out the vials of their wrath upon the missionaries. They beheaded some, they threw others from cliffs into the sea, and they drove out of the country those who escaped death. The Jesuits had, therefore, but a short time during which they were able to work; but they made the best possible use of their opportunity. They studied the language indefatigably, they taught without ceasing, and they introduced a fount of European type into Japan in 1590, by means of which they produced a succession of books in Japanese, printed in Roman letters.

Mr. E. M. Satow, the well-known Japanese scholar, has lately compiled and "privately printed" a treatise on the works thus issued from the Jesuit Mission Press in Japan from 1591 to 1610. It is almost needless to say that the volume displays the care of a bibliophile with the erudition of a scholar. In the course of his search for these rare books Mr. Satow ransacked the British Museum, the Bodleian Library, the libraries of Paris and Leyden, the Biblioteca Angelica and the Biblioteca Casanatense at Rome, and the Torre do Tombo at Lisbon, and during these investigations he examined copies of fourteen separate works. Some few other publications of the same kind are referred to in M. Léon Page's *Bibliographie Japonaise;* but of these there do not appear to be any copies existing in Europe. Until a comparatively late period these Romanized works were inexplicable enigmas to librarians. A volume printed in Roman letters, and bearing on its title *Feiqeno monogatari*, represented nothing to the mind of its possessor until a recent renewed acquaintance with Japan introduced to Europe a knowledge of its literature, in which the *Heike monogatari* occupies a prominent place, and it was not until the appearance of Mr. Satow's treatise that many of the difficulties connected generally with this literature were made plain.

The first work which issued from the Jesuit press was a "Compendium of the Acts of the Saints," beginning with the Life of St. Peter, which was printed in Katusa, in the province of Hizen, in 1591. Cotton, in his *Typographical Gazetteer*, speaks of the copy of this book in the Bodleian Library as being printed on "silk paper." The same statement has been repeatedly made of others of the Jesuit publications, and has suggested the idea that some copies may have been issued as an *édition de luxe* on a paper made from silk. Certainly the paper on which the copies known to us are printed has nothing to do with the produce of the silkworm, and it is probable,

therefore, as is suggested by Mr. Satow, that the earliest writers in Latin spoke of "charta serica," *i.e.* Chinese paper, which later on was interpreted by its other meaning, "silk paper."

In the year following the *Heike monogatari* was published in the colloquial, to which was added as a further help to students of the language, a translation of Æsop's Fables. A grammar and a dictionary followed in 1593 and 1595, and among other works published about the same time was a translation of the *De Imitatione Christi* of Thomas à Kempis, under the title of *Contemptus Mundi*. This work was at one time known in England as *De Musica Ecclesiastica*, and has therefore passed under three titles, not one of which was given it by the author. Like many old books, the original work is without a title-page; but on the opening folio the headings of the first chapters of the four books are given. The first runs thus:—"De Imitatione Christi et de contemptu omnium vanitatum mundi." It is from this heading, therefore, that the names under which the work has been more commonly known have been adapted. Great importance appears to have been attached to the study of this work among the Japanese converts, and in a M.S. note written in Japanese inside the cover of the Bodleian copy it is stated on the authority of Pope Sixtus V. that "whosoever shall read a single chapter of this book shall on each occasion receive ten years' indulgences."

As literary curiosities these old Romanized Japanese books are very interesting. But they serve another purpose. They preserve for us the pronunciation and form of the language as they existed three centuries ago, and thus enable us to trace the changes in sound and diction which have supervened since that time. Japanese writing, being syllabic, and each syllable being composed of a consonant, either simple or compound, and a vowel, with the exception of the character for the letter N, and the vowels themselves, lends itself ready to accurate transliteration. We may feel confident, therefore, in assuming that in these works we have a faithful reproduction of the language as it was spoken at the period. With Romanized printing the Jesuits introduced among their converts also a knowledge of engraving on metal, and several of these works are adorned with engraved title-pages, which have all the appearance of having been executed by native artists. Many of these Mr. Satow has reproduced in fac-simile, and has thus added a distinct and interesting feature to his very carefully compiled and valuable treatise.

Saturday Review.

Children's Column.

MY dear Young Friends,

I must once more ask you to excuse me if I send you but a few lines this month; our space is really so full, that I can't spare you more.

*

One of your number (from abroad), writes me these very sensible words, which deserve reading by older people as as well by yourselves:

"Catholic Newspaper! What *can* you mean? Why we have already too many to read. Now if it were Sir Walter Scott's Novels, that would be better! We are not priests or nuns, that we should read the *Catholic Missions!*"

Such was the amiable and intelligent answer I once received to my proposal. Really, I don't think one must be a priest or a nun to interest oneself in the progress of our holy Religion. But people have such strange ideas! For my part I have found the I.C.M. more interesting than the *Illustrated London News* or the *Graphic*, and a good deal more useful.

"I call poetry," recently said a Belgian writer, "everything in this world which gives us a desire of Heaven." Now when we are reading the heroic deeds of the missionaries, we feel an involuntary admiration for such Christian champions, we seem to partake of the holy enthusiasm which raises us up from earth to heaven!

Considering that people are becoming worse and worse, that bad books are unfortunately snatched up only too quickly and propagated among all classes, that these bad books are the detestable means that the devil employs to corrupt souls: I cannot understand how people who call themselves Christians can demean themselves by reading such things. Now the I.C.M. like any other good works, are an antidote for Society. Hence we ought to desire their extension everywhere, and try to get new subscribers that they may become, if not weekly, at least fortnightly.

*

With which excellent little letter,—or essay, we might call it, —I cannot do better than conclude.

*

But no: here is a practical little postcript:

Next month I hope we shall collect some money for the Penny Crusade: but I don't know if we shall satisfy Alice Mary Marshall, whose ambition asks for *shillings!*

*

Don't forget, dear Children, to pray for the repose of the soul of good Archbishop Porter, of Bombay.

THE EDITOR.

Eve of all Saints, 1889.

Missionary Notes and News.

GENERAL.

Catholic Missions in 1886 and 1889.—From the annual reports of Propaganda upon the Catholic Missions during this year, we extract the following tabular statistics. We omit all reference to Europe, in various parts of which (United Kingdom, Scandinavia, some parts of North Germany, Greece, and the Balkan Peninsula). Propaganda still has charge of the ecclesiastical affairs of over eight millions of Catholics. The other continents are as follows:—

NUMBER OF CATHOLICS.

Asia:	1886.	1889.
Turkey in Asia	74,930	135,550
India	1,185,142	1,276,943
Indo-China	631,276	535,839
Malay Peninsula and Islands	38,531	45,651
China, Corea, Japan	560,657	583,666
Totals:	2,490,536	2,577,649

Increase in three years, 87,113.

Africa:—	1886.	1889.
38 Vicariates, *excluding Algeria*	382,000	362,141

The apparent decrease is explained further on.

America:—	1886.	1889.
Canadian Dominion	1,955,325	2,037,881
United States	7,410,478	7,762,168
West Indies, Guiana, etc.	297,562	340,157
Patagonia	18,000	28,000
Totals:	9,681,365	10,168,206

Increase in three years, 486,861.

Australasia and Oceania:—	1886.	1889.
Continental	484,470	603,560
Islands	147,845	171,562
Totals:	632,315	775,122

Increase in three years, 142,807.

The highly encouraging increase of these missions during a space of only three years suffers only two exceptions: a decrease in Indo-China, and an apparent decrease in Africa.

The latter is apparent only: it is accounted for by the fact that

in 1886 the European Catholic soldiers garrisoned in various parts of Africa were included, whilst they are now excluded.

The actual decrease in Indo-China is due to the terrible massacres of Christians in Tonkin by the "Black Flags," of which accounts have already been given in these pages, and by which so many flourishing missions have been ravaged or destroyed.

A few small missions, such as those of Persia, Aden, and those of the Oriental rites, are not included in the table.

Thus the total nett gain—again omitting Europe,—of these various foreign missions has been during a space of three years close upon 700,000 souls.

AFRICA.

Captain Wissmann on Catholic Missions in Africa.—Yet another testimony has been added to the cloud of witnesses among African explorers, regarding the work of our Catholic Missioners in the Dark Continent. The witness this time is Captain Wissmann whose name is so prominently before the public in connection with the recent high-handed proceedings of Germany in Eastern Equatorial Africa. In his recently published work: *Unter deutscher Flagge quer durch Afrika* ("Across Africa under the German Flag") he writes:

"Père Hautcœur, Superior of the Algerian Mission-station at this place [Tabora] received me with great heartiness. The three missionaries and the three lay brothers had admirably installed themselves, at very slight expense, with that excellent common sense peculiar to Catholic Missions. They lived, in consequence of their extensive garden-cultivation, field-labour and cattle-breeding, at much less cost and in a much healthier manner, than is possible in many other stations of European settlements. I revelled in my first loaf of bread. At Tabora, owing to sufficient water supply during the dry season, barley flourishes. The great difference between the Catholic missions, consisting mostly of West Germans and Frenchmen, and the English Evangelical missions in Equatorial Africa consists in this, that the former devote themselves for their whole life to self-denying activity in a climate still dangerous to Europeans, whilst the latter consecrate only a few years to the black heathen. Catholic missions, by the purchase of slaves brought from afar, generally children, soon find solid material for their labour; whilst the Evangelical endeavour to practice their high vocation only towards volunteer scholars. When we remember how bought children often escape a dreadful fate by falling into the hands of charitable teachers, and are subjected to necessary and constant guidance and to that certain amount of compulsion so beneficial particularly to the Negro; how on the other hand the English missions lament that free children often spoil the labour of many weeks by suddenly stopping away or breaking off their engagements, nay, that such pupils are generally not to be got even with large means: I for my part must approve of the principle of the Catholic missions. In reality the splendid results which these latter can show in a very short time speak in favour of my view. Of course I saw something later on of the success of the English missions, which follow other principles and aim at the conversion of the Negro from another point of view, on Lake Nyassa, and they do not yield to the most successful Catholic ones: but then they certainly require much larger means than these latter. I am of opinion that Catholic Christianity in consequence of laying some greater stress on exterior impressions, is much more accessible to the Negro than Evangelicalism."

JAPAN: PEOPLE OF THE LIU KIU, OR LOO-CHOO ISLANDS. (Belonging to the Vicariate of Southern Japan).

Native Opinion of the Trappist Schools in Natal.—(We have received the following from a gentleman—and we presume a sable skin is not necessarily a disqualification to that honourable title—who recently paid a visit to the above institutions, and which he is desirous to see inserted in our columns both as an acknowledgment of the kindness shown by the monks to him and his, as also to bring the excellance of the schools more generally under notice and show what a worthy fame they have already made for themselves among the natives in this and adjoining colonies. Ed. *Natal Record*).

Dear Sir,—About nine months ago, having heard very good reports of the education given at Mariannhill, I sent two of my own children, a boy and a girl, to be taught there, as well as two nephews of mine, one a Basuto youth from Malitse Land in the Transvaal, and the other f om Delagoa Bay. Recently I resolved to see how

matters were going on myself personally. Having informed the good monks of my intended visit, I found a conveyance already awaiting me at Pinetown station. Upon arrival at the Abbey, I was most kindly received. The monks proved very attentive, conducting me through the whole institution and showing me many things I did not understand. Indeed this took up the best part of the first two days. It would fully repay any Native, and even European, to go and see the wonderful things that are to be seen. On my children being brought to me I questioned them very closely so as to know how they are treated, and they answered simply that they were happy, comfortable and well cared for. Indeed from the many other children with whom I also spoke, I could get no other answer. They seemed pleased to remain and learn, as long as their parents would allow it. I had intended to bring my daughter, a girl of eighteen years of age, home with me; but she begged so hard to remain a little longer, that I could not refuse her. This fact alone, I think, speaks a great deal in favour of the Trappists and their course of civilising the Natives. I noticed one point in particular during my six days stay. Everyone, from the smallest child to the aged ring-kops, all seemed to work in harmony. There is no doubt that discipline and silence is the strong point of the method of teaching of the Trappists, to God's honour and glory, and the great cause of their success. I observed that when the children went out to play, they were provided with all sorts of amusements according to their different ages and strength, and of a healthy and invigorating kind. There was always a monk in charge to keep them in order, and the little ones themselves were full of mirth and fun. At work they were all care and silence; at prayers, all were attentive and devout. The trades taught are of many sorts. I saw some composing the type and preparing it for the printing press, while others were painting, shoemaking, tailoring etc. I noticed moreover, that the males and females were kept strictly apart. In going through the girls' department I found the same order and quietness. The girls spoke very highly of the nuns, saying that they were all kindness to them, in fact were their mothers. Some of them were cutting out, others sewing with the machines, etc. We Natives may be thankful indeed to the all-seeing Providence that has sent us such able, self-denying, humble and persevering monks and nuns to educate and reclaim us and our children from the total darkness and ignorance under which we are suffering. What I felt as I said 'good bye' was that the Trappists clothe our children neatly and well, train them and feed them well, instruct them well, and provide them with warm beds in which they can sleep and rest. I feel that the six days I spent at Mariannhill were the happiest in my life. My fervent prayer now is that the Lord may pour down His blessings upon the institution, that the desires of the Abbot be fulfilled and the grand undertaking to civilise the Natives be carried on to the end.

Yours truly,

JOHN. JOSIAH. AFRICA.

A Christian of thirty years standing.

UPPER CANADA: LAKE TEMISCAMINGUE, IN THE VICARIATE OF PONTIAC. Missionaries *en route* for Hudson Bay. See p. 111

Congo.—A new contingent of Belgian missionaries are on the point of embarking for the Free Congo State. Like their predecessors who are now at Berghe-Sainte-Marie, they belong to the Society of Scheut.* Their destination is Luluabourg, the most southerly part of the state, where they will found a mission like that the Abbé Gueluy has established at the confluence of the Kassai. The region where these new missionaries will install themselves is salubrious, fertile and very populous; several tribes have already asked through their chiefs, for a priest belonging to the Catholic religion, which they desire to embrace: a king of the country has signified the wish and that of his subjects to be baptized. The missionaries will therefore find a large field for evangelisation, where their efforts will bear fruit.

The three first missionaries destined for Luluabourg embarked at Antwerp, on the 1st of last July. The expenses of founding this mission and of supporting it are defrayed by a generous benefactor.

* See account of Scheut in our October No., p. 93.

INDIA AND CEYLON.

The Old Vicariate Apostolic of Madras—Fifty Years Ago, and Now? With respect to the general condition of the Madras Catholic Mission in the last half century, we are in a position to state, that in the year 1839, there were throughout the immense extent of territory, which the Vicariate Apostolic then comprised, only *nine Priests* to minister to the religious wants of upwards of 50,000 Catholics dispersed over that Vicariate.

The extent of territory then comprised in the Madras Vicariate was immense, extending from Palar on the South to the Godavery on the North and from the Bay of Bengal on the East to the Ghauts on the West. The Mission Stations were few and far between, the most remote being those of Kamptee and Jaulnah, nearly 900 miles from Madras. Yet in those early days one Bishop and nine Priests had to minister as best they could, to the spiritual wants of Catholics scattered over this vast area.

UPPER CANADA: LAKE DES QUINZE, IN THE VICARIATE OF PONTIAC. The Missioner and his Canoe. See p. 111.

Within the fifty years that have since elapsed we have to note, thanks to Divine Providence, a wonderful change for the better. There are now to be found, within this same area, one Archbishop, three Suffragan Bishops assisted by eighty-eight Priests, all zealously labouring for the flocks committed to their care and at present, in the aggregate, numbering 70,955 souls.

The provision for education within the half century, throughout the chief parts of the former Madras Vicariate Apostolic, also shows the marked improvement that has been made as well for the spiritual as for the temporal welfare of the faithful.

In order to satisfy our readers fully on this important subject, we cannot do better than direct their attention to the "Madras Catholic Directory and General Annual Register" (a most useful publication of the Archdiocese) for the current year, and ask them to peruse it carefully, and we feel satisfied that the conclusion they will be forced to draw is, that the annual increase in the propagation of our holy Faith, has been, to say the least, most noteworthy.

Fifty years ago, Madras statistics were as follows:

1 Convent (of the Presentation Order established 1st February 1842).
1 Male Orphanage (with 50 boys).
1 Female Orphanage (with 40 girls established in 1840).
1 Ecclesiastical Seminary (with 13 students).
9 English free Schools for Boys.
5 Do. do. for Girls.
5 Tamil Schools for Boys.
3 Telugu Schools.
3 Do. for Girls.
500 Children attending English Schools.
100 Do. Tamil and Telugu Schools.
1 Cathedral.
12 Churches.

Hyderabad Vicariate, at the same period.

1,000 Catholic Population.
2 Schools.
6 Churches or Chapels.

Priests—served by 2 Priests from Madras up to 1845.

The Cathedral, built about 1848, and dedicated to The B. V. Mary under the title of the Assumption, is a splendid structure in the decorated style of Gothic architecture. It was built almost entirely from the contributions of Irish soldiers. It is 135 feet long by 54 wide, and consists of a chancel with a nave 40 feet high, and two side aisles, together with a tower which Brigadier James prohibited from rising to more than one half of its intended height.

Vizag Vicariate, at the same period.

Catholic Population, 6,300.
5 Churches.

2 or 3 Schools.

Priests served by 4 Priests from Madras up to 1845.

In 1852 a handsome and spacious Cathedral was erected under the direction of the Right Rev. J. M. Tissot, Bishop of Vizagapatam, the foundation stone of which was laid, with all the usual solemnities, by the late Right Rev. Dr. T. S. Neyret, the then Vicar Apostolic of Vizagapatam.

The following statements, taken from the *Directory*, for 1889, contrasted with the above, will prove the rapid strides that have been made for the Propagation of our Holy Catholic religion during the half century:

DIOCESE.	Bishop.	Catholic Population.	Churches and Chapels.	Schools.	Pupils	Priests.	Orphans.	Brothers.	Sisters.	Adult Baptisms.
Madras ...	1	44,107	136	65	4,757	44	420	18	72	250
Hyderabad...	1	11,400	45	18	803	13	224	...	22	211
Vizagapatam	1	8,661	49	25	1,184	20	292	4	50	406
Nagpur..	1	6,787	25	17	1,361	16	59	14	40	43
Total .	4	70,955	255	125	8,105	93	995	36	184	910

Since the establishment of the Hierarchy fresh fields have been opened out in the Kurnool Mission, especially for the evangelization of the Heathen. Father Balanader has from time to time reported in our columns the progress made in the work of conversion. Not the least noteworthy of them is the reception of a whole family of Native Protestants within the past two months, at *Gavinnacharipalle* in the Cuddapah District. A *Missionaryate* will shortly be opened in the Krishna District and the work of evangelizing the Heathens in the *Palnad*, will be the first field of operations. *Madras Catholic Watchman.*

Catholic Missions in India. The *Madras Church Missionary Gleaner* is much exercised at the steady progress of Catholicity in the Tinnevelly district (Madras), and makes the following ingenious attempt to explain it away:—"Romish aggression mentioned in the last year's report continues to a great extent in several places. Never since the C. M. S. began work in Tinnevelly has it been so troubled by the opposition and rivalry of the Romanists as at present. Everywhere their efforts are directed to enticing away Christian converts. We have not heard that they make any effort to bring Hindus or Mohammedans to Christ. Preaching to non Christians does not seem to be a part of their work. The weapon they use is money. They have evidently got a very large sum at their disposal, and with it they buy people to profess themselves Romanists, besides building substantial churches at different centres. This annoyance of the Romanists may after all turn out for the good of the Church; but in the meantime the trial is hard to bear." The *Madras Mail*, a Protestant paper, says that the writer in the *Gleaner* "may be congratulated on the possession of a lively imagination,' and suggests that if the editor of the *Gleaner* "knows so much about the resources of these misguided zealots [the Romanists], it might be interesting if he would state in the next number of the *Gleaner* the source and the extent of their wealth, for it is rather widely supposed that is as much as the average Roman Catholic missionary can do to keep his body and soul together on the pittance doled out to him." He is as a rule as poor as the poorest priest in Great Britain, and it need hardly be said that he could not be much poorer.

The *Madras Mail* in commenting on the statements of the *Church Missionary Gleaner* also says it is quite out of the power of the Catholic missionary to buy converts, "even if he were so short-sighted as to wish to make so poor an investment." The *Mail* goes on to point out that notwithstanding the *Gleaner's* sneer about preaching to non-Christians, the Catholics do make converts among the heathens, and tells the Protestants plainly that they are mistaken as to the cause of their rivals' success. "The cause," says this Protestant critic, "should be looked for, not in the cash-bag of the enemy, but in something nearer home. Cash is anything but the best weapon in the Roman Catholic armoury, for very little money is found by the Roman Catholic Church for the support of her missions *in partibus infidelium*; but concentration of effort, singleness of purpose habitual thrift, and cheerful compliance with an unbending discipline, are not the least potent of her weapons of offence or defence." So far this Protestant writer: a Catholic would add that the possession of Our Lord's promises, and the aid of the Holy Spirit, are the true explanation of the marked superiority in point of success of the Catholic over the Protestant missions.—*Catholic Times.*

A Leper Entertainment.—This performance came off lately in one of the wards of the Leper Hospital,* with a very good audience on both evenings. The performance, Part I. of which consisted of a "Side-splitting farce," and Part II. of "a very amusing farce," was on the whole very successful and satisfactory, considering that the play was exclusively got up by the Lepers themselves, with the exception of two outsiders, friends who had volunteered to help in the good work for which the entertainments were given. One of the large wards was placed at their disposal for the occasion by Dr. Cook, and the style in which the ward was decorated by the leper artist was indeed astonishing. The Lepers both Catholic and Protestants, joined heartily in the arduous task of learning the plays, and the rendering reflects the greatest credit on the unfortunate, though good-hearted, victims of leprosy. The stage, without exaggeration, was beautifully got up. Great credit is due to the Leper who painted the stage. Every one spoke very highly of his skill who, with only a thumb and half a finger at his disposal to guide his pencil on the canvass, succeeded so well. The stage curtain represented a beautiful landscape. The actors also did their part almost to perfection, as many a spectator expressed by roars of laughter. We avail ourselves of the opportuninty to offer our most sincere thanks to Dr. Cook, who has been kind enough to secure the poor Lepers and the public two pleasant evenings. We are also glad to learn that the money collected viz.: Rs. 50 on the occasion, is to be devoted towards the erection of an altar for the Catholic community in the Leper Hospital. We hope that this first attempt may not be the last, but that it has only opened the way for many more dramatic performances in the Leper Hospital. *Madras Catholic Watchman.*

*About this hospital, see our September No., p. 77.

CHINA.

Protestant Missions in China. China has her missionary problem too, it seems. According to the *Chinese Recorder*, there are forty Protestant missionary bodies in the country, all working in entire independence of each other. There is no division of labour, it is stated, no settled plan of work, and no organization worth mentioning. It is not surprising, perhaps, that in these circumstances the ratio of converts to missionaries has gone down from 31·3 communicants in 1887 to 30·8 last year. The total of communicants is now 34,555 and of missionaries 1,123. Here is the state of affairs at the present moment as pictured by the *Chinese Recorder*:—"To begin with, we have the Church of England with her Thirty-nine Articles, her Prayer-book and her formularies all translated, and she is striving and hoping to impose them in all their entirety upon China. Again, we have the Presbyterians with the Westminster Confession, their longer and shorter catechisms, their system of church government, also translated, equally zealous and sanguine in their endeavour to lead the Chinese to adopt their system. Further, we have the Methodists, with their elaborate organizations; the Congregationalists, with their form of government; the Baptists, with theirs; the Lutheran Church, seeking to produce in China a facsimile of itself

nothing less or more; the American Episcopal Church, with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! and there are many such. No wonder they say to us – 'Agree among yourselves, and then we will listen to you.' But this is not the worst of our divisions. We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects, of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other; and in addition to these we have the Inland Mission, many of whose members belong to our own denomination, but the bulk of whom disclaim creeds and systems; and unless the leaders of that mission receive special guidance from God, it will become neither more or less than another sect." Some of the statistics of conversions, as may be imagined, are not a little curious. The Bible Christians, for instance, have two missionaries for each communicant, the communicants in this case numbering three; the Foreign Christian Mission Society has seven missionaries and two communicants and the Society of Friends, with one missionary, his wife, and two single women, although they have been, comparatively speaking, a long time in the field, have not yet succeeded in making a single convert. China must be careful, or the *Methodist Times* may once more turn ts eye eastward.—*Times of India.*

JAPAN.

Growth of the Church in North Japan.—The Vicar Apostolic of North Japan reports most consoling progress in the regions under his care. His district is a very important one, embracing as it does such cities as Tokio (the capital), Yokohama and Hakodate. The following represents the results of last year's activity of the missionaries: –

Baptisms of Adults (Heathens)	2,008
,, of Children of Heathen Parents	455
,, of Children of Christian Parents	227
,, of Heretics	36
Total	2,726

The total number of Catholics in the Vicariate is now 10,026. The *personnel* consists of 1 bishop, 34 priests, 2 clerics, 45 native catechists, 19 assistant catechists, 5 Marianites (2 priests and 3 lay-brothers).

In the educational establishments there are 13 Sisters of the Holy Child, with 8 native novices; and 18 Sisters of St. Paul of Chartres, with three native postulants.

The mission is divided into 18 districts, with 96 'christianities.' There are 60 churches or oratories; a seminary and a college; 28 schools, with 1,787 children, (of these 1106 are girls); 6 orphanages with 993 children; 5 work-schools with 75 pupils; and 5 medical schools.

Lastly the rapid growth of the Vicariate is displayed in the following table of the increase of Catholics during 12 years :—

1876	866	1883	4,855
1877	1,235	1884	5,574
1878	2,164	1885	6,193
1879	2,766	1886	7,116
1880	3,263	1887	8,114
1881	3,547	1888	10,026
1882	4,094		

AMERICA.

Coloured Religious: –The *Dakota Catholic* gives us one of these examples in the report of an event which took place in the Convent of the Benedictine Sisters, at Zell, in Brown County, Dakota. The young lady, it is true, unlike others referred to, had no wealth to renounce. She was not familiar with, nor had she partaken of the pleasures of society. For her dwelling place had been the boundless prairie, and her home no other than the wigwam. And yet in all truth could she say, as Peter of old said to our Lord, "I have left all to follow Thee." The young lady in question is a typical Sioux, no blood of the white man coursing through her veins. Five years ago, at the age of 12, she was placed under the care of the Benedictine Sisters at Fort Yates, where for four years she diligently pursued her studies. The last year of the five was spent in the same manner with the Sisters of the Holy Childhood, at Avoca, Murray County, Minn. At length, having shown a marked vocation to the life of a religious, she was brought by Rev. Francis Craft to Zell, the place of her choice, where, having served the customary time as postulant, on last Easter morning she received from the Rev. Father Bunning the holy habit, and became a novice of the Order of St. Benedict. She is the first full-blood member of the Sioux tribe to enter the religious state. Her name in religion is Sister Mary Josephine. Another case of this description is that of the dark-skinned Trappist at Mariannhill (Natal), who from the battle-field of Isandhlwana has become perhaps more of a warrior than many a yelling *iqawekulu.*

Among others upon whom tonsure was lately bestowed, by Cardinal Gibbons, was Charles Randolph Uncles, a coloured student of St. Joseph's, who will be the first coloured priest ordained in America. He is a native of Baltimore, and among the first to enter St. Joseph's Seminary which is intended for priests for work among the coloured people. There is but one coloured priest in America now, Rev. Agustine Talton, of Quincy, Ill. He was educated in England, and ordained in Rome.

An Oblate Father among the Indians of Labrador.—The comments of the secular press on Father Damien's death and character show that they consider such instances of devotion and self-sacrifice, even in the Catholic Church, as rare and startling. Catholics know better. They are well aware that at present there are priests and religious in several parts of the world leading equally heroic lives, and that even in their very midst are men and women, who, if it were needed, would undertake the same or equally dangerous work for GOD'S sake. Father Damien has his successor, and now, it appears, while he lived, away in the frozen north there was a brother priest of like heroic mould. The labours of the Rev. Father Lacasse, of the Oblate Order, among the Indians and aborigines of Labrador are not so well known, but are equally noble. He left Montreal for St. John's a fortnight ago, after a short period of recuperation, for the scene of his mission, where he has spent whole unbroken years without a holiday or the sight of a new face. He will embark from St. John's on a fishing schooner, and in two months, if he has favourable weather, he will reach his destination. There are six hundred Indians under his charge, whom he has converted, and with whose help he has erected several rude chapels. He travels from one settlement to another, sometimes in blizzards, when the trained dogs can hardly drag the sleighs, and sometimes in heat which nearly makes the oxen in his rude cart drop from exhaustion. Sometimes his house is a canoe, and here his progress is impeded by enormous rapids and waterfalls. Father Lacasse is now nearing his fiftieth year and never expects to return. He will end his days among his beloved converts. The Apostles of Molokai and Labrador are worthy associates and natural products of the Catholic priesthood.—*Catholic Review*, New York.

Five nuns of the Third Order of St. Dominic lately arrived in Cuenca, Ecuador, to take charge of a leper settlement there. The same Sisters also conduct a large hospital for lepers in Trinidad.

Our two illustrations (pp. 108, 109) of Canadian Lakes are taken from the extreme N.W. of Quebec province, a little to the S. of Hudson Bay, and in the vast Vicariate Apostolic of Pontiac (Bishop Lorain), which contains some 10,000 Catholic Indians.

Our Library Table.

We have received the two annual volumes which stand first in point of importance among all missionary publications; they are: firstly, *Missiones Catholicae*, issued by the Propaganda, 4th year, 1889 (Romae: ex Typographia Polyglotta S.C.P.F.), which is this time considerably improved and amplified, especially by the inclusion of the missions of the Oriental Rites; and secondly, the deeply interesting *Compte Rendu* for 1888, of the famous Société des Missions Etrangères of Paris, the greatest missionary society in the world. We gather that this society alone during the last year, in its 26 missions, baptised 26,990 adults, 180,348 pagan children, and received 805 heretics into the church. A glorious harvest, truly!

What is the Position of the Church of England? By His Grace Christopher E. Bonjean, O.M.I., Archbishop of Colombo. Third Edition. Colombo, 1889.

From far off Ceylon comes this interesting addition to controversial literature. The book was published several years ago, but Archbishop Bonjean has rearranged the work, and added a few chapters, bringing up the whole to date. It is well-written, clear, and no doubt will be found useful not merely in India, for which it is specially suited, but also in this country.

From the American house of Messrs. Benziger Bros. (New York, Cincinnati and Chicago) we continue to receive specimens of the elegantly printed devotional book, which they issue in such large numbers. Of these we may specify.: *The Holy Mass*, translated from St. Alphonsus, forming a volume of the "Centenary Edition" of the works of the great Redemptorist Doctor, and consisting of a number of small treatises combined; *The Religious State*, a little volume, also by St. Alphonsus; *The Will of God*, a tiny little book, from the French; lastly a *Calendar of the Society of Jesus, for the Use of the Faithful*, containing brief biographies of the thirteen saints and numerous beatified of the Society. All these books are got up with the usual good taste and care of the well-known publishers.

MISSIONARY OBITUARY.

A terrible blow has fallen upon the Church of India, in the death of the first Archbishop of Bombay, Most Rev. **George Porter**, S.J.

Perhaps, as Father George Porter, the deceased was better known in England, where he laboured as a Jesuit Father up to his 60th year, then even in India. He will be deeply and widely regretted wherever the English language is spoken. Archbishop Porter went out to India as late as January 1887. He died on Sept. 28th, the eve of St. Michael.

It is a remarkable fact that his brother, Very Rev. Thomas Porter, S.J., Vicar-Apostolic of Jamaica, pre-deceased the Archbishop by almost exactly one year (Sept. 29, 1888).

His Grace was a warm friend and patron of I.C.M., and we confidently recommend his soul to the prayers of our readers at home and abroad during this month of the Holy Souls. May he rest in peace!

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Two poor persons for Foreign Missions	0	0	6
J. C. for the Vicariate Apostolic of Victoria Nyanza ...	30	0	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR NOVEMBER: The Repose of the Souls of Most Rev. George Porter, S.J., Archbishop of Bombay, and Very Rev. Thomas Porter, S.J., Vicar Apostolic of Jamaica, *R. I. P.*

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbasch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Inqolasi Yenkosi (Marienhill, Natal).
Annee Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
The Coloured Harvest (Baltimore).
Annals of the Holy Childhood (London).
Missions en Chine et au Congo (Schent).

☞ **A Word to our Indian and Ceylonese Friends.**—Several of our Subscribers send their subscription in Indian or Ceylon postage-stamps. As these stamps are not received in England, we are thereby put to great inconvenience and even loss. We particularly request our friends in those countries to note this, and to send their subscriptions either by Postal Money Order, or through one of our agents or correspondents. We may mention among these the Very Rev. Rector, or Rev. F. Peal, S.J., St. Xavier's College, Calcutta; Mr. J. J. de Silva, 33, Meadows Street, Bombay; Mr. Ernest Winter, Rangoon; Mr. W. J. Allan, 79, Brass Bassa Road, Singapore; and also the offices of the various Catholic papers which are in communication with us, *Madras Catholic Watchman*, *Ceylon Catholic Messenger*, *etc.*

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free.... ... ... 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our December Sub-frontispiece is dedicated to the Missions of the Society of Oblates of Mary Immaculate (feast Dec. 8th). Their founder Mgr. Mazenod, of Marseilles, appears in the centre sending forth the first missioners of the order. At present the O. M. I. Fathers have the following foreign missions: (I) In Ceylon, the Archdiocese of *Colombo*, and the diocese of *Jaffna*; (II) In South Africa, the vicariates of *Natal*, *Orange Free State* and *Transvaal*; (III) In British North America, the dioceses and vicariates of *St. Boniface*, *Athabasca-Mackenzie*, *British Columbia* and *St. Albert*. They thus labour in three very distant and different quarters of the globe.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 44. DECEMBER, 1889. Vol. IV.

FROM HIS EMINENCE THE CARDINAL ARCHBISHOP OF BALTIMORE, U.S.A.

Cardinal's Residence, Baltimore, *Sept. 16th, 1889.*

I would like to see a copy of the Illustrated Catholic Missions in every Catholic home. It affords edifying as well as interesting reading, and while it thus benefits the heart of the reader at home, it contributes to a work of zeal abroad which must be dear to every Christian—the Propagation of the Faith.

It has my best wishes,

Faithfully yours in Christ,

J. Card. Gibbons,

Archbishop of Baltimore.

PERSONAL RECOLLECTIONS OF CARDINAL MASSAIA.

By the Rev. Dr. Tynan.

YOUR paper announced a short time ago the death of the Venerable Cardinal Massaia. Will you permit me to recount a visit which the writer in company with the students of the English College, Rome, made to him in 1884?

Bishop Massaia had just returned from Africa and had taken up his residence among his Franciscan brethren, at Frascati, when we all became possessed of a desire to see him. At length our time came. We went to our country house as usual, in Monte Porzio, well known to old Roman students, and old Roman visitors. Frascati was distant two short miles, and for three months we were to be neighbours of the hero of the Gallas tribe.

A visit was agreed on. Down the old steep incline we strode, into the valley along which the road runs. Hearts beat high, and we faced Frascati in a disorderly group. Soon we passed the Cappella on the right, and the Convitto College, now a laicised Government school, formerly belonging to a religious Order on the left; and turned into the lane that leads to the famous Jesuit College of Mondragone, built as tradition says, by Cardinal Altemps, as a surprise to Gregory XIII., for a country villa, with a casino of 374 windows. We skirt the boundary walls, and with fleeting foot turn into the grounds leading to the Propaganda Villa, known in history as the Villa Ruffinella. We pass through the playground, and take a glance at the progress of the various games and the various players. Perfectly cosmopolitan. Whites and blacks mix in charming fraternity,

the Celt and the Saxon, peaceful as the lion and the kid of the future, are there; the swarthy Oriental contemplates the hidden mysteries of skittles; and the African, with black, heavy lips, white rolling eyes and knobby hair, (conveying the idea that when it grew out, it had changed its mind and had grown *in* again by the other end), plies his mallet vigorously; whilst the Chinese, with his square-box face, radiant with smiles as usual, and all his wrinkles converging in wreaths to his eyes, grasps his weapon with long tapering ladylike hands, and enjoys the game. It was a quiet game after dinner.

Immediately under the Ruffinella, on the brow sloping down to Frascati, stands the old Franciscan Church with monastery attached. Though not twenty yards from the playground, its spire is nearly level with the trodden plateau above.

To the monastery we go, and find one of the monks in the garden.

We enquire cautiously, "Is Monsignor at home?"

"He is, would you like to see him?"

We all answered "Yes."

"Follow me," said the monk.

We followed him up an old staircase, and finally into a brick floored corridor, that ran along by the clearstory of the Church.

At the end was a door, our leader knocked, and we heard the voice inside answering "Avanti!" (come in). In we went in procession, and the monk slipped out. Here we were face to face with the greatest missioner of modern times. He was seated before a bare table with a plain writing desk supporting a large manuscript-book, like a merchant's ledger, before him. The floor was brick, without any carpet, two rush seated chairs, and a rush-seated arm-chair with straight back, and two short benches covered with glazed stuff, not unlike what we see in tramway offices, and third-class waiting-rooms, completed the furniture of the little cell.

We introduced ourselves briefly *en masse*: "The students of the English College are doing themselves the honour of paying you a visit," somebody said, and the old missionary shook hands with us all. The only insignia of his episcopal dignity was his ring, the ordinary brown Franciscan habit, was all the great bishop ambitioned.

CENTRAL AFRICA: A MAHDIST SOLDIER: One of the Scourges of the Negro.

He motioned us to sit. Those who had accommodation sat. The rest of us knelt promiscuously around the table, the better to hear.

He began about England. He spoke of her in admiration. He met Englishmen everywhere. When one of our number remarked "What a pity that our country is Protestant!" he spoke with the utmost sympathy, and said that of all countries, the Providence of God was more manifest in England than in any other of the Protestant countries. He was enthusiastically hopeful that God would turn the great store of religious feeling in this country, in the direction of the Catholic Church; and wound up by saying that God would soon bring England back. Leaning backwards

in his chair, repeated several times the significant phrase :—

"L'Inghilterra è l'apostolato della Providenza." (England is the Apostolate of Divine Providence.)

I believe Pope Gregory used to call Cardinal Wiseman "L'Uomo della Providenza."

We led him to speak of Africa, and the prospects of the church there. He began by lamenting that he had been compelled to leave it. He was only in the way now, he was no longer able to ride, and always occupied the time of one person to attend him. He told us many anecdotes illustrating the wonderful sanctity of some of the negro catechumens, how they prepared for Baptism, and how they approached the Sacraments of Confession and Communion. It was simply a repetition of the beautiful legends of the early ages of the Church. "I can remember, among many others a catechumen, a girl of nineteen, who was wont to kneel just inside the entrance of our little shingle chapel, and used to tell me that whenever I was giving Holy Communion, she constantly saw a glow of light illuminating myself and the communicants in turn all around. 'It was so bright and dazzling that in the midst of it I could not see your hand,' she said." He told us of some who knew instinctively whenever he carried the Blessed Sacrament. One catechumen had never been instructed about the Blessed Sacrament, and she was entranced by the glory of the truth as yet hidden from her. He told us that many in a short time after baptism arrived at such a degree of perfection as would surprise us ; practising virtue in its highest degree, and in constant union with God, in the wonderful mystic Union peculiar to the great saints. "Ah yes ! wonderful things are going on there, and the hidden saints of the desert are as numerous now as in earlier times. . . ."

"*Ebbene !* Here I am now an old man, the last of Pope Gregory's bishops. Many changes have taken place, while I was away. Italy is hardly recognisable. Times have changed for the church. Italy had one great glory, peculiarly her own, and that is clouded just now, but I have hope in the future. I shall not see it. I am too old now to expect anything. In the meantime, I have only to prepare for another world, in this quiet home among my brothers. I walk in the garden for awhile, I say my prayers," (pointing to a little window looking out of his room into the sanctuary of the church), "and," (looking at his huge manuscript), "nel mentre scrivo qualche cosa," (I am writing a bit). The "bit" that he was writing in a beautiful light hand, with the peculiar spidery-like style of Italian caligraphy was nothing less than the really monumental work of "memoirs" in several large volumes, a mine of wealth, historic, linguistic, geographical, and ethnological. There was no book or reference, or "materials" lying about. All welled up from that fine old memory, and I suppose the only difficulty experienced, was the physical fatigue incidental to old age.

Then he smiled all round upon us, and we prepared to leave. We asked his blessing, took another look at him, and filed out in silence.

We had seen the greatest missionary of the age, and we wanted to be left alone with our thoughts to realise it.

JOSEPH TYNAN, D.D.

ST. VINCENT, WEST INDIES : ESCAPE, WITH ST. VINCENT'S CHURCH. (See p. 116).

THE ISLAND OF ST. VINCENT AND ITS MISSIONS.

By R. L. C. Y.

II.

IN the last paper we glanced at one or two of the chief places of interest in the Island, and in this one I am under promise to say something of the religious condition and inhabitants of St. Vincent.

When I visited the Island some years ago, I found Protestantism of one kind or another on all sides. At the largest and most important Church, St. George's Cathedral, in Kingstown, the services were of the Anglican type. There was a surpliced choir, made up of blacks and whites, which rendered the music fairly well, and the attendance on Sundays was always good. If I remember rightly, most of the Anglican Churches I saw or heard about were more or less "advanced," and as far as I could observe the negroes were rather drawn to them, being somewhat in their own fashion, æsthetic in taste, and exceedingly fond of music. The Dissenting Sects have their meeting-houses scattered over the island, but of these the Methodists "took" the best. The religious excitement and sensationalism of their revivals afforded the good coloured folks scope to display their vocal powers. And there was something especially fetching in this "perpetuated service" as one of these described it. But the influence of such a religion as this, is after all superficial, for it cannot lift those who come within its range to a spiritual life, this the Catholic Church only can do, since she alone possesses the power of communicating to her children the Divine Life. And how was she doing? In the last number I quoted a passage from Fr. Cothonay's diary, in which he tells us that at the time of his visit there was but one Catholic priest in the island, whilst there were some twenty and more Protestant ministers. How could this single-handed priest be expected to teach, preach, and build up our Holy Faith over the whole island? Under the circumstances it is not surprising to learn that Catholics are in a decided minority. Of the whole population, he goes on to tell us, some five or six thousand had received Catholic Baptism, but, he adds, many of these go over to the Protestants and perhaps a still greater number have become altogether indifferent to religion.

ST. VINCENT, WEST INDIES: HOUSE OF MAQUEZ, THE HOST OF PERE COTHONAY.

On the 23rd January, the good Father left Kingstown to visit some of the stations with chapels, where he hoped to find some candidates for Confirmation. After spending the night at Escape (see view on p. 115), one of the plantations of the island where he had the full benefit of the wind which blows like a small gale on the windward coast, he visited a small chapel built on the summit of a steep hill at Gomie. "I found there," he says, "a number of Catholics in a state of neglect and ignorance, and but a few candidates."

Leaving Gomie he travelled through one of those charming valleys which abound in the island, where he saw several Wesleyan and Anglican Churches, whilst the Catholics were represented by a miserable little school with some forty scholars, conducted by a Portuguese. This valley rejoiced in the name of Mesopotamia. "I was happy," exclaims the missionary, who was not without a sense of humour, "to discover in the midst of so many Chaldeans, several true children of Abraham, who were glad to see a Catholic priest." In the evening he returned to Escape. There he found a new Church in course of erection, the old one having been blown down by a hurricane two years before. But it was not sufficiently finished to be used, so Mass was said in the small hut where the Father had spent the night. At Belle Vue where he went on leaving Escape, he found a little Church, School and Presbytery, which were built by a Scotch convert, the proprietor of Belle Vue Plantation. It is entirely owing to the generosity and exemplary life of this noble Christian that Belle Vue continues to be Catholic. There the missionary spent the morning hearing confessions, and catechising some fifty *confirmandi*, several of whom were Portuguese. If they retained the name of Catholic, it was not through any knowledge they possessed of the Faith. On the 25th he reached Georgetown, the next in size and importance to Kingstown. And out of its population of some two or three thousand, he found only four or five hundred Catholics, and these were without a shepherd. It was there he met a family of Caribs (see group on p. 119), who had come from Sandy Bay, a distance of nearly ten miles to their duties. They told Fr. Cothonay that there were only three or four families of Catholic Caribs there; but some others are to be found scattered along the coast. The majority, however, had become Protestants. But as a matter of fact there are very few pure Caribs left now, and I myself do not remember meeting with more than one during my own stay.

The history of these people at St. Vincent is full of interest. The island was not colonised until the middle of the 18th century, long after Barbados, Grenada, etc., and the Caribs driven from these islands took refuge in great number in St. Vincent. In 1773, after several encounters in which the English lost many men, peace was concluded. The English gave up to the Caribs the mountainous districts of the island about Georgetown, Sandy Bay and Bura, the

Caribs promising not to invade the "white man's land." The treaty did not last long, and hostilities were renewed. The English were obliged to build Forts (some of which we referred to last month), and maintain a large force to protect the Colonists from massacre. But the guerilla warfare kept up by these Indians, at last compelled the English to make an end of these disagreeable neighbours. Re-inforcements were sent out from England, and the Caribs were driven until they were surrounded. A great many were taken prisoners, some were put to death, and the rest were exiled to one of the small islands of the Grenadine group. Many of those who remained at St. Vincent died in prison, and finally, the Government decided to send the survivors to Honduras, where their descendants to this day form a separate and distinct race. The few who are now found on the island are the children of those who by one means or another were fortunate enough to escape Brandy and Sir Ralph Abercrombie.

On the 6th of February, Mgr. Flood, (whose portrait appeared last month), held a Confirmation at Kingstown, where he also charmed all who heard him, among whom were many Protestants. Fr. Cothonay says "In this island of St. Vincent, the Protestant have almost the Catholic spirit. I am persuaded, if there were here a number of good priests, the Catholics, instead of being a tenth of the population, would be the majority." I may say I quite agree with him. The island was once Catholic, and there are no reasons why it should not be so again. "The harvest truly is plenteous, but the labourers are few," and what is most sad, will continue to be few, until we Catholics at home realise that we possess the means of increasing their number by the aid we can afford to our missioners in these distant isles.

R. L. C. Y.

[NOTE.—In my last paper, page 98, col. 1, line 24 from top there is an awkward misprint: for "Souffuin" read "Souffrière."]

ST. VINCENT, WEST INDIES: GROUP OF CARIBS. (See p. 116).

"WANTED—A STONE DYKE."

A CURIOUS CHINESE DOCUMENT.

[Printed in very black character on thin rose-coloured paper, almost as supple to the touch as muslin, the appeal translated below could only, as it professes to do, come from China, even did it not bear token of authenticity in the signature of the Vicar Apostolic.

We leave it to tell its own story, trusting that the simple and direct appeal it makes for Daily Bread, the supersubstantial Bread which nourishes the soul, and the bread God has promised for the body's need, may touch the hearts of those who pray with heart as well as lips the prayer of Christ Himself "*Adveniat regnum Tuum.*"]

THE ISLAND OF THE DEMON AND THE ISLAND OF GOD.

A COUNTRY so far off, so little known as this out of the way corner of the world, would not interest you for its own sake, but with your permission I will tell you something about it, being persuaded you will feel interested when you know more.

You may look in vain in many maps for this beautiful Archipelago of Tchou Shan * or if you find it marked at all, there will be only one insignificant looking dot to represen the group of charming islands, 80 in number, of which it

* Commonly spelt in our geographies and atlases Chusan. It is on the line of 30° N. lat., off the great port of Han-Kow.—ED.

consists, and which are scattered along the coast of Tche Kiang, south of the Blue River.

Among them, one fairer than the rest attracts every year thousands of heathen pilgrims, who from all parts of China come in boats decked with flags. This is Pou Tou, the sacred isle of the Chinese *, the stronghold of their superstition, the great centre where they pour forth their homage, and the incense of their worship at the devil's feet. Here are at least 300 Pagodas, some very large and sumptuous, and all beautifully situated along the shore, on the tops of hills or in the depths of valleys. More than 1200 bonzes, as these heathen priests are called, serve these Pagodas and *sell* to the poor pilgrims their prayers and the prostrations they continually make before the idols of wood and clay.

No sight can be sadder, and at the same time grander than this beautiful, but unhappy island, upon the great days of pilgrimage. Countless numbers of junks, laden with pilgrims, cover the sea, each junk dressed with flags of different shapes and colours, and at night, lighted with myriads of *teng-long*, or lanterns hung from the rigging. Chaplets of straw, crowned with flames of fire are thrown on the sea, where they float, gently swayed by the even motion of the waves. Thousands of petards and rockets are sent off all the evening whilst the devout recite the chorus "Ho-Mi-Do-Ve" on the beads of their heathen rosaries accompanying the chant, and marking and measuring their prayers by striking an instrument made of wood and iron. The chief Pagodas are thronged with worshippers who pass through all in succession, stopping at each idol to perform their prostrations and repeat their prayers.

Some dressed in red, wear chains, and are covered with inscriptions recounting their crimes, or vows, made in some pressing danger, and which they are here to fulfil.

Some are engaged in buying a stock of ready made merits, bank notes good for the other world. These are sold by the bonzes who have gained the merits and written out their prayers on slips of paper which they keep under lock and key in strong chests. Every pilgrim burns quantities of incense-stick and reams of paper, believing these offerings to be changed into money in the other world for the relief of their dead.

But most of all do these superstitious rites abound before the idol Kouang-In,† the heathen virgin said to have power to see in 1000 places at once to watch over men, and reminding us dimly of our heavenly Mother who sees not in 1000 places only, but wherever her children are, and not only sees and watches, but loves, protects and blesses. It is in the third month, nearly corresponding to our month of Mary that the greatest number of pilgrims come, and that the grossest superstitions are practised.

Pou Tou has has been given by Imperial edict to the bonzes, and we are justified in calling it the very stronghold of Paganism, in other words, "The Devil's Island."

But a missionary is there. He sees the beautiful island, the rich Pagodas, the troops of false priests, the myriads of adoring pilgrims. Is he discouraged, sad, knowing his own weakness? . . . Oh, no! for then he would be no true missionary.

Does he suppose that unaided and without means he can enter upon such a rash enterprise, drive away the bonzes, from the island they pollute by their presence, turn the grand Pagodas into Christian Churches, bring all these pilgrims to the feet of their true God?

Even if such wild dreams as these have crossed his imagination, they have passed quickly away, for he is too much accustomed to the reality of disappointment to waste time in idle dreams. He knows only too well that means are necessary, and that he has none, that it will take years to accomplish the work, and that his time is short, and that the only result of such an enterprise would be his immediate death, a victim to imprudent zeal.

But he knows also that there is real work to be done, and he plans how it can be done. Christians in far away lands can do for their God what these poor heathens do for their idols, and to them he holds out his hand and says:—"This is the Devil's Island, but in a year's time if you set your will to it, we shall have God's Island opposite."

Approaching Pou Tou the heathen pilgrims skirt along the coast of another island, larger and scarcely less fair. This is Fo Sin Shan, or the "Mount of the Star of Happiness" a name of promise, which, as we shall see presently, it rests with Christians to develop in the true sense. There is already in Fo Sin Shan a little chapel where 60 neophytes, fervent as they are simple meet to pray. Every year some recruits are gained, for these good people gladly listen to the missionary when he speaks to them of religion, and they would become Christians, if the cares of daily life did not stand in the way; for they are so poor that they say they have no time to study doctrine or prepare for baptism, and must put off their conversion. Some of them are fishermen, eking out a scanty subsistence by selling, at very small profit, in distant markets, the fish they catch at the risk of their lives in fragile barks. Others make a little salt, but this also can only be sold at a distance, and by the time the heavy tax imposed is paid, there is not much to be made out of it. All live in miserable huts, roofed with straw, and enclosed in bamboo hedges, which serve as a protection against wild beasts.

Thus Fo Sin Shan, in spite of its beautiful name, picturesque mountains and lovely shores, is very poor. Little of the land can be cultivated, for the sea rushes in at times over the unprotected plains, and works havoc. But just *one dyke* would protect 15,000 acres of rice field which would provide food and employment for 1,000 families; and thus the people would become Christians, and opposite the Devil's Island would be God's Island.

We are convinced of this, for the poor people tell us so themselves over and over again, urging and entreating us to begin the work that they may prepare for baptism. For with rice fields to cultivate, life would be easier for them,

* Or Pu To. It is the sacred isle of Chinese Buddhism. ED.

† Or Kwan-yin, the female deity of Northern Buddhism. The reader can consult Beal's *Buddhism in China*, chap. xi., where the whole subject is discussed, and the origin of the name Pu-to explained. -ED. I.C.M.

and they would have more time to study and practise the duties of our Holy Religion, which they respect now but cannot embrace.

It would be less difficult to carry out the scheme than might appear, because plenty of stones are to be had from the mountains near the shore and the good done would be manifold.

The islanders with more time at their disposal, could freely embrace our Holy Religion and practise it, the island being so remote that there need be no fear of persecution.

The mission, with the rents of these rice fields at their disposal, might support charitable works, such as hospitals for the sick poor, homes for destitute old people and crippled children; these latter, who suffer much now from exposure, might be not only taken care of, but taught such trades as their health would permit.

ST. VINCENT, WEST INDIES: A FAMILY OF CHRISTIAN CARIBS. (See p. 116).

Through such works as these, the love and knowledge of our religion would be more widely spread. We should have, to begin with, here a large village or rather small town of Christians, a Church, schools, a missionary would be wanted. Neophytes would flock in pilgrimage to our Sanctuary of the "Star of the Sea," and some reparation would be made to God to console the Sacred Heart for the blasphemies of Pou Tou.

Nor is all this a dream too beautiful to be realised; for it depends only upon you, generous Christians, and we are confident, that however pressing may be the claims daily made upon you nearer home, you will not refuse an alms to this distant mission, and soon with your help the mystic meaning of the name of this predestined isle, will be realised and Fo Sin Shan will be indeed the "Mount of the Star of Happiness."

A Star will arise which like a luminous beacon shall scatter the shades of death in which these unfortunate people dwell, for that Star is the same that led to Bethlehem to Him Who is the Way, the Truth, and the Life. From afar, casting its beams across the sea, the pilgrim's to the idol's shrine, shall see its light upon the Saviour's Cross to lead into the Harbour of Salvation, souls bound for the Gates of Hell, and opposite the Devil's Island will be God's Island.*

✠ P. M. Reynaud, C.M.,
Bishop of Fussola, V.A. of Che-Kiang.

"THE HOME OF THE LIVING DEAD."

THE RIVALS OF FATHER DAMIEN.

[The following articles are taken from the *Public Opinion* of Trinidad (July 26th, 1889). We borrow it, as a Protestant testimony to the heroic work being silently done by our good Nuns among the Lepers, and practically unknown in this country. A view of the *Leproserie* of Cocorite and a group of Nuns and Lepers appeared in our November number for 1888, Vol. III., pp. 110 and 111.]

I.

During the early part of the week we paid a visit to the Leper Asylum at Cocorite. We were evidently expected, for as we approached the institution and before we had evinced any intention of stopping there, the iron gates swung open, and responding to the polite bows of the performer of the kindly service and one or two of his companions, we drove up the broad path under the saman trees, across the savannah, towards the plain white-washed building which stands on slightly rising ground at

* There will be wanted for the dyke about 20,000 stones, each one of which when placed will cost about four shillings.

Subscriptions may be sent to M. Bettembourg, Procureur-Général of the Missions, 95 Rue de Sèvres, Paris, for Mgr. Reynaud.

its furthest side. As we reached the porch and passed through it a bell rung by the porteress announced our arrival. We found ourselves in a large quadrangle, on gradually rising ground, in the centre of which was a well. Alighting near the latter we walked towards the Chapel and Dispensary, which are on the further side of the square and where we could see standing one of the ladies of the Dominican Order, in her simple cream coloured dress, black veil and white hood, waiting to receive us. The lady welcomed us most kindly being evidently aware of the object of our visit. "The medical superintendent has not arrived," she said in French, "was it our pleasure to look through the women's ward before he came?" We intimated our readiness and the lady having apologised for being unable to speak English, somewhat inconsistently began to converse in that language with a purity of accent which was delightful and which it would be well if every one could imitate, but with an occasional hesitancy which gave her an additional charm. "I learned English in France" she said, "and afterwards I spent a year in England before I came here." When we passed through the building and paused to gaze for a moment on the wonderfully beautiful scene presented to our vision,—a great wall of verdure-covered hill-side. Thousands upon thousands of the most luxuriant and rarest tropical trees, stretching up and up, in waves of many hues and shades, towards the azure sky. As the eye gradually ascended, each second it stayed to rest on some rare and beautiful tree and then looked higher and yet higher, until, a thousand feet above us, the signal post of Fort George was visible, its ropes and spars looking like delicate tracery against the deep blue of the sky which met the ravished sight. In front of us, on the right hand and on the left, was a magnificent wall of foliage forming an amphitheatre, or rather an auditorium, which looks down upon one of the saddest and one of the noblest dramas ever played in the world's history. On the small stage at the foot of Fort George there are a hundred and eighty human beings—old men and children, young men and maidens, white, black, brown and yellow, lying fast bound in the clutches of Living Death. For them there is no hope in this world. The dread, mysterious, loathsome monster of whose origin or cause nothing is known—whose deadly grip science has never yet been able to do more than slacken for an instant, but which has always afterwards tightened with a closeness which neither the wit, or science, power or device of man has ever been able to relax,—has seized upon them and is slowly, surely, relentlessly, devouring their unfortunate bodies. For these poor wretches, these victims of the most horrible disease with which this world is afflicted, there is no hope, they either die in a few months or years, when the disease has eaten into their very vitals, or they live for long years, watching the slow dying away of their members piece by piece, joint by joint, as the body wastes and wastes away in what can only be called a living death. Shunned, despised by all, revolting to sight and smell, from whom men fly in pitying horror, whose very shadow is avoided, whose very name is a reproach, the lot of the leper is the most awful that can be conceived. Dead to the world, yet of the world, denied association with all but lepers like himself, the leper might well doubt the existence of a merciful Providence, or the reality of Christianity or anything that is good, noble and pure. In past years no doubt they did, for they were cut off more completely than they are now from their fellows:—driven from their homes; unable to approach places of popular resort; compelled to live in tombs, in hedges, in ditches, in fields, and woods; to cry "unclean," "unclean," when anyone approached; denied even the privilege of entering God's House; forced to look through a slanting window to see the elevation of the host—the lot of the leper in past times was infinitely worse than now.* Now scientific men are doing their best to grapple with the mysteries of the disease and holy men and women—principally of the Roman Catholic Church—filled with a noble love for God and humanity, have devoted their lives to alleviating the lot of these unfortunates, and by kind and gentle teaching are endeavouring to point them out the way which will lead them to that place from which leprosy and sin alike are banished.

But we must return to the dry details of our inspection. Having admired the lofty hill-side, we followed the sister, to whom the sight, however charming, had probably lost its freshness, along a winding path, across a little bridge, spanning a tiny ravine, now quite dry, which helps to drain the hill above, and found ourselves confronted by a large wooden building raised on lofty supports. A number of women and girls of all ages were sitting about the steps, some of them apparently healthy and strong but all somewhere diseased. Others bore on their faces, hands and feet, the unmistakeable mark of one form or another of leprosy, for it has two forms: the anæsthetic and the tubercular. The one is a gradual dying away and disappearance of the parts, the other—horrible looking tubercles which eat into the flesh. In Trinidad there is apparently a slight variation of the disease which is known as the nodular. Some of the women in the verandah appeared to have their faces covered with these nodules or tubercles, so disfiguring them, that one could hardly recognise in the hideous masses beings created in God's image. Passing into the ward on the right side we saw a white woman lying, decently covered, on her bed, her eyes closed, with such a ghastly expression on her face; no sign of disease that we could see was present but the white leprous girl at her side clasping the sick women's hand had all the symptoms. Her cheeks were rosy and she was fair and one could easily imagine her a healthy, happy child, but it was not, nor could be so, so long as those loathsome spots disfigured her. There were several patients in this ward—No. 5. One poor creature held up a withered-looking claw—it could not be called a hand—although it might have been one once. Only the whitening stumps of fingers remained now and a piece of bone, which she touched as if soliciting the relief which man can never give, and only comes with death. She had entered the Asylum in 1869 and there she had remained for 20 years. Another poor grey-headed old creature with her feet bandaged, was rolling on the floor crying and sobbing in spite of the efforts of a nun to soothe her. Our guide informed us quietly that she was of weak intellect. Then the sister rose, and we were introduced to her. A bright happy face it was that looked up at us from under the black veil; a face furrowed and worn with long watching and self-sacrifice, but full of a happy calm which can only be experienced by those who make a complete annihilation of self for the good of others. Twenty-one years ago the sister left her native France to labour among the poor black lepers of Trinidad and here she stood, still steadfast in the path of duty, quietly performing with her sisters a work for which she sought no earthly reward. A work which is so quiet and unobtrusive that it is almost unseen, unknown to any but to God. A work grander, nobler far than that performed by the impetuous soldier, who in cause of freedom, storms, sword in hand, the fire belching battery, whose guns deal death and destruction all around; nobler than that of the statesman who devotes his energies to legislation which will increase the happiness of his people, will procure for him the plaudits of the populace, the favours of his sovereign and a last resting place at Westminster Abbey; a holier work than even that of the most eloquent preacher, for their whole existence is a life long sermon nobler even than the work of Elizabeth Fry or Miss Nightingale, for while those ladies spent a large portion of their time in prison and hospital, the Dominican ladies spend, not a portion of their time, but the greater part of their lives, living and sleeping amongst lepers and devoting every moment of their existence to their care.

(To be continued).

* The writer is evidently unaware of the wonderful charity of the Church and her ministers towards the Lepers in the Middle Ages. The will of Louis VIII. (d. 1226, shows that there were 2,000 richly endowed leper-houses in France at the time. The Equestrian Order of St. Lazarus was specially devoted to the Lepers.—ED. I.C.M.

Illustrated Catholic Missions,

DECEMBER, 1889.

"Amare et servire."

THE DAMIEN INSTITUTE.

IT was a remarkable and consoling spectacle to see the warmly sympathetic meeting, which gathered in the Manchester Town Hall, one day in October, to receive and hear PERE PAMPHILE DE VEUSTER, the brother of the heroic FATHER DAMIEN. The MAYOR OF MANCHESTER not only lent his parlour and took the chair, but also spoke in the warmest and kindest tones of Father PAMPHILE and his proposal. The formal motion in favour of that proposal was made in eloquent terms of emotion by the Anglican DEAN OF MANCHESTER, and seconded by a distinguished Nonconformist writer, Mr. W. E. A. AXON.

What then, was the scheme which PERE PAMPHILE came to England and Ireland,—and perhaps may go to America,—to plead before the public? It is the erection of what he styles a "living monument" to his brother, a monument more noble, and more truly worthy than any other, however splendid, of bronze or marble. The superiors of FATHER DAMIEN'S order, that of the Picpus, propose to found near the birthplace of the hero, a "Damien Institute" for the training of fresh missionaries to continue and develop FATHER DAMIEN'S life work, the Leper Mission of Molokai. It would be hard to suggest any other work more likely to command general approval and sympathy; and we feel sure that PERE PAMPHILE will secure that, wherever he may go.

It seems to us that such a Damien Institute might lead to further developments. If it is a success, and if not only means for its erection, but also vocations for it are forthcoming, and we feel confident they will not be wanting, might not the generous Order of Picpus extend its interest and care to yet other lepers and leper-afflicted spots, besides the Sandwich Islands? We see no reason why some day they should not furnish bands of specially trained and adapted fathers and brothers for this heroic task. There are plenty of countries, north, south, east and west, where the dread scourge afflicts thousands of our fellow-beings; and in all these there is plenty of scope for generations of FATHER DAMIEN'S yet to come.

THREE ANECDOTES OF NEGRO SLAVES.

[We gladly quote the following three touching little biographies from our excellent contemporary *The Coloured Harvest* of Baltimore, which is devoted to the noble work of the evangelisation and education of the coloured people in the United States. Compare what Cardinal Massaia says of the African negroes, in Dr. Tynan's letter.]

AMONG her negro children, the Church has had lamentable losses since the war. Recently freed from slavery, and identifying too often, alas! their masters' politics with their religion, many of the Catholic negroes went over to the sects, chiefly to the Methodists and Baptists. Amid this ruin, however, it is consoling to find notable exceptions of which three will form the matter for this paper.

A MODEL CHRISTIAN.

One of the old slaves of the Carrol family, now living in Baltimore, is chambermaid in a wealthy Catholic family. Her life had kept an even tenor from her earliest years. Leaving the Manor—the familiar name for the Carrol mansion—she soon got the place she is now in. Of the same even kind has her daily life been, faithfully Christian and externally free from the hard trials to which so many of mankind are a prey. Rising by five o'clock, this old woman, for age is whitening her crispy locks, prepares the fires in the house, and gets to church promptly for Mass at six, returning in good time for her work, so as not to put about the family. Five times a week she receives the Bread of Life, which is her chief sustenance; for she is very abstemious.

Following an old-time practice, she eats no meat on Wednesdays and Saturdays, and keeps Lent and all fast days in the Apostolic fashion, not breaking her fast till after sunset. Needless to add that her dealings with every one, superiors or equals, breathe the meekness and humility of the Adorable Heart, which surely rejoices in the hidden, unknown life of Its devout servant. The old woman's generosity, which is a rare virtue now-a-day's, is simply astonishing; for, regularly every month, does she give one-half of her wages to the church. Truly, a beautiful Catholic life, worthy of imitation by all of us! It may be summed up in this one sentence of the Following of Christ: "A pure, simple and steady spirit is not distracted by a multitude of affairs; because he does them all for the honour of God, and at rest within himself, strives to be free from all ill-seeking."

HOW A COLOURED CHILD WAS KIDNAPPED.

The next story of negro devotion is a bit of curious history. About ten or twelve years before the war, a slave mother, who was a devout Catholic, was leading by the hand her little boy of seven or eight years along the streets of Baltimore. By some chance, the child was parted from her. While wandering around, a respectably dressed white man accosted the boy, and showing pity for him and then giving him some candies, coaxed the guileless child to go along with him in search of the lost mother. The pair walked up and down the streets of the city in their fruitless search,

when finally the man led the footsore and heartsick child to a large building, in which he was promised rest. On entering, the boy was ushered into a large room full of negro men and women, of all ages and descriptions, in all postures; sitting, standing and lying at full length. Little heed was paid by the motley crew to the new-comer, who, soon tiring of the place, tried to get out but the door was locked. Going to the windows, he saw they were heavily barred with iron; thence he wandered in fear and dread around the room. An aged slave, noticing the child's anxiety, kindly spoke to him and soon learned the day's history. With tears streaming from his eyes, which fell upon the innocent face of the child, the old man bent over and told him that they were in the slave pen, and his guide must have been a trader. Again and again the child, young as he was, had heard of kidnapping, for the "pen" and "trader" were familiar terms in the "quarters." Now to his heart rending cry for his mother, only a look of pity could be given; and that mother he was not to see again for nearly thirty years. The next day, he was sold to a planter living in Alabama.

Although so young, he had, however, been taught his prayers by his devout mother, and in his new home he was faithful to them for a time. Gradually, however, he forgot them save the "Haily Mary," as he even now will call it. This prayer to the Queen of Heaven was his life. He was constantly saying it; out in the fields, in the cotton patch, along the roads, when driving his mules, in short, everywhere and always. Beaten by his overseer, abused by his fellows, he still stuck to the prayer. Time and time again, his brother slaves brought him to their rude churches and even forced him up to the mourners' bench; the refrain he had for all their melodies was the "Haily Mary." And always he declared his faith, although in all those years he never saw a priest nor entered a Catholic church.

When the war was over, the newly made freedman started to work his way back to Baltimore in the fond hope of seeing his mother if alive. His journey, which was made along the Mississippi, lasted several years and it was only some time in the seventies that he reached his childhood's home—a man in the prime of life. After several years of search, he found his aged mother, whose joy on seeing her long-lost boy can be better imagined than described. In 1878, he presented himself to the writer for instructions and soon made his First Communion, receiving shortly afterward confirmation; he has been a monthly communicant ever since.

A QUADROON GIRL OF BALTIMORE.

The third case is altogether different. Among the slaves of Baltimore in 1846, was a remarkably handsome quadroon girl about twenty years of age, who was brought up a Catholic and was very devout. In some way or other, her mistress grew suspicious of her and soon showed it, which the girl could not but notice. One day, when engaged in dusting the parlour windows, she saw an evil-looking man passing the house, who scanned her very closely. At once, almost by instinct, the thought of the trader flashed across her mind. Her fears were not lessened when an hour or so afterward the same man called at the house, and was ushered in by the trembling girl. He spoke kindly to her, but her heart foreboded evil. Upon leaving him, the unfortunate girl rushed to her mistress's room, and, throwing herself at her feet, implored her not to sell her. Pacifying her as best she could, the mistress led the poor thing back to the parlour and handed her over to the trader, for such he was. In a wild frenzy of despair, the quadroon flung herself again at her mistress's feet, who, naturally tender, hurried away to escape the scene, her own eyes brimming with tears. In a gruff voice, the trader bade the girl arise, come along and give him no trouble. Blessing herself and placing herself under the care of the Blessed Mother of God, she meekly followed her new master, and in a day or so reached Richmond, Virginia.

For three weeks she was in the pen, being daily forced to undergo repeated examinations, at once rough and repulsive. To every would-be purchaser she said she was a Catholic, all the while praying fervently to the Mother of God not to allow her to be robbed of her faith or virtue. Finally she was bought by a Protestant family, who soon became very fond of her. Not only did they allow her every privilege of her faith, which the poor soul desired, but even fitted up in her room a small altar with a statue of our Lady upon it, setting it off with some plain candle-sticks and vases. The girl always managed to have candles in abundance, and was allowed by her kind mistress freely to cut flowers for her little shrine. Here the once heart-broken girl found a home, to which she became so much attached, that, when the war was over and herself free, she remained with her old mistress, no longer rich but sadly impoverished like so many others in the South; nor did she leave her loved mistress till she closed her eyes in death.

In Richmond she was a greater wonder to her fellow slaves. For she was the first Catholic slave, or at least the first who openly stood up for the Catholic Church. For years they made her the butt of endless annoyances, called her by every vile name, and on some few occasions went so far as to pelt her with stones. Under it all, like her Divine Master, she was silent and finally won also their respect. And in fact "Aunt Emily" became the beloved of white and black, Catholic and Protestant alike. Since her mistress's death, she has been supported by the Catholics of Richmond, and, when about two years ago she was at death's door from pneumonia, several leading Catholic gentlemen of the city volunteered to act as pall-bearers in case of her demise. During her convalescence—in fact, throughout her whole sickness—there was a continual succession of visitors, Bishop and Priests, Brothers and Sisters, ladies and gentlemen, to the sick chamber, with ever-fresh supplies of delicacies.

For thirty years, "Aunt Emily's" steady prayer was that the Lord would spare her to see a church in Richmond for her people. The Master has granted her prayer.

But these were few and far between, some one may say.

True ; yet a race, which can have such sons and daughters, is well worth labouring for—and, for that matter, dying for also. God grant that in the hearts of some readers the Holy Spirit may stir up that blessed fire, enkindled on this earth by the Sacred Heart, which will drive them, Abraham-like, out of their father's houses to become missionaries, as Priests or Brothers or Sisters among the black millions of the Sunny South !

Children's Column.

MY dear Young Friends,

If I was in a humour for anecdotes last October, *you* seem to be in the same humour this month. I have received quite a small crop of them ; so our readers shall have the benefit of what you have sent me.

The first hails from France, or rather I should say, the teller of it hails from that country ; the anecdote itself comes from "the islands afar." It was originally written by Father Navarre, now titular Archbishop of Cyrus, formerly Vicar Apostolic of Melanesia and Micronesia, and at present of New Guinea. The scene is laid at Beridni, on White Bay, in the island of New Britain, which is also called Birare. My correspondent translates it thus :

LITTLE TALET'S LESSON ABOUT OUR GUARDIAN ANGEL.

A few days ago I was showing some sacred pictures to our children, one of whom was little Talet, the darling son of Tolitoro, a chief of Beridni. The boy is eleven or twelve years old, and very intelligent. Seeing on a picture a winged man, he asked me what it was. I answered, "It is a good angel" *(boin angelo)*. Now the notion of angels, unseen beings, spiritual natures, is a very easy one to the mind of the Kanaks, who believe in a bad spirit called Tambaran. This Tambaran is the cause of every evil. If any one dies, it is Tambaran who takes his life. If anything unusual happens, fear shows Tambaran everywhere, in a falling leaf, or a porpoise jumping out of the water, or any loud noise. They know and say that Tambaran has no body, that the life he takes from a dead man cannot be seen by our eyes; so it is not difficult to make them understand that God is a Spirit, and that, side by side with Tambaran the bad angel, there are good angels, our guardian angels. Thus, I availed myself of the opportunity to explain to little Talet what the guardian angel is.

Some days after, a number of children being mustered around us, including Talet, I thought it timely to repeat to them the lesson about the guardian angels. On my speaking, Talet gave a joyful start, and looked up at me and at his comrades, as much as to say : "Oh ! *I* know all about it." And then all at once he began to relate to his little companions what he had learnt, and perfectly understood and retained, about the guardian angels. His manner seemed to me so interesting that I stood by, and let him continue his lesson. So he takes one of the smallest children by the hand, and guides him, as if he were himself a guardian angel. Then he begins explaining, with many gestures. "Our good angel walks before us,—so. If he sees a bit of wood or a stone on the path, by which I should be hurt, he shows it to me,—thus," and here Talet beckons the little fellow to look at his feet.

"When a snake comes to bite me, he wards it off." Hereupon Talet makes the gesture of driving away a snake.

"He is here, near me, when I sleep." Talet bends down his head on his arm, like someone sleeping.

"If Tambaran comes to hurt me or to take my life, he boxes his ears, saying : *Oura !* go away !" Talet gives his companion a slight slap on his cheek.

I saw there was nothing wrong in the teaching of our extempore catechist. His explanations had been better understood and had produced a far better effect on the hearers than all I could have said. So giving thanks to God, I could not help admiring both the acuteness of our little Kanak, and the eagerness with which all our children received the lesson of their young comrade.

*

Now for two bits from India. The writer dates from St. Xavier's College, Calcutta, and this is what he says :—

MY DEAR MR. EDITOR,—I happened to see in the Children's Column for August 1889, that J. P. had sent you an interesting letter for the benefit of the I.C.M. As he well remarks "bigger folk who are not men, and who dislike being called little ones" take an interest in what is done for them, and it is to add my share to your good work, that I send you these few lines, trusting at the same time that you will obtain every success in spreading your journal, and that this will not be the last time you hear from St. Xavier's College. I hope the few lines I am about to give you will interest the readers of the Children's Column.

NEARLY A MARTYR.

We have lately heard from Ranchi of a poor native Christian who was on the point of being martyred for his faith. It seems he was the only Christian in a pagan village, called Murumma. This village was attacked by cholera, and the heathen priests and villagers attributed the disease to the faith of the Christian, saying that the devil was displeased with them for keeping a Christian in their village, and that they should try to appease his wrath. Accordingly, after they had held a consultation, they decided on whipping him. This they did, but the devil was dissatisfied. They therefore held a second council, and decided to kill the unfortunate man. He was bound and surrounded by a band of forty-two men, armed with heavy clubs. They were just about to commit their atrocious crime, when a missioner from a neighbouring village, who had heard of the sentence of death passed on this man, unexpectedly burst upon the scene. The villagers were surprised, and the missioner approached the Christian. But the heathens soon recovered from their surprise and wanted to kill both, but the priest, who was well known in the district, succeeded in leading the captive off in safety, though he was obliged to keep a sharp look out ; for the pagans followed him all the way for about a mile with threats.

*

With another interesting and highly amusing incident, I shall conclude my short letter.

LIKE THE KILKENNY CATS.

From Ranchi, we heard that there had been a fight between two snakes. One of them was 7 feet in length, the other 6 ft. Now, who would think it possible ? The result of the combat—similar to that of the two Kilkenny cats,—was that the smaller snake swallowed 6 feet of its adversary's length, and the surplus part—as a consequence—remained out of its mouth. Both snakes were killed and skinned.

I remain, Yours truly, L. E. JAMES.

*

Thanks, L. E. James, for your two anecdotes, as well as for your good wishes. I am sure we shall all be glad to hear from you again, or from any of your comrades at the College.

*

Last month's "Column" was a very short one : this is quite long enough to make up for it ; so I must keep over some further letters for another time ; but I really can't end without wishing you one and all a very Happy and a very Blessed Christmas, with the hope you will *thoroughly* enjoy your holidays !

THE EDITOR.

Nov. 30th, 1889.

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

For the good wishes of the **Cardinal Archbishop of Baltimore**, see our first page.

The Right Rev. the Vicar Apostolic of British Guiana, writes under date Catholic Cathedral, Georgetown, Demerara, 27th Sept., 1889 :—

I have been a subscriber to ILLUSTRATED CATHOLIC MISSIONS from its birth. Without doubt, it has supplied a long-felt want. No information could be had in English of Catholic Missions until its appearance. It deserves every encouragement and I will do all I can to promote its sale here ; for I am sure that nothing tends to create and foster a zeal for the salvation of souls more than the noble example of our foreign missionaries. What edification has been given to the world by the heroism of Father Damien !

Believe me, dear Mr. Editor,
Sincerely Yours in Christ,
✠ A. BUTLER, S.J.
Bishop and Vicar Apostolic,
British Guiana.

GENERAL.

Another Protestant Testimony to Catholic Missions :—It is from the Dutch East Indies this time. Mijnheer Keuchenius, Dutch Minister of the Colonies, who has personal acquaintance with the East Indian colonies, wrote a memorial to the Protestant Synod of Holland, dated June 14th, urging this, the supreme ecclesiastical governing body of the Netherlands Reform Church, to take steps for the improvement of the Colonial Missions, by creating an entirely fresh organization. He complains openly of the retrogression and falling off of Protestantism in the East Indies, which he ascribes to the too great dependance of the Church on the State, and the want of good organization. He then adds: "On the contrary the Roman Catholic Church, entirely free in her movements, with her splendid organization, and no less by the excellence and the wonderful self-devotion, activity and self-denial of her agents, men and women inspire all the greater respect and is winning ever-increasing influence and prosperity."

AFRICA.

Church of Boma.—The church at Boma, the first Catholic Church in the Congo State, is in course of rapid construction. The foundations are finished, and soon the building will begin to be raised. It is luckily situated between Upper Boma and Lower Boma, near the steam tramway which unites these two points. Several avenues join there, so that communications will be rapid, and access easy ; a seat of this kind is imposing, the majority of the foreign population scattered at Boma belonging to the Catholic religion. They think also of building a Presbytery close to the church for the Rector who takes care of the "parish," and they call on all those who have at heart the development of our religion in this second Belgium.

Madagascar : Progress of the Faith.—The Vicar Apostolic, Mgr. Cazet, S.J., publishes the following consoling statistics of the progress of the missions during 1888 :—

Baptisms of Adults	1,649
,, ,, Children	4,229
Confessions heard	50,540
Communions	46,111
Confirmations	967
Marriages	250
No. of Stations and Oratories	391
Children attending School	15,819

The very large Island of Madagascar, with a total population of some five millions, contains altogether 28,571 Catholics, with 80,563 Catechumens. It is in the care of the Fathers of the Society of Jesus, and has been an independant mission since 1844. Before that date it belonged to the vast Vicariate which once embraced Australia, Mauritius, and several other African Islands ! For several years, Madagascar has been practically, if not nominally, under the suzerainty of France. The chief and ruling native race, is that of the *Hovas*, who occupy principally the central regions. The headquarters of the Bishop are at Tanariva, or Tananarivo, the capital. There are orphanages and boarding schools also at Tamatava, Fianarantiva, and Ambosita. (See map).

The *Progrès de l'Imerina* learns from Fianarantsoa, that the Catholic missionaries are about to build a beautiful church in the capital of the Betsileos (see map). All the money necessary for this splendid monument has been given by an English lady who was converted from Protestantism a few years ago, and is now a fervent Catholic. She will also supply all the interior decorations, the sacred vessels and vestments. The Cathedral of Tananarivo already contains several objects which are the fruit of her charity and zeal for the divine worship.

Reunion Island : Work of the Nuns Among the Lepers.—Of the admirable devotedness of the Daughters of Mary to the lepers, Bishop Maupoint thus speaks : "Among the various charitable works in which the Daughters of Mary are engaged, the one which interested us most is the Hospital for Lepers which Mr. Hubert Delisle has built for them on the heights of St. Denis (in the Island of Réunion, near Mauritius). About one hundred lepers are sheltered there, whose appearance and the odour which they exhale would make one shrink away with horror. How often have we seen these good Sisters waiting on them, and have admired the loving care, the gentleness and kindness which they bestow, night and day, on these poor sufferers. We once saw one of the Sisters feeding a

poor woman through a quill; for leprosy had deprived her of both arms, of her nose, her ears and lips, of her lower jaw and the skin of the head. She really resembled a death's head, reddened by fire, and that dear Sister has been doing this heroic work for years."

In this hospital twenty Sisters devote themselves to this work, so revolting to nature, but so precious in the sight of the Lord. Valiant workers for God, whites, blacks, mulattoes, one vieing with the other to make Him known and loved through these acts of Christian charity to these afflicted members of society. Blessed be these dear Sisters, and may their works also be blessed by God!"—*Univers.*

INDIA AND CEYLON.

The Progress of the Church in India: The Work of the Propaganda Missionaries.—We take the following jottings from the *Livro Branco* (White Book), lately published by order of the Portuguese Government on the Padroado Question:—

The Propaganda missionaries have always had in view two great works or objects; one is the reform and preservation of the old Christians, and the other is the civilisation of the pagans; and the results of their exertions during the last fifty years is, according to official documents, the following increase in Ceylon:—

In 1717	the No. of	Catholics	70,000
1806	,,	,,	66,300 (date of concession of religious liberty to Catholics).
1843	,,	,,	86,837
1848	,,	,,	113,210
1864	,,	,,	152,083
1873	,,	,,	185,000 as per census.
1885	,,	,,	215,000

so that in eighty years the increase is 150,000 souls (2,000 every year): in forty-two years soon after the creation of Apostolic Vicariates and the arrival of the first batch of European missionaries, the increase was 128,000 souls equal to 3,000 per annum, or an increase of 150 per cent., after their arrival.

Nearly the same progress has been obtained in the whole of India. In 1847, Cardinal Jacobini writes to the Portuguese Ambassador, we had only 700,000 Catholics in British India; to-day the number is 1,167,195, *i.e.*, an increase of 468,000 in thirty-eight years, or 12,000 per year! It is evident, remarks the Cardinal, that the Goa clergy cannot claim these 500,000 Catholics as taken away from their fold.

The increase of flock necessitated, as was very natural, an increase of pastors. In 1817, there was not in Southern India more than one Vicariate Apostolic, whereas there are now five (Pondicherry, Madras, Mysore, Coimbatore and Madura.) The number of priests was only 6, but in 1824 it was increased to 24, by the expedition of 18 priests from the Foreign Missions of Paris. To-day the personnel of those Missions is as follows:—

	Europeans.	Natives.	Total.
Pondicherry	72	30	102
Madras	25	15	40
Mysore	26	10	36
Coimbatore	22	5	27
Madura	54	12	66
Total ...	199	72	271

In Ceylon it is equally great as regards Europeans: forty years ago there were not more than 24 or 25, whereas we have now at

MADAGASCAR: INTERIOR OF NATIVE HOUSE.—The Mistress and her Slave-girl pounding rice for dinner; another slave roasting grain, and one bringing water from well. (See p. 124).

	Europeans.	Natives.	Total.
Colombo	31	4	35
Jaffna	35	4	39
Kandy ...	2	5	7
Total ...	68	13	81

Treble of what it was in 1845. In other places, the increase is greater than in the 4 Vicariates of Jesuits, and less in some other Vicariates, but equal in the grand total.

Speaking of the missionaries sent by Propaganda, the writer says: Another often repeated accusation is that the Propaganda missionaries do not go to preach the gospel where the name of Christ has never been heard of, or in the deserts, or in cities exclusively inhabited by infidels, preferring to remain only in the rich and wealthy cities, where the Catholic religion already flourished, and had been introduced by the Portuguese missionaries; an accusation which the Cardinal Secretary of State affirms is without foundation, and our readers will see in the following passages, which we have culled from his letter to the Portuguese Government, how successfully and crushingly he meets the false charge.

It is, says the Cardinal, in the poor and savage countries of India, far from the centres of civilisation, and in places inhabited by barbarous and hostile tribes, that our missionaries could be found, as they are also to be found in America, Africa and China. These very religious orders, having bathed with the blood of their martyrs such places as Tonquin, Cochin-China, China, Japan and Corea; also evangelised the glacial countries of the North; and the ardent regions of Africa, their Apostolic heroism cannot be there weaker than elsewhere. Starting from Malaysia, we find our missionaries in the infidel countries of Johore, Salangore, Perak, and among the most savage tribes, where a Padroado missionary has never been. They are also to be seen at Burmah, and the Mandalay states, where a Goa priest has never reached. Look at Central Bengal, Assam, Bhotan, Sikkim, where no Goa missionary blood was ever shed, and see how many of our missionaries are there. The Jesuit Fathers in Bengal occupy the 24 Purgunnas; in Burdwan, Chota Nagpore and Orissa are more than 24 new stations, where they have 14 missionaries who look after the 3 to 4,000 neophytes converted by them. The missions of the Fathers of the order of St. Francis de Sales in Vizagapatam, among the *Parias* and Khoonds are undoubtedly considerable; we find there various centres of the faithful, where before the name of a Christian was entirely unknown. In the Vicariates of the South, the number of faithful baptised in the last seven years exceeds one lac;* numerous new Christian Missions have been recently founded there. In Pondicherry alone, 50,000 pagans have been converted in three years. In Ceylon, the number of annual conversions among the Buddhists and Hindus is 1,000. It is the missionaries of the Propaganda, who have founded and maintain the work of the Holy Infancy in the Vicariates of Jaffna, Madura, Pondicherry, Coimbatore and Madras, and thousands of children go to heaven who are baptised in *articulo mortis*: they also educate hundreds in the orphanages whence new Christian families in great numbers have sprung. Undoubtedly our missionaries also reside in the great cities, which they have enriched by numerous establishments of education and benevolence.

A Martyr of Charity and Her Grave.—A Correspondent writes: During the past few months, when scarcity made its appearance in Vizagapatam, the Catholic Mission not only maintained many of the paupers of the town by daily alms, but even extended its charity to the villages round Vizag, through the medium of the Sisters of St. Joseph, some of whom not only go about as a duty, but also cheerfully volunteer to regenerate infants *in articulo mortis* and also help their parents by giving them some alms. Of course the difficulties and privations they undergo in these expeditions are incalculable.

Just yesterday, one of these zealous and energetic members of the Sisters of St. Joseph, has succumbed to that fell disease cholera, which she took, whilst she was performing her ordinary duties of charity among the destitute orphan girls of Gnanapuram. Sister Emma, such was her name, was taken away from the midst of her orphans.

She landed at Madras three years ago, along with three Sisters of the Community, six Sisters of the Cross, and one Priest and a Brother of the Congregation of St. Francis of Sales. A few months after her arrival at Vizag, she was posted to the Fort Catholic Girls' School as a teacher, and at the same time, giving her leisure hours to the study of the English language, to which she was a foreigner, being a German lady.

After a year thus employed, she asked to go to Gnanapuram Orphanage, a field of more active labour. A confrère of mine told me that she delighted to be with the poor, infirm and destitute children, and often she was seen fondling them with the love of a mother. I often saw her myself (when I had occasion to officiate in the Gnanapuram Church) looking after discipline and order among her orphan girls. I could see that she wanted them to be perfect in everything. Often during the week, she used to set out on a country cart along with her companion Arokiamma (an old maid who had devoted her services from her childhood of the mission), to villages 20 and 25 miles distant, where upwards of 300 infants have been baptised between herself and another sister Jeronime. While thus engaged heart and soul in sending up infants to heaven, she was torn away from the living and was permitted to accompany her little regenerated ones in their flight to heaven. For a whole week she suffered from the above mentioned disease. She had the happiness of receiving the consolations of the Church, and her bed was always surrounded by her sisters in religion, by the parish priest of Gnanapuram and by the priest from Vizag. On the 19th instant at 7 A.M., she fell in agony, and at 1-30 P.M. she calmly expired. . . . It may be interesting to know some details about her funeral, which was unique. While she was alive, she requested that her remains should be interred in the cemetery of Gnanapuram, where the orphans have been buried. Though there are four or five cemeteries here, which would have been more suitable for her, yet we could not help yielding to her request. Brother Nicholas Page, a member of the congregation of St. Francis of Sales, had all the trouble of the funeral to himself, as the caste Christians of Gnanapuram were quite averse to everything that brought them in contact with the corpse. With the help of the village carpenters, he managed to get up a wooden coffin, which had neither the shape of a box nor of a coffin ordinarily seen. In this the corpse was placed by the Sisters. The procession wended its way up to the foot of the hill, where all had to come down, as the road was impassable for the carriages. A quarter of an hour's walk from this spot brought us up to the Gnanapuram Cemetery, where the grave, which was being dug, showed an awful appearance. The place being rocky, the grave could not take the tumular form; moreover, being rainy weather, a continual spring of water was filling up the grave, which was being drained all the while the prayers were being recited. In this watery grave the coffin was lowered, after which every one threw a handful of earth saying; *Requiescat in Pace.* I need not tell you, we returned home quite sad in thinking over all the good the poor sister has done during the short space of time she had been in India. She would have done, no doubt, still more, if she was spared for some years longer for she had enough of physical and mental energy, as she had not even reached her thirty-first year. —*R. I. P.* —Vizagapatam, *10th August, 1889.*—*Madras Catholic Watchman.*

Father Houbaer and his Work in Madras.—A reverend correspondent from Holland sends us the following:—

* A lac, or lakh, is 100,000. — ED.

Dear Sir,—You speak in the September number of the I.C.M. of the Rev. J. Houbaer. I send you herewith an extract from one of his letters, concerning his mission in India. I think to do you a pleasure in communicating it.

"India, at least where I am stationed, is not a bad country at all. We have plenty of sea breeze at our place, which makes the hot season more bearable. We live only two minutes' walk from the sea, and we have a large compound round our church (a compound is a yard round a building, enclosed by a wall).

"Our Christians, about 5,000 in number, belong for the greater part to the boatman caste. They consider themselves to belong to a high caste; even to the priestly-caste, as St. Peter himself was a fisherman.

"But among other caste-men they are really low-caste people, and none of the others will allow them to enter the interior of their houses or to take their meals with them. Still they have the predominance in all church matters, as the church has been entirely built by them. Some sixty or eighty years back, they collected the money needed for the church in the following way. Each boat, that came on shore had to pay one anna (about as much as one penny), to their headman. So they have been able to build a very large and solid church on good foundations with arches and vault.

"Natives cannot have a feast without tom-toms and processions. A procession consists in carrying round the images of Saints on large, nicely decorated cars, and adorned with natural flowers. Then they must have also plenty of fireworks and Bengal lights. On each feast they will at least spend a hundred rupees. The Hindu naturally is religious-minded. You would be astonished to see the fervour, devotion and piety of our native Christians. In every house, in every hut, even the poorest of the poor natives will have his little altar with a crucifix and some images or pictures of Saints. If you were to come and see me saying Mass for the natives, you would be astonished to see how many of our Christians come daily to hear Mass. In fact, come what hour you like during the day, you will always find some people in church praying. There are no chairs nor benches in church, they all kneel or sit down on mats. They prostrate themselves flat on the ground at time of consecration, if the place permits it.

"Most of our Christians know how to read their Tamil prayer books, as we have here in Prayapura (a suburb of Madras), two schools for natives, one for girls conducted by nuns, (we have nine nuns and four postulants). The school for boys is conducted by lay teahers. We have about 200 boys and girls attending school daily. I am able to read and write the Tamil language and to speak a little, but not enough to give a sermon.

"In our district is situated a Leper hospital. Besides our big church we are in charge of three more chapels which are still in a very poor condition. When I have to say Mass in one of these chapels, I am obliged to carry with me everything necessary for the altar."

The good missioner ends his letter by saying: "I am able to sleep well, to eat well and to work hard, what more can I wish for?"

Rangoon, its Convents and its Bishop.—We are pleased to quote the following interesting account from the *Madras Catholic Watchman*:—

Sir,—It may not be uninteresting to some of your readers, Mr. *Watchman*, to peruse the following short account of the Rangoon Convents * which I had only lately the pleasure of visiting since my arrival here some six months ago.

* In our May No. (p. 9), we published a touching story, connected with one of these Rangoon Convents, from the pen of Lady Herbert of Lea.—Ed. I.C.M.

There are here two convents, one in the Commissioner's road Cantonments, and the other in 31st Street Town—a distance of three furlongs from each other.

The Convent in the Commissioner's road is known as St. Joseph's or the big Convent. Here one may command all the attributes demanded by entire recreation of mind and body, though at the same time the moral training and education imparted to the little minds by the good Nuns, are of no ordinary status. The air round about is pleasant and agreeable, and a walk in the mornings round the extensive compound elegantly beset with flower plants, and lined with trees forming avenues on either sides, will act as a better appetizer than any tonic administered. Such walks in the evenings, will also produce a very revivifying sensation after the day's fatigue and hard work. The building is handsome and spacious and at present shelters between 250 to 300 European and Eurasian girls, carefully watched and looked after by about a dozen Nuns and a few postulants of the order of Good Shepherd. The surroundings in the interior of the building are especially attractive, being modestly but tastefully furnished with the requisites necessary to instil devotion in the minds of the beholder.

The Convent in the Town is somewhat smaller—it is known as St. John's or the Burmese Convent. It at present affords a comfortable asylum for over 100 Burmese girls compassionately preserved from starvation and death. The Nuns, five in number, watch over these with the forethought and self-devotion of a ruler who is keenly conscious of the mutual responsibilities of the ruler and ruled.

The Bishop, Dr. Bigandet is now rather old and feeble, his hair is almost snow white, and deep lines have become furrowed on his brow and round the corners of his eyes; nevertheless he visits these convents regularly two to three times a week.

I myself had been an orphan in the Presentation Convent, Madras, for a period of seven years, and observe no difference in the system of education, the rules and regulations, and the religious and moral training, except that the Nuns there are more secluded, which is due to the difference in the order of the Nuns.

That the education in Convents, is superior to that of any other girls' school, can easily be proved by the success achieved at the various examinations. In Madras the Convents are the foremost in examinations—and in Rangoon at the last Entrance (Matriculation) examination only two candidates passed in the first class, and they were girls from the convent, though many male candidates appeared for the same examination from the College and high Schools.

There is no sight that throws so much light upon the inner life of people as a convent—the good Nuns always pure and unspotted are incessantly labouring hard to cultivate and refine the untutored minds of their pupils—the children are taught to fear and love God and to serve Him faithfully on earth. As they grow up, they become conscious that their time for leaving their convent home, is approaching—they then look up to the Altar-rails at which they had so often knelt side by side to receive their bread of life—above them the bright lamp with its red light casting a warm glow on their white veils, in front the Tabernacle, from whence a loving Eye has ever watched over them—to all this they must bid adieu—and when the time for their departure is come, the good Nuns praying that they might obtain that Heavenly Light and Peace which is the final crown, deliver up their trusts into the hands of a welcoming world.

Kate.

Rangoon, *26th August, 1889.*

AMERICA.

Epiphany Apostolic College.—Standing on high ground in northwest Baltimore is a large, roomy building, known far and wide as the Highland Park Hotel. From its cupola can be seen

stretching out to the southeast the City of Baltimore, with the waters of the Patapsco, and in the far distance Fort Carroll and Chesapeake Bay. Little did its former wealthy patrons fancy that their beautiful summer resort would ever become a nursery to train youths, to evangelize that race which was formerly debarred from crossing its portals, except as menials. It will now be used as a Catholic Missionary institution, entitled "The Epiphany Apostolic College," to prepare young aspirants for St. Joseph's Seminary for the Coloured Missions.

"The most modest," writes the *Boston Pilot*, "but not the least promising, of the monuments with which the Catholic Church will mark her first centenary in America, will be the Epiphany Apostolic College of Baltimore, Md. It is for the preliminary training of young men who feel called to missionary work among the negroes; a training to be completed in the already established St. Joseph's Seminary in that city."

On Monday, September 9, the Epiphany Apostolic College opened with 33 students—as many as our Lord saw years. The number has increased to 37, of whom 5 are coloured. These are the first seeds of the new vineyard.

Sisters for the Coloured Missions.—The Sisters of St. Francis, whose Mother House is at 505 Reed Street, Philadelphia, Pa., and Novitiate at Glen Riddle, Pa., have generously volunteered to train subjects for the Negro Missions. The following are the conditions of admission

1. A special desire for the coloured apostolate.
2. An earnest resolve for perfection.
3. Recommendation of spiritual director.
4. Favourable age, good health and sound constitution.
5. Ample supply of clothing.
6. To give, as far as possible, towards support during novitiate.

Applications may be made to MOTHER MARY AGNES, 505 Reed Street, Philadelphia, Pa., or REV. J. R. SLATTERY, St. Joseph's Seminary, Baltimore, Md.—*Coloured Harvest.*

MISSIONARY OBITUARY.

MANNAR, *25th Sept., 1889.*

I have the extremely painful duty to announce to you the untimely death of one of the youngest missionaries of the diocese of Jaffna)Ceylon). The Rev. Father **Aristide St. Geneys**, Missionary at Mannar, expired on Wednesday the 18th inst. at that place, at the early age of 33. He was the nephew of one of the veteran Missionaries of Ceylon, the Rev. Father Adrian St. Geneys, Missionary at Puttalam, and had been attracted to this island by the presence here of the venerated relative whose name he bore, and whose virtues he strove to imitate. Father Aristide St. Geneys, was born on the 18th of September 1856, at Manas, diocese of Valence (France). He came to Ceylon in 1880, having nearly completed his theological studies in a French seminary. In 1882, he was received in the Congregation of the Oblates of Mary Immaculate, and was ordained priest by Bishop Bonjean, at Jaffna. Shortly after, he was sent to Mannar, where he displayed the greatest zeal in the performance of his apostolic duties, edified his flock by his eminent piety, and won their hearts by his kindness and his fatherly rule.

C. MASSIET, O.M.I., Missionary Apostolic,
Administrator of Madhu.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

For Holy Childhood :—			
J. Vesey, Belturbet	0	5	0
For Fr. Damien's Lepers :—			
Friends C. G. R., Ceylon	0	18	0
Two little Children, Ceylon	0	2	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR DECEMBER: The Mission of "God's Island" in Chusan. (See p. 118).

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Ingelosi Yenkosi (Marienhill, Natal).
Année Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
The Coloured Harvest (Baltimore).
Missions en Chine et au Congo (Scheut).
Journal of the Manchester Geographical Society.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

BENEDICTINES, AUGUSTINIANS, and CARMELITES as Foreign Missionaries. I. In the centre ST. BENEDICT (A.D. 480-543) and chief saints of his order. The principal foreign missions of this venerable order are at present in such various parts of the world as Ceylon (Kandy), North America (Dakota, Indian Territory, etc.), Australia (New Norcia, Kimberley, Sydney, etc.), and New Zealand (Auckland). II. To the right ST. AUGUSTINE, Bishop of Hippo in North Africa (A.D. 354-430). The fathers of his order have charge of the missions in North Ho-Nan (China) and several parts of Australia (Queensland, Cooktown, Sandhurst), etc. III. To the left ST. THERESA, (A.D. 1515-1582), the great reformer of the very ancient Carmelite order, whose missions are scattered over Syria (Mount Carmel, etc.), Turkey in Asia (Bagdad, Alexandretta, Beilor, etc.), Tripoli, and India (Verapoly and Quilon).

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 45. JANUARY, 1890. VOL. IV.

CHRISTMAS NIGHT AMONG THE ARMENIANS.

BY AN ARMENIAN ECCLESIASTIC.

[This description of the rites of the Armenian Church has been drawn up for us by an Armenian Ecclesiastic at present in Europe, who will also contribute some further papers of the same kind.

The Armenian Church in union with the Holy See is under the Patriarch of Cilicia, resident at Constantinople. We have gathered together in the following table what information we could regarding the scattered dioceses of this rite in Asia,—excluding those in Austria and Russia. We also exclude the Latin missionaries, of whom numbers labour in different districts. In nearly all, again, there are religious orders of men and women, mostly engaged in teaching the native schools.

Diocese.	Rank.	No. of Armenian Catholics.	Native Priests.	Churches & Chapels.	Elementary Schools.	School Children.
Constantinople	*Patriarchate*	10,000	70	16	10	300
Turkey in Asia:—						
Adana	*Bishopric.*	1,500	8	5	8	...
Aleppo	*Archbishopric.*	7,300	13	5	4	...
Diarbekir	*Bishopric.*	4,000	12	10	18	...
Angora	,,	6,200	27	4	18	...
Broussa	,,	3,000	9	6	6	330
Cæsarea	,,	1,500	3	4	2	210
Erzeroum	,,	8,500	52	50	19	...
Karputh	,,	1,700	4	4	10	255
Marash	,,	?	...	...	...	...
Mardin	*Archbishopric*	8,000	13	8	8	460
Melitene	*Bishopric*	4,000	11	10	8	...
Mush	,,	3,000	5	5	5	...
Tokat	,,	?	...	...	...	...
Sebaste	,,	?	...	...	...	...
Trebizond	,,	5,000	10	3	4	...
Egypt:—						
Alexandria	,,	1,200	4	5	2	1,200
Persia:—						
Ispahan	,,	?	...	...	...	...

The presence of the Armenian Bishop of Trebizond (Mgr. Marmarian) in England, seeking aid for his diocese, and for the new church of Our Lady of Sorrows at Jerusalem, adds additional interest to all concerning this ancient and beautiful Oriental rite. ED. I.C.M.]*

ACCORDING to the special liturgy of the Armenians, which dates back to almost the Fifth Century, this great feast corresponds in actual date to the Latin 6th of January, as the Orientals all observe the "Old Style" of the Calendar.

On the evening of the Armenian 24th of December, they open the churches, which are already decorated with the greatest care and magnificence, at 11 o'clock, for the faithful to enter. In an Armenian church, there stand in the Sanctuary, in front of the Altar, two pairs of columns. Each pair of these latter is joined by a semicir-

* Bishop Marmarian's address is with the Fathers of Charity, Ely Place, Holborn, London, E.C.

cular rod of iron. On each of these rods is fastened a divided curtain opening at either side. When the lower part is raised, the outer curtain (attached to the front pair of columns) is red, the inner one is white and of very light material (attached to the back pair of columns). The curtains are used for High Mass only. The Sanctuary is covered entirely with a large Turkish carpet. A number of lamps hang in the church, suspended from the arches, but they do not light the church, their use is for ornament and to excite devotion. But it is above all the High Altar which attracts attention. On the numerous steps which rise behind and at each side of the tabernacle are placed a multitude of lights, and a quantity of flowers, and on the highest step, the figure of the Infant Jesus is laid in the midst of flowers, and remains there till the Purification.

The service begins punctually at midnight, with the chant of Matins and Lauds. The clergy is vested in black to sing Matins, which continue till 2 o'clock. Before beginning Lauds, they put on the choir habit which is notably different from that of the Latin Church, a surplice or rochet, with mozetta. With us, it is composed of a rather thick stuff alb, generally red, over which is worn a vestment resembling a cape, or the mozetta of the Latin Church, but which is always of a different colour to the alb. On the back of the cape is worked a cross as on your chasuble, and two small crosses are also worked on each side of the cape where it covers the chest; this is the ordinary choir habit. The priests who assist at the office do not wear this habit, but chasubles shaded like the Roman cape. Then they commence Lauds, and towards the end a signal is given, and all leave the Sanctuary and go in procession to the middle of the nave. The cross is carried in front. Arrived in the middle of the nave, the procession stops, and all arrange themselves in a circle. The deacon then incenses three times the celebrant, who is generally the Bishop, and entones a hymn which contains a blessing for the four quarters of the world. Then turning successively towards the four cardinal points, he reads four gospels, which speak of the Nativity of Our Lord, and the different circumstances relating to it, and each gospel is followed by a hymn which relates to it. During this time neither the harmonium nor any other musical instrument is touched, but they continually strike cymbals and other instruments of bronze and brass, called *znisca*, made of two hollow hemispheres united by iron handles, which clash against each other, and are also struck with iron rods. With the blessing of the four cardinal points, Lauds end.

It is now nearly 3 o'clock, and they begin High Mass which is the first celebrated that night. In the East we have not the privilege of saying three masses on Christmas Day. This Mass is not different from the other Masses sung in the Armenian liturgy; but the principal differences between the Mass of this rite, and that of the Latin Church are the following. The Credo is sung by the deacon only, the Offertory and Pater Noster by the choir. After the Pater, the celebrant turns round and offers for the adoration of the people, the Sacred Host and the Precious Blood in the Chalice, and then gives the blessing, as we do here at Benediction of the Blessed Sacrament. The hymns also are more numerous than yours, and are sung by heart according to tunes that are learned by tradition.

The red curtain, of which I spoke in the beginning, attached to the outer columns is closed from the end of the Introit, till the Epistle, when it is raised, and the interior white curtain fixed to the inner columns, is lowered during the Priest's Communion, but as it is of very thin material, the altar and the celebrant are visible through it. The two curtains are never let down at the same time.

In the evening they have Vespers and Benediction as in Europe.

Such is a description of Christmas Day in the Armenian Church. The Armenian schismatics also observe the same ceremonies.

"THE HOME OF THE LIVING DEAD."

THE RIVALS OF FATHER DAMIEN.

[We conclude this article from the *Public Opinion* of Trinidad (July 26th, 1889). It is most valuable as a Protestant testimony to the heroic work being silently done by our good Nuns among the Lepers, and practically unknown in this country. We repeat the group of Nuns and Lepers which appeared in our November number for 1888, Vol. III., p. 111.]

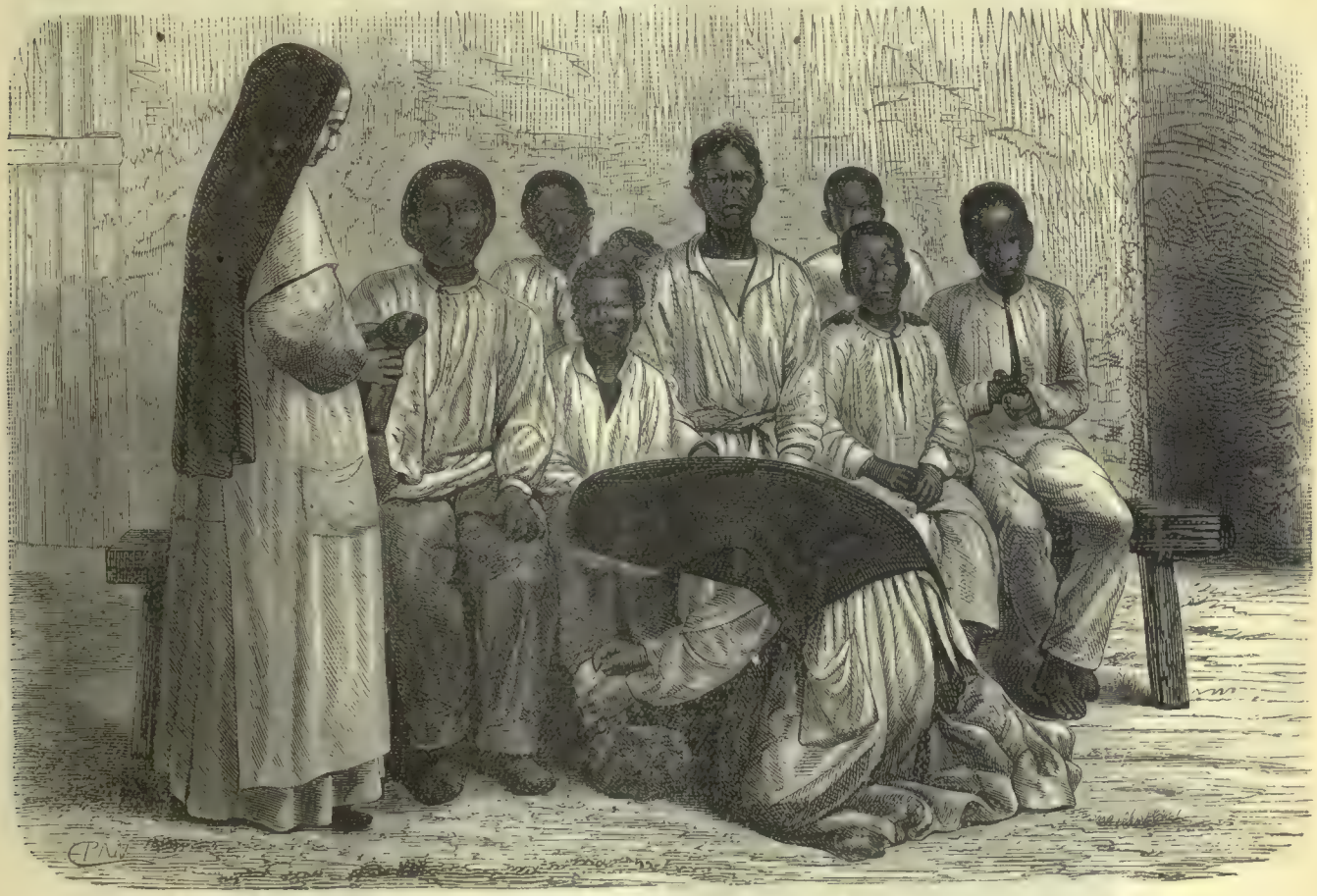
II.

"THEN you have been longer amongst the lepers than Father Damien," we remarked to the good Nun, who was our guide. "Ah! oui, Père Damien n'était que seize ans" was the ready reply, delivered in a tone which almost implied that the martyr of Molokai was only a young man in this work of true heroism. "Do you think leprosy contagious?" "No," was the response, "no one has ever got it here, and we have had a much longer experience than they have had at Molokai. There was an old man, when we came here years and years ago, who had been 30 years employed amongst the lepers and he never contracted it." "Then how did Father Damien contract it?" we asked. "Ah! we cannot tell. Perhaps the privation and exposure he endured and the bad food he had, when he first went there, was the cause, but we don't know. It is not contagious here.*"

After awhile we took our leave of the sister, who immediately bent down to resume her task of soothing the crying, whimpering, leprous idiot on the floor. We passed through the long lines of beautifully kept beds—forty-four in all—remarking the admirable cleanliness of the dormitory, which is lofty and airy, and then down the steps, curiously watched, the while, by the little groups of leprous women; and then out into the sunshine, relieved at having the first portion of our task over. Next we visited the chapel, which appeared to us to be sadly too small for the

* It seems, however, certainly contagious in the Sandwich Islands and elsewhere. The West Indian leprosy is probably a different variety of the disease.—ED. I.C.M.

number of lepers in the Asylum. Then we visited the dispensary and were introduced to another lady—Madame Marguérite Cartier, the dispenser of the institution. The two ladies accompanied us across the quadrangle to the Northern side, where we entered the second ward, the inmates of which presented even a worse appearance than the women had done—mouths, noses, chins, fingers, toes eaten away by the foul disease. The smell was most unpleasant. We just entered the ward and looked around. It was smaller than the other one and very close, although it was scrupulously clean and all the windows were open. We stood close to a bed upon which a little seven year old boy sat. He was sitting cross-legged, eating his mid-day meal and under his plate was an old newspaper. As the lady superior entered he looked up with a bright smile of recognition. Poor little fellow! better had it been that he had never lived, than that he should be the occupant of such a place, for he too was afflicted with the foul disease. But the odour was unbearable, and we retreated to the open quadrangle with very much the feeling that one would have in leaving a charnel house. In the square there were a number of beautiful fat cattle and a handsome half-bred Zebu bull. The animals were nice and round, evidently well-cared. We passed near the kitchen where the food was being cooked, and saw it being conveyed to the various wards on trays, carried by lepers. We saw the wash-house and crossed the bright green sward underneath a large saman tree, where a number of leper lads sat. One poor little fellow, whose face was frightfully disfigured, endeavoured to conceal it with his leprous hands. It was singular how anxious some patients were to exhibit themselves, while others endeavoured to hide their faces with their hands or hats in order that the ravages might not be seen. Having arrived at the creole boys' ward we entered it, and as we did so, a pretty brown lad slipped off the high bench on which he was sitting and, drawing his slender little body up erect, gave us a regular military salute, and then looked with curious wandering eyes at the strangers, for visitors are rarely seen at the Asylum. We entered the dormitory, but very few of the lads were there. As at that moment the rain came down in torrents, and we were temporarily weather bound, we stayed there to converse with the sisters upon the place in general and this is what they told us: The number of lepers in the Asylum at the time of our visit was 184, that is four over the number for which accommodation is provided and—horrible thought—no sooner is there a vacancy than it is filled. The number is never less than 180, and at the time of our visit several patients were waiting admission to the Asylum from the Colonial Hospital. The mortality varies. In 1888 out of 184 sixteen died; in 1887 out of the same nunber 30 died. For this year the figures were not given. Some of the inmates were afflicted with both forms. We were shown one specimen of the tubercular form; the cheeks of the poor little



TRINIDAD: DOMINICAN NUNS DRESSING THE WOUNDS OF THE LEPERS AT COCORITE. (Repeated by desire from our last volume).

fellow were covered with huge excrescences which made his face nearly as wide again as it was originally. There was apparently no pain, for the sisters touched the place and pressed it and the boy bore it without a flinch. There are 16 sisters and attendants and the whole place is under their care and supervision. During the time dysentery raged last year, the Sisters lost no patients from that disease. "Is there any hope for any of these people?" we asked. "Well, they get better and they go away but they never get rid of it." "Have the patients anything to do?" "Oh yes, they take it in turns to sweep their wards, to cook, to carry food and so on; and then each man has his little plot of land which he tills and cultivates. The produce is consumed in the asylum and the government pay them half of what it is worth. Upstairs," continued the lady, "is the creole men's ward, and over the way is the coolie boys' ward, and the coolie men's is upstairs just like this one. Do you hear them?" as a thumping noise was audible over head, "they are fine strong young fellows," said the lady with a motherly smile. In the meantime the doctor, who had been seen at a distance for some time crossing and recrossing the quadrangle in the heaviest rain, under an umbrella, and had been sent for, had arrived. Dr. Beaven Rake, M.D., welcomed us very kindly. He told us in the course of conversation, that he had been endeavouring to inoculate animals with leprosy, but hitherto without

EASTERN EQUATORIAL AFRICA: MSUA POOL, IN THE ZANGUEBAR VICARIATE. (Here the *Herald* Relief Expedition met Stanley, Emin, Casati and party, at 5 p.m., on Nov. 29th, 1889).

success. He had tried several animals, but had not yet experimented on swine. He thinks that if he can only get a basis to work on by the cultivation of the bacilli there may be a chance of discovering a cure. "You see" he said, "we can deal with it externally pretty effectually, but then we want a medicine which will act internally and that we have not discovered yet. I have tried a modified form of the Beauterthuis treatmeat. Instead of simple cauterisation I have used the knife and cauterised afterwards. Call Ernest," he said to the Sister and forthwith the lady dispenser went off in search of Ernest. She presently returned with a negro boy of twelve years, who came along wiping his mouth, for he had been called away from his lunch. "You see here," said Dr. Rake, touching some black marks on the boy's brown forehead and cheeks, "I cut these tumours out and cauterised them, and you see they have not grown again. It was just beginning with him and he was young and a good subject. But here, you see, others have grown," pointing to several large tumours and a great group in the middle of the left cheek. Then the little fellow rolled up his sleeve and showed one forming just above the left elbow. The doctor pinched these horrible looking places but there was no sign of pain, for leprosy deadens the sensations. "In the middle ages," he said "leprosy was very common in England." "And France," we remarked. "In fact all over Europe," said Dr. Rake, "but now it has almost entirely disappeared, except in Norway, where it is very prevalent. I was there a summer or two ago and they have precisely the same kind there as we have in the tropics. It is a singular thing, however, that no case of leprosy has ever developed in the children of Norwegians in the United States. It seems that leprosy is killed by the change of climate." "Then is leprosy hereditary?" we asked. "We don't know;" said the Doctor, "its action is most mysterious and unaccountable. Some people believe it is, but we don't know. Some think it contagious, but we have not found it so here, although Father Damien contracted it in Molokai, and they say another priest has contracted it since, and yet the disease here and that at Molokai appear to be precisely the same. I have been trying to get the Government to offer a condemned criminal the option of execution or inoculation with leprosy, because if we could only cultivate it we might be able to deal with it. They won't do it however. It was tried, you know, at Honolulu and three years afterwards, the man contracted leprosy, but there were circumstances in connection with the experiment which rendered it most unreliable as a basis to work upon." "Do you find that the treatment, or the care and the nursing do the most good, Doctor?" "I think the treatment hitherto tried has done little or no good; whenever good is done it is attributable to good food, care, and nursing of the lepers" said

EASTERN EQUATORIAL AFRICA: SOME OF THE PLEASURES OF AFRICAN TRAVELLING. Missioners crossing the Longa River, in the Vicariate of Zanguebar.

the Doctor. "You must find the work very disheartening, Dr. Rake?" we said. "Well, apart from the scientific side which is most interesting," said the Medical Superintendent, "the administrative part is rather tedious." Then we thanked our lady guides and Dr. Rake for their kindness shown and the information given us, took our leave, and drove away from the scene of human suffering and nobility, filled with wondering admiration of the heroism of the saintly women who have made the comfort and care of the poor lepers of Trinidad their life work. Here indeed is practical Christianity, the Christianity taught by Christ himself. The work of these ladies ranks amongst the strongest and most convincing proofs of what Christianity is. They are the living exponents of the almost forgotten doctrine: "Thou shalt love thy neighbour as thyself." As we returned to town, Spenser's half forgotten lines on heavenly love were recalled to our minds:

> And is there care in Heven? and is there love
> In Hevenly spirits to these creatures bace,
> That may compassion of their evils move?
> There is: else much more wretched were the cace,
> Of men than beasts: bnt O th' exceeding grace
> And all his workes with mercy doth embrace,
> That blessed Angels he sends to and fro,
> To serve to wicked man, to serve his wicked foe!
>
> How oft do they their silver bowers leave
> To come to succour us that succour want!
> How oft do they with golden pineons cleave,
> The flitting skyes like flying pursuivant,
> Against fowle feendes to ayd us militant!
> They for us fight, they watch, and dewly ward,
> And their bright squadrons round about us plant;
> And all for love, and nothing for reward:
> O why should Hevenly God to men have such regard?

One more word: The Leper Asylum, so far as attendance goes, is all that can be desired. It is clean and admirably managed, but the Government should construct all the wards on the plan on which No. 5 is built—the others are far too close. We noticed that there is a very small library on the establishment, and we think that efforts should be made by the public to co-operate with the Dominican Sisters by giving them old European illustrated newspapers and books which may help to while away the hours of the inmates of the Asylum.* It is true that they have their gardens to attend to, their wards, their cricket and games to play, their dogs and cats and birds to look after, but the leper's pleasures are far too few, and the public should remember and do all they can to aid the noble work of the Dominican ladies among the Living Dead.

* We hope this suggestion will be taken up by some of our readers. We purpose to lead the way by sending two copies of I.C.M. every month to Sister Superior for the use of the Lepers.—ED. I.C.M.

OUR MISSIONS ON THE UPPER CONGO:

A NEW PARAGUAY ON THE SHORES OF LAKE TANGANYIKA.

THE *Mouvement Géographique* lately published a summary of the various missionary bodies labouring in the Congo Free State for the evangelisation of the Negro. In addition to eight non-Catholic bodies (including American Baptist, Union Baptist Missionary Society, Bishop Taylor's Missions, Swedish Society, Congo Balolo Mission, Missionary Evangelical Alliance, London Missionary Society, and Plymouth Brethren), there are three Catholic Missions, which are as follows:—

I. SCHEUT MISSION.—The charge of this Mission was given to the Scheut Congregation (regarding which see the October No. of I.C.M., p. 93), by a brief of Leo XIII., dated 11 May, 1888. The first party of missioners under F. Gueluy, formerly of Mongolia, sailed from Antwerp on August 25, 1888. The second with three priests left on July 1, 1889. The former party took up their quarter at the old station of Kwamouth, now called Berghe-Ste-Marie; and the latter are destined for Luluabourg.* We receive every month very instructive and interesting information regarding this nascent mission from our excellent contemporary, the *Missions en Chine et au Congo.*

II. MISSION OF THE HOLY GHOST.—This Society has two establishments in the Free State, viz.: at Boma and Banana, each with two fathers and a brother, and a school comprising in each case from 30 to 40 children. The fathers also cultivate large gardens and plots of land, by means of which they feed, in part at least, their juvenile flock. The director of the Mission is Mgr. Carrie.

III. ALGERIAN FATHERS.—The White Fathers, still retain two missions in the territory of the Free State, viz.: on the west shores of Lake Tanganyika, at Mpala and Kibanga, where there are several French and Belgian missionaries, as well as Joubert, the ex-officer of Papal Zouaves.

An interesting account of the last-mentioned station of Kibanga on the Upper Conga, has just been published by FATHER GUILLEMÉ, himself a Belgian, who describes the Catholic "redactions" on the Tanganyika shores as very like the prosperous villages of Flanders. We extract from his account some valuable facts regarding the progress of the good work.

PROGRESS OF CATHOLICITY.

In spite of the war, or rather the man-hunting, which desolated all around us at the end of 1887, reducing a great part of the people to slavery and driving away the natives from their country, our ministry, thank God, has not failed to be fruitful. The survivors of the disaster have been drawn nearer to us and have listened to our teaching more faithfully. Many even, seeing that polygamy was an obstacle to their advancement and that we specially combatted this moral plague, refusing any individual who did not abandon it, have not hesitated, in order to become our children,

* See Mlle. Van Ypersele in our "Young Folks' Column," p. 140.

to put away their supernumerary wives. The Catechism has been regularly followed by hundreds who, especially on Sundays, assist at the instructions morning and evening. The evening is specially reserved for the native women, more ignorant and much more savage than the men.

As we have no bells large enough to be heard afar, we still, in order to summon the people to instruction, make use of the famous trumpet, known all over the country as "rouksa," whose voice, the natives say, is able to empty the native huts and fill God's house. Here is a little fact to show how much progress our religion is making in savage countries, and how much our preaching is really bearing fruit, often invisibly, but still surely, as is evident, if we consider the ground traversed, and the primitive state of the tribes evangelised. We have been obliged, in proportion as our little Christian colony developed, to invent new terms for speaking, counting, etc., which did not exist in the language of the country. These new words have been a wonderful success, and are now universally known and used. Thus, to cite but one example,—instead of following the Arab method, as known to the Wangwanas, of counting the days of the week, and calling Sunday 'dzoumo ya pili' or "second day,"—we have translated the word *Dominica* literally by "Sikù ya Mùngù," that is, "God's day." Then we have adopted for the days of the week the words first, second, third day, and so on from Sunday to Sunday. This manner of counting has become so widely used among the natives, that when they want to determine any date they say "so many God's days since."

SUNDAY REST.

The Sunday's rest, hitherto unknown to the natives, for their great pleasure was to do nothing on any day, is now universally observed. As a general rule, they do nothing, but take walks. Some don't exactly know why, but they know that it is a day to dress up, and that suffices. So every Sunday is a regular feast-day at Kibanga; people come in from all sides, because prayers are said, because nobody works, because everybody talks and plays. In a word, we observe great and consoling progress. The introduction of Sunday has been easy, for the negro would be only too glad to have two Sundays per week!

ZAMBESI MISSIONS: HOT SPRINGS OF UMBIRIRI, NEAR MAKONGO, IN THE JESUITS' PREFECTURE OF THE UPPER ZAMBESI. The springs are all covered by the huts. (See p. 142.)

BAPTISMS.

The natives of the environs being, with but few exceptions, all instructed in the truths of our holy religion, may all be baptised, at least in the article of death. This year we have baptised a good number, and the total of baptisms for 1888 is 204. The figure is modest, but you will notice a distinct progress, as the baptisms were but 161 in 1887.

RANSOMING SLAVES.

The number ransomed has been 162. Had our resources permitted, we should have been able to deliver a much greater number, owing to the extraordinary affluence of cap-

tives made this year by the Wangwanas, who seem to be redoubling their ardour, daring and ferocity in their slave-hunts, and the depredations of the countries into which they penetrate. We most earnestly recommend this work of RANSOMING SLAVES to our benefactors, to those who have really at heart the welfare of these unfortunate negroes, who are marched about from market to market, often with chains round their necks, or cords through their pierced ears, until they are sold.* This is a good work which bears certain fruit. We have proofs of it in the results obtained during six years in the foundation of our Christian villages of Kibanga. We can still keep hundreds of these unfortunates and settle them, when grown up, in the villages around the mission and those still to be founded. But to get these children, resources are wanting; and how hard it is for the heart of a missionary sent forth to save these poor souls, to see them go away still under the sway of their brutal masters!

Unfortunately many of them arrive to us in a wretched state, broken down with fatigue from the journey, often a very long one, they have had to take. Many have suffered from hunger, for their masters, always sordid misers, only give them just food enough not to die of starvation. To feed them well they would have to buy victuals or to pillage all along their road, which they cannot do. So many of the ransomed little ones go to heaven at once after having been baptised.

OUR ORPHANAGE.

An orphanage like that of Kibanga, resembles a beehive, in which the little ones grow up and are strengthened to go forth and settle on their own account in the neighbouring villages. This year ten of the bigger ones, of marriageable age, left the orphanage. We are beginning for them a new village, around which they will cultivate manioc, maize and rice for their food. The establishments of these young families in this country does not cost much. Of course we pay for all; we build the house, giving it a little air of civilisation, and give them a couple of mattocks to till the ground, and a couple of pots to cook their food in; then a native made reed mat, and the house is furnished. Now 'cultivate, increase and multiply.'

OUR VILLAGES.

God really seems to bless our Christian villages. These children, now grown up into men brought up by us, drawn quite young from savagery, have thoroughly accommodated themselves to our uses and customs, and make good Christians, full of faith. They have become workers by habit: in this an immense progress has been accomplished, *for the negro is essentially lazy.* Nearly all can now sell us victuals, and thus procure the simple clothing they require. Little black cherubs people the house, and fill the families with joy. We build great hopes on this little generation, if well brought up, and entirely kept away from savage life. They will be superior to their parents, a fact which our experience testifies to.

THE OLD.

Lastly, I must mention the work of sheltering the old. Thanks to a benefactress, they are received at the mission, fed, cared for, instructed, and prepared for death.

The old women come in preference to take refuge among us, as they are more unhappy, more abandoned and worse treated than the men. We wound up the year 1888 by baptising two of these poor old women who went to heaven on St. Sylvester's day.

MATERIAL WORKS.

Under this head we have during the past year executed immense constructions, which had become necessary owing to the considerable development of the orphanage. Our *boma* (or fortified place) is quite finished; but we have still to replace the thatched roofs, so dangerous on account of fire, by tiled roofs, and this will require plenty of time and money to make and bake the thousands of tiles requisite for so many vast buildings, a hundred yards in length. A first attempt at baking gave us very good tiles; we hope to succeed again in the future.

The Girls' Orphanage, too, is finished. It is a rectangle of 30 × 50 yards, but only half the design is carried out. We shall finish the rest as the number of children requires.

We have also begun the foundation of a new Christian village, which demands much labour for the building of the houses. Add to all this the ransoming of children, the cost of food and clothes which we give them, and you see we are under great expenses. I assure you our stock of goods is exhausted, and we are impatiently waiting for fresh supplies.

For next year, if our resources permit, we have still to build a big church into which all can enter. For this we shall transform the fathers' house, half of which is now used as a chapel, and shall build a new dwelling in the *boma* itself. Could you not appeal for this object to our benefactors? We promise that our Christians shall pray every day at Mass for those who aid us to put up this Church in the midst of the savages of the Upper Congo!

N. GUILLEMÉ,
Of the White Fathers of the African Missions.

* Pope Leo XIII. on the day of the presentation of the African pilgrimage, said to Cardinal Lavigerie, "We recommend the missionaries to ransom as many slaves as possible."

THE CATHOLIC TRUTH SOCIETY IN INDIA.

It is proposed in connection with the Calcutta branch of the Society to issue quarterly from January 1890, a *Review*, whose object will be to make known books likely to prove useful to all classes, of Catholic readers, and we trust welcome also to enquiring Protestant friends. It will lay no claims to novelty, for, to use the Poet's words "We are but gatherers and disposers of other men's stuffs." It will contain, in great part, the opinions of Catholic papers from home and abroad on books suited to the needs of its readers.

The clergy will find in it a collection ready at hand, from which to choose books adapted to the different needs of their flock; it will moreover help them in pointing out which non-Catholic publications may be harmlessly read.

Illustrated Catholic Missions,
JANUARY, 1890.

"Amare et servire."

ALL EYES ON AFRICA!

ALL eyes are once more directed, at this opening of the New Year, to the Dark Continent. The wonderful return of STANLEY with EMIN PASHA, and the marvellous tale of his Odyssey, just given to a breathless world; the transactions of the great Anti-Slavery Conferene of the Powers at Brussels; the numerous and daily increasing accounts of missionaries and explorers,—all tend to revive more strongly than ever the interest and sympathy of the Christian world in the question of the future of this vast Continent and its teeming millions of population.

To us Catholics, the subject ought in every way to be one of keenest interest. Let us hope that it is rapidly becoming so more and more.

From LEO XIII. down to the young contributors in our juvenile column this month, there is evidence of this noble and generous interest. Africa and the Africans promise one of the grandest fields conceivable for the Church's activity. They claim all her zeal and all her heroic charity.

We take this opportunity of calling the attention of those among us who seek fuller information on so thrilling and so important a subject to an admirable book just published by the Société de St. Augustin in Belgium and entitled *Les Missions Catholiques d'Afrique*.

The compiler, BARON LÉON BETHUNE has gathered together in eight chapters from all the most recent and approved sources a complete account, historical as well as descriptive, of the Church's missionary labours in every part of Africa:—North Africa, including Morocco, Algeria, the Sahara, Tunis, Tripoli, and Egypt; Ethiopia, and Abyssinia; the Islands, like Mauritius, Seychelles, and Madagascar; the East Coast, or "Zanguebar" and Mozambique; Central Africa, about the Upper Nile and Great Lakes; South Africa, including the Cape, Natal, and the Boer Republics; West Africa; and lastly, the Congo Free State. It is a marvellous record and well told. Its value is enhanced by an excellent map. Doubtless those who can read French will be glad to hear of this charming volume.*

In any case, let us urge upon all Catholics to read as much as they can about Africa and its missions. It will be a great stimulus to their love of Holy Faith and their zeal for the souls of their dark-skinned brethren, so deserving of our compassion and our charity.

* Though so tastefully printed and got-up, the book is very cheap, only 6 francs.

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD, BY M.L.C.

V.

§ 8. *Sorcerers.*

THE Burmese Karens believe in omens, practise necromancy, and are intimate with the spirits. Before entering upon any great undertaking, they desire to ascertain whether the issue will be a good one, by observing the form and the position of a hen's bone, a custom taken from the old practices in the science of augury. They separate the bones of the wing and of the leg, arrange them perpendicularly, between the thumb and first finger, stick some little bits of straw into them, and read the augury according to the position in which they happen to be; when the result is doubtful, they recommence the experiment upon another hen.

To these wizards or magicians is attributed the ruin and death of not a few persons. By their witchcraft and trickery they excite madness and the most violent and brutal passions. They are great rogues.

Before baptising the pagans, I make them bring to me all their superstitious objects and destroy them.

Once I found among the amulets, the rings, the little tablets, ropes and cords, a small marble such as the children in our country use to play with. I asked what was the use of it, and the head of the family, an old man of sixty-five years of age, told me that he had bought it from a Shan magician to preserve him from kidney disease. The travelling charlatan had sold it to him for three rupees.

Having given themselves to the devil, these magicians have obtained, in exchange, the power of commanding him. When they are in want of money, or wish to frighten anyone they send the spirit, over which they have possession, to spread a disease. To cure persons, it suffices simply to call off the spirit; the cure will be instantaneous and miraculous.

A Christian related to me that once, happening to find himself travelling in company with a sorcerer, who did not know him, the sorcerer questioned him as to whether, in a certain village, still far distant, and where they wished to break their journey for supper and a night's rest, he possessed any acquaintances with whom he could lodge.

"I know of no one," answered my friend; "I too am a stranger in these parts; but by paying or making some little present we shall certainly be well received."

"Leave it to me," said the sorcerer, "and I will undertake to look after the expenses."

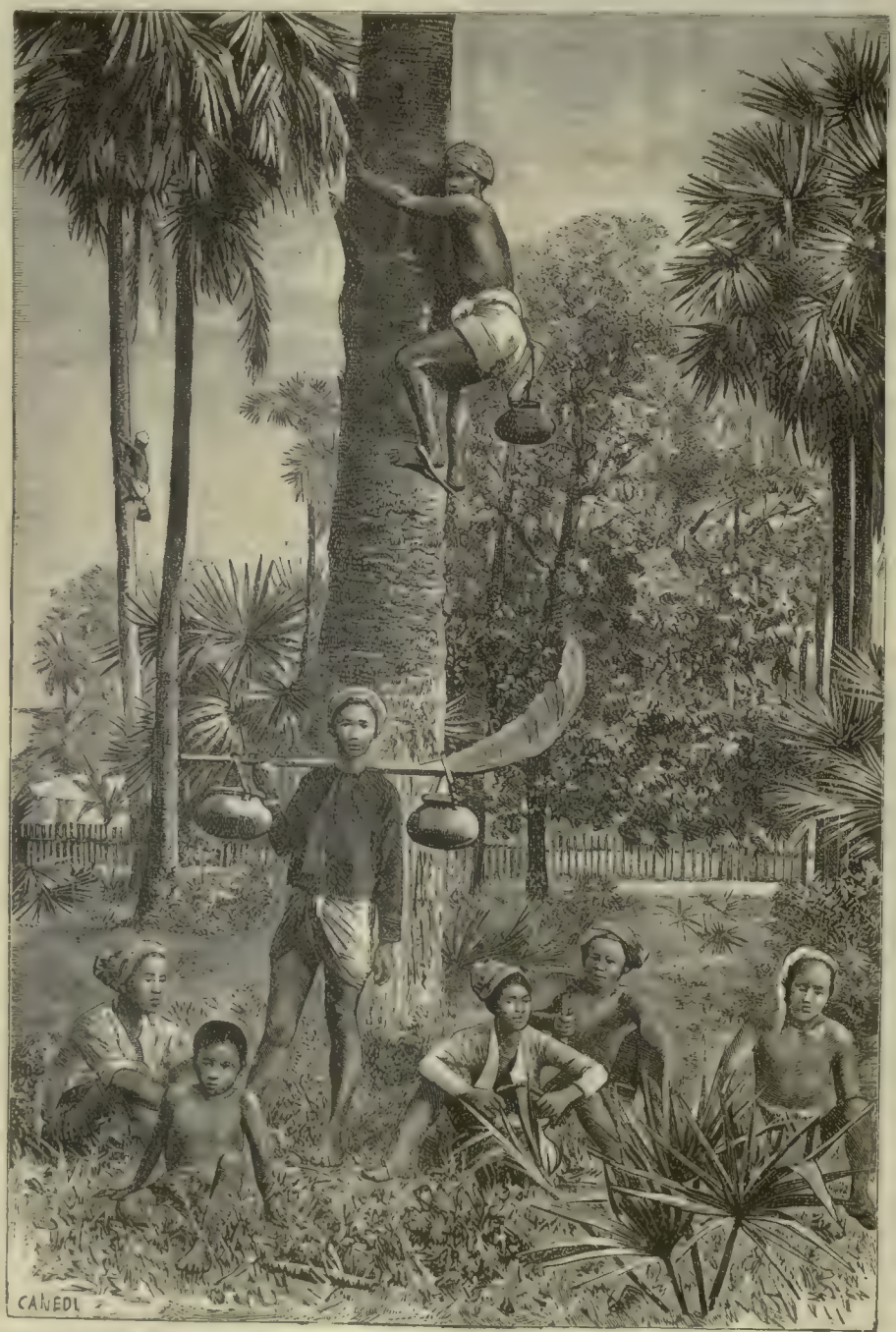
He crouched down under a hedge, made some signs to right and left, spat upon the earth, drew a circle, and raised himself up, murmuring some unintelligible words.

"We then continued our journey," the Christian told me, "talking of other things. Great was my consternation when, on arriving at the village, we found everything in the utmost confusion; screams, cries and lamentations. In every house, children were tossing and groaning in fever, and the anxious and distracted mothers could not tell what

to do for them. The sorcerer enquired what had happened and feigning to have descended from the clouds, examined the children and declared that the disorder had been occasioned by an invisible spirit, which he had the power to cast forth. They all immediately began to pray to him. They offered him gifts and money, which he at first refused. He, however, ended by accepting them, as was natural. He then crouched down near by a post, renewed the signs that I had seen him make an hour before, and the children were immediately cured. Then were killed hens for the supper, bed-covers and mats were brought out for the night and in the morning the villagers provided us with food for the journey, and begged the sorcerer to return to them again."

. . . .

I, for my part, having lived many years in places where the devil holds sway, cannot but believe in the influence which the demons possess over men, through the intermediate action of the magicians. Five years ago I was asked to bless a well. Hardly had I finished the ceremony, when I was told that a Burmese magician had "cast a spell" upon a pagan woman, who lived close by, that she was possessed by the devil, and that she was struggling, screaming, raging and begging to be brought to me that I might liberate her. I advised them to send for the doctor, but they replied that he had hidden himself, because the devil had threatened to do him some serious harm if he presented himself. I, therefore, in company with a few Christians, and some children who had followed me from Mittagon, went to the poor creature. By my merely entering the house the poor woman was liberated. She was terrified, panted and spoke with great difficulty. She made me look at the muscles of her arm, telling me that they were still quite black and blue, from the cords with which the demon had bound her. She added that he was now concealed in a tree near to the house, ready to return to her when I should be gone away, and holding me by the cassock, she implored of me not to leave her. I made them give her some holy water, reassuring her as well as I could, and, yielding to her entreaties, I passed beneath the tree where she saw the phantom. She told me that upon my approach the evil spirit fled, and she was not troubled with it more.



BURMA: NATIVES GATHERING PALM JUICE IN THE FORESTS.

It is the general belief that if the unfortunates who have made a compact with the devil, do not comply with the conditions imposed, they are ill-treated, punished, and even killed.

I knew such a one, Alambé, a serpent charmer, a poor rough man. After Mass he used to pass from village to village, giving a performance with the most dangerous species of serpents, the *Nan* or the *Cobra*, and receiving as payment a little rice or some other grain. He was obliged to take care of the reptiles, but never to beat them, or

injure them, nor hurt them in any way. But one day, being half drunk, he forgot himself so far as to scold the cobra; it thereupon refused to perform, and the charmer, in a passion, took it and bit it. He, however, was bitten in his turn and expired in a very few minutes afterwards. All the people recognised in his death the punishment for having failed in keeping his word given to the demon who possessed him.

(To be continued).

Young Folks' Column.

MY dear Young Friends,

Many of you will most likely be reading these lines during your Christmas holidays, if not on Christmas Day itself. Not, of course, our good friends at Calcutta and Trivandrum, at Colombo and Rangoon, in Natal and New Zealand, and elsewhere; but those of you nearer home. And surely in the midst of all your happiness, you will feel the want of sharing your joys with some others less fortunate than yourselves. Well, then, let me remind you of the little negroes in West Africa. Months ago Bernard and Mary Marshall proposed to collect pennies for the education of the little black boys and girls of the Niger Mission. I *do* hope many of you are helping them! What a nice Christmas offering it would be for you to make!

*

We are so anxious to encourage you in this good work, that, for the sake of those living at a great distance, I will put off for another good month deciding the winners of the two prizes which were promised to the boy and girl collecting the largest sum each. This will give you all a good chance.

*

Our friend Bernard,—who, I am glad to say, won the November prize for getting new subscribers, and very justly felt proud of his success, for, as he says, "I felt I had earned it," which is true,—our friend Bernard, I say, writes as follows with regard to this interesting question:—

MY DEAR MR. EDITOR,—It is so good of you to ask prayers for my poor dear father who I hope is now in heaven, and will enjoy a happy Christmas, as also a joyful birthday (viz.: on Dec. 19th), with Jesus, Mary and Joseph, and with all the Angels and Saints. His portrait in the I.C.M. I thought very good indeed, although there was something in the print that made one or two little marks which rather spoilt it. In the Children's Column of the November number of your very interesting paper, there was a letter from abroad with a postcript referring to the girls' department of the "Penny Crusade." The writer also spoke of not being able to satisfy Alice Mary Marshall's request for shillings. Now I have lost a lot by not asking for shillings (I have but 11s. 7d.), so I think it worth my while to say that I am open to receive shillings also, or any amount they like to send. So, please, all boys who are collecting, bear in mind what I have said; I merely asked for pennies to be humble. Always remember my dearest father in your prayers, as also Your affectionate friend,

BERNARD.

I feel sure all our young friends will be glad to do wha Bernard asks them!

*

Here comes another boy, who writes from India:—

ST. XAVIER'S COLLEGE, CALCUTTA, 12TH NOVEMBER, 1889.

MY DEAR MR. EDITOR,—As our master has been telling us a lot about the Catholic Missions, and how you take interest in the letters that are written to you, especially from children; I write to you these few lines. I am a boy of the Fourth Standard; there are many Catholics in my class, but there are, at the same time, Parsees, Hindoos, Burmese and Chinamen: and we, the Catholics, try to give good example to the others by behaving ourselves well. There is one boy, who, although a Mahommedan, gives a lot for the Holy Childhood.

I must not, at the same time, forget to tell you about our Stamp Association.

A great many boys of the Fourth Standard collect stamps together and when the collection is worth selling, we will do so, and send you the money for the Catholic Missions, for the benefit of the poor children.

I must now end my short letter.

I remain, Yours sincerely,
GEORGE LYDIARD.

*

Many thanks, George; your letter is most welcome. First, because you give us all a really valuable lesson: If a young Mohammedan is so zealous for a Christian work of Charity like the Holy Childhood, what ought we Catholics to be? And secondly, because of what you tell us about your 'Stamp Association.' Could not many other boys in other parts of the world do the same?

*

Place aux Dames! Though, I fear, we ought to have been more polite, and put the young ladies first. We are glad to meet again an old friend in Mademoiselle Marguérite van Ypersele, who is full of enthusiastic zeal for the Congo Missions. I can't find room for all of her last letter on the subject, but will give you a few of the most interesting extracts:

The Apostolic Vicariate of the Belgian Congo extends over all the navigable parts of the Congo, up to Lakes Albert Nyanza, Mutanzige and Bangweolo, embracing Ouroua and Katanga, mysterious countries whose mineral riches promise rapid material developments. These vast fields are committed to the zeal of the Missionary Society of Scheut.

After describing the first station at Kouamouth, of which I have spoken elsewhere, she says:

The climate is relatively healthy. Other establishments will probably be made on the Sulua and Sankourou's banks, and then spread in the mysterious depths of the African Continent. But only little by little; the fields are vast indeed, but the paths which lead to them are narrow. Time and money are the best workmen. . . .

Mgr. Vanden Berghe proceeds to a new foundation at Bolobo, which

will probably change its name to that of 'New Antwerp'; its population is at present as numerous as 10,000 souls From Bolobo our missionaries are able to extend their work to the Oubangi, whose lower course is occupied by the Bolobo race, and the upper by the Mombuttous, who are cannibals, but a very intelligent nation. . . .

Courage! The Congo's banks shall one day be flourishing; the light of Christianity shall soon shine over all the Dark Continent. We are able to create a new Belgium: Why shall we not do it? . . . Courage! The eyes of the Catholic world are fixed upon us! . . . .

MGR. VAN YPERSELE DE STRIHOU.

*

If we had more young Catholics as zealous for the souls of our poor African brothers and sisters as are Marguérite van Ypersele and Alice and Bernard Marshall, I think indeed that these bright hopes would very soon be realised.

Dear Young Friends, all of you try to win other generous hearts to interest themselves during this New Year of 1890, in the glorious work of the Foreign Missions; and do you yourselves pray earnestly every day: *Thy Kingdom Come.*

Wishing you a Happy and Prosperous New Year,

THE EDITOR.

December, 1889.

Missionary Notes and News.

WORDS OF ENCOURAGEMENT AND APPROVAL.

The Right Rev. the Bishop of Armidale, New South Wales, writes us under date Bishop's House, Sept. 25th., 1889:—

"It appears to me a most valuable work, and admirably calculated to interest all English speaking people in the spread of our holy Religion throughout the world. I shall strongly recommend it to the Catholics of this diocese, many of whom, I hope, will become subscribers."

Truly yours,

✠ ELZEAR TORREGIANI, O.S.F.C.

BURMA: A RICH BURMESE FAMILY.

The Right Rev. the Vicar Apostolic of Hong Kong, dating 14th October, 1889, writes thus, enclosing photographs of his new Cathedral and College:—

"Your valuable paper ILLUSTRATED CATHOLIC MISSIONS will make known what we do in the missions, and how rightly we consider as one of the principal glories of our Church the Propagation of the Faith. I subscribe to six copies and will circulate them."

Yours very truly,

✠ JOHN T. RAIMONDI,
Bishop of Acanthus,
and Vicar Apostolic of Hong Kong.

GENERAL.

The Church's Missionary "Methods" the same in all Ages.—Furthermore, I should like just to correct a misstatement that the

"head of the Trappist fraternity proclaims a new departure in the pursuit of mission work," and that "the Trappists' methods are altogether new and startling." Our method and our life may be new to some, but in reality it is the identical method that in years gone by converted Europe. The greatest missionary among the heathens of Ireland went about his work by building monasteries, and this so early as 430 A.D. Was it not St. Augustine, Abbot of the Benedictines in Rome, who brought the Gospel to a great part of England? But the Trappists are neither more nor less than a third edition of those Benedictines, with the same rule as was followed by St. Augustine and the 40 companions he brought to England. This rule of St. Benedict has had in every time and every place the same strict discipline, the same rule of manual labour as observed by the Trappists in Natal. There is a difference in this, that, while St. Augustine went direct from Rome, I came from Bosnia; he was sent by Pope Gregory the Great, I received my mission from Pius IX.; he landed in England with 40 monks, I in South Africa with only 30. It was St. Fridolin and St. Columban, who brought the faith to Allemania and to the north of France; St. Boniface who preached first in Friesland, Saxony, Thuringen, Bavaria and Hesse; St. Gallus and Columban, in Switzerland; St. Ansgar in the north of Germany, Denmark and Sweden; but all these missionaries were monks, they built monasteries, and nearly all followed the rule of St. Benedict, with the same discipline and system of working as the Trappists here. All the first missionary work in Europe was done by the monks, and what is more with the very methods now called "new and startling." They either came directly from Rome, or indirectly through Ireland, the island of saints. We find the same again in the more southern parts of Europe, *e.g.*, St Severin in Noricum, St. Rupert in Bavaria, S.S. Cyril and Methodius in Moravia, Bohemia, Russia and Bulgaria. From the Benedictines came forth a second edition, as it were, viz., the Cistercians, with the same rule and method and the same mission work to continue; and what are the Trappists but Cistercians pure and simple?

You see, then, that our system is not a trial, but a system proved long ago among the ancient Celts in Ireland, the Angles and Saxons in England, the heathens of Allemania, Friesland, etc. Yes, the monks have rid Europe of its heathenism. They have converted the white pagan, and why cannot they convert the black? Missionaries, who know not what celibacy is, may perhaps, *cultivate* them; but it will be a more difficult task to *convert* them; for conversion an example of self-abnegation and manual work is necessary. As long as a heathen refuses to work he is not converted, and never will be.

Anybody can thus see that the Trappists are not at variance with the "traditions and usages of the past." No; we are in exact accordance with the oldest home traditions of the 5th, 6th, and 7th, centuries.—ABBOT FRANCIS in the *Natal Record*.

A New Missionary College at Vienna:—Harvest of the Steyl Missionaries.—The Missionary Society founded by Rev. Arnold Janssen, has hitherto had two houses,—the parent house at Steyl (near Venloo, Holland), and one in Rome, dedicated respectively to SS. Michael and Raphael, for the training of Missionaries for China. It is now the turn of the third Archangel, and a new institute, dedicated to St. Gabriel, has been opened at Maria Enzersdorf, near Vienna. The house already contains 45 students and 15 lay brothers, the latter are engaged in the avocations of locksmiths, carpenters, bookbinders, and shoe makers; for the missioners do not merely intend to preach to the heathen, but, like the monks of old, to propagate civilisation, especially by means of handicrafts. *Ora et labora* is their motto. The Rector of the new school is Rev. John Janssen, a brother of the founder of the Society. The late unfortunate Crown Prince of Austria had given a donation of £40 to the house, and the Emperor has also been very generous to it. It is to be hoped that the Austrian Empire may supply many vocations for the Foreign Missions.

Let us add that the Society (called "of the Word of God") has its field of labour in South Shan-tung, where the first Bishop is Mgr. Anzer, residing at Puo-li. Six years ago he found, among 10 millions of heathens, only 158 Christians in his Vicariate. Now he can show 11 Missionaries, 4 European lay-brothers, a seminary with 20 students, 4 orphanages, with 220 children, and 8 teachers, 39 children, 2000 Catechumens, and 1519 Christians! In that time also 9000 children have been baptised in danger of death. A glorious harvest indeed!

AFRICA.

Uganda.—Mwanga, the deposed king of Uganda,* in Central Africa, who two years ago put several of the Christian converts to a cruel death in hatred of the faith, is now himself under instruction in the Catholic mission, and will probably before long be received into the church which he so lately persecuted.

German East Africa.—Father Boniface Fleschütz, who after the destruction of his mission at Pugu (see our March no., Vol. iii. p. 161), retired to his home in Bavaria, has now, at the invitation of Major Wissmann, sailed from Marseilles with three brethren of his order, to resume his apostolic labours in German East Africa.

Catholic Missions in Africa: Yet One more Testimony.—In his interesting work on African exploration, *The First Ascent of the Kasai*, Mr. C. S. L. Bateman has something to tell of missionaries in that Dark Continent. "Another contrast," he says, "always occurs to me whenever I encounter the Fathers of the Catholic Mission in Africa, viz., the enormous difference between missionaries and missionaries; between the highly-born and educated man of great intellectual power, and, it may be, knowledge of the world, who in a divine enthusiasm for the work abandons all the prizes that the world can give, and the less than half-educated sectary, to whom the mission field abroad offers a solid advancement from uncertain and ill-paid occupations at home, and who may possibly if smart enough, turn out a good geographer, but rarely indeed an efficient pioneer of Christianity. The Fathers had built a small house to serve as an oratory, but as yet there was no attempt at a church. I make no doubt, however, but that when it shall have become a necessity the church will be there. These men are competent missionaries: personal contact with the people; the going about amongst them doing them physical good; the bettering the general condition of their lives—these things are made to accompany preaching, and to precede theology; and since such was also the method of the First Teacher of Christianity, it is not wonderful that the success of these priests should be sometimes proportionate to their consistency."

In a note Mr. Bateman describes Negro servants, of whom he tried a large number, and he says that "some of the least satisfactory were Christians, and quite the worst. A young fellow known as John Henry, having been trained in Bishop Steere's Mission at Zanzibar, wrote and spoke English perfectly, but was a fearful drunkard, and an accomplished, mischievous, and impudent liar." Though a Protestant, Mr. Bateman recognized the sagacity and devotedness of the French Fathers, as well as their "engaging manners, witty and cultured conversation, and their simple but dignified hospitality; while their sacred character, no less than their gentle breeding, brought one nearer to the source from which that civilisation springs."—*Weekly Register*.

Zambesi:—The Very Rev. F. Alfred Weld, S.J., having retired from the Prefecture Apostolic of the Zambesi, has been succeeded by Rev. F. Alphonse Daignault, S.J. The Fathers of this Prefecture have the following Mission Stations: in *Matabele Land*, Empandeni;

* See account of the revolution at Uganda in our last March No. Vol. iii. p 168.

in the *Transvaal*, Vleeschfontein; in *Cape Colony*, Grahamstown; (where they have a college), Dunbrody (with a seminary), and Graaf Reynet; in *British Kaffraria*, Stuttersheim and Keilands; in *Portuguese Districts*, Barorna and Kilimani, besides the two parishes of Tete and Senna. There are 24 priests, 35 scholastics and 26 lay brothers of the Society. They have ten elementary schools, two boarding schools, two orphanages, and several agricultural schools. The nuns of St. Peter Claver have charge of the Negro girls.

JAPAN.

The most important results, will probably follow in Japan from the council which the Holy Father has decreed for the month of March, 1890. The Mikado is, it is well known, a monarch of enlightened views and a progressive temperament, and with his sanction the council will discuss no less a question than this—whether the Christian religion ought to be introduced as the religion of the State. Already the Emperor is very favourably disposed towards the Catholic religion, recognising it as the most powerful agency in the progress of civilisation. Its acceptance as the State religion of Japan would be an event of the highest significance, and could not fail to raise the empire rapidly to a high degree of prosperity. As it is, Japan is going ahead with great strides. The Mikado recently gave his faithful subjects an excellent constitution and Houses of Parliament, just as we have got them.

Japanese Nuns. The young Japanese lady we referred to some time ago (see August No., p. 63), is after all, *not* by any means the first Japanese nun. A letter is published by the *Echo de Fourvière*, dated Yokohama, Aug 3, 1889, from a nun, belonging to a distinguished family of Lyons, of the Congregation of the Sisters of Charitable Instruction, known as that of St. Maure. The writer states that her order was the first to enter Japan, in 1872, and goes on to say: "During the next few years our Sisters received several aspirants to the religious life. The first Japanese nun, the first also to enter the gates of Heaven, was our dear little Sister Margaret (Agatha Kataoka Foukou), a sister and daughter of martyrs, and she herself died quite young from the effects of the ill-usage she had received in the jail when she saw her father perish under the blows of the executioner. In 1878, she pronounced her vows on her deathbed, in our house at Yokohama, leaving behind her the remembrance of great virtues and admirable self-devotion. In 1882, Sister Julia, (Marina Fouyou) was professed; in 1885, Sister Mary (Melanie Koustugi Totou). I need not speak of another profession on March 19 last, but I have had enough to show that for several years Japan has been offering her first religious to Our Lord, and promises to be fertile in souls who follow this example. Our little Japanese community, consisting of three professed nuns, two novices, and five aspirants, gives us great consolation, being animated by solid and intelligent piety, every ready to give proof of perfect devotedness."

AMERICA.

The Coloured Press on the Catholic Church.—The Roman Catholic Church has placed itself squarely on the doctrine of the Gospel as taught by Christ, as to the question of universal brotherhood. Prejudiced as many may be by long years of training against what are popularly believed to be the tenets of the church, all must acknowledge that this practice of the Romanists as manifested in the presence of a black priest on terms of perfect equality, officiating at the altar of St. Augustine's Church, assisted on his right and left by white priests, in the presence of His Eminence Cardinal Gibbons, will be put in striking marked contrast with that of the white American Protestant Churches, the M. E. Churches possibly excepted—who are willing on every occasion to sacrifice the negro to secure the co-operation of the South on other than Gospel terms. The Catholic Church is pursuing the very policy that will attract to it hundreds, yea, thousands of others who become disgusted with the hypocrisy in the churches in which they were born. We congratulate the Catholic Congress—if for no other reason, that it will bring the white Protestants to their senses.—*People's Advocate.*

What the Catholic Church is doing for the Red Man.—The annual meeting of the Bureau of Catholic Indian Missions, held in Washington lately, was presided over by the Rt. Rev. Martin Marty, Vicar Apostolic of Dakota. The report presented by the director shows that the bureau is about to enter upon a year of extraordinary work. For the current year the bureau has contracts with the government amounting to $344,554 for the education of Indian children, and it is understood that contracts will be made for the coming year amounting to $431,930.

There are thirty-eight boarding schools and thirteen day schools under the control of the bureau, having an attendance of 2,787 boarding pupils and 650 day pupils. The pupils in the former are given tuition, board and clothing; for which the government allows $108,225, or $150 per capita, according to the location of the school and its distance from the base of supplies.

The satisfactory manner in which the children taught in the schools have been cared for has elicited much commendation from the officials of the Indian Bureau. The last Plenary Council of Baltimore gave considerable attention to the Indian schools and appointed a committee of five prelates, the Archbishop of Baltimore being the permanent president, to look after the interests of the Catholic Indian Missions. The other members are elected by the American Hierarchy for a period of five years. The next election takes place during the celebration next November of the centennial of the Hierarchy of America. This board as at present organized consists of Cardinal Gibbons, Archbishop of Baltimore, ex-officio president; Archbishop P. T. Riordan, of San Francisco; Bishop Brondel, of Helena; Bishop Healy, of Portland, and Bishop Marty, of Dakota.

At the time of the creation of this committee, there was already in existence a Catholic Indian Bureau, organized through the efforts of Mrs. General Sherman and her brother, General Ewing. In the meantime an auxiliary society was formed by the ladies of Washington, and from them extended all through the country, to assist in procuring funds for the assistance of the mission. The bureau has a $1,000,000 invested for the education of Indian children. This sum, raised by donations to which the Misses Drexel have contributed very generously, is invested in school property in Arizona, California, New Mexico, Indiana, Wisconsin, Minnesota, Dakota and Montana.—*Ex.*

Bahamas.—On October 20th, four Sisters of Charity sailed for the Bahamas to open a school for the little negroes.

British Honduras.—We are sorry that space does not allow us to keep our readers *au courant* of the interesting news brought us monthly by our esteemed contemporary the *Angelus* of Belize. We hope some day to be able to reproduce its interesting articles on Icaiche and its Indians. From recent numbers, we learn of the pastoral visitations of the Prefect Apostolic, Very Rev. S. di Pietro. In March during a round of 30 days, he visited 15 villages in the Western District, where some 3000 Catholics are scattered over a large area. He administered 451 confirmations, 333 communions, 17 baptisms, 7 marriages, and heard 462 confessions. He covered altogether 445 miles by land and water. A new chapel was blessed at Bermudez Landing, and a new school opened in Benque Viejo. The Prefect says, "as the Indians are very ignorant, schools are much needed in all their villages, but masters are few and it is especially hard to get them in such wretched, abandoned places."

In September, the Prefect by request visited the neighbouring republic of Spanish Honduras, and administered the sacraments to

large numbers. He gives a full account of his visit in the November number.

We also read that Stann Creek, where Rev. Father Gillett, S.J., of Preston, is in charge, and which is a Carib mission, has just completed its tower and steeple and got the first peal of bells in the Colony.

It appears that the *Belize Independent* lately spoke of British Honduras as a 'Protestant Colony'. Considering that 19,000 out of it 27,000 inhabitants, or about 61 per cent. are Catholics, the statement is at least eccentric.

AUSTRALIA.

Missionary Life in the Australian Bush.—Most of our readers have, doubtless, read something of the Australian bush life, its loneliness, wildness, and hardships. Those who have perused the vivid pictures of Australian life drawn by such writers as Trollope, Froude, Forbes and others will have formed their own conceptions—though often erroneous ones—on the matter. These, however, have to do with the modes of living characteristic of the general population; we will confine our remarks to that of the Catholic missionary. And here we may premise that the conditions of missionary work in South Africa and Australia are in many respects similar. Both countries are situated in much the same latitude and enjoy a similarity of climate; the principal difference being that the long period of dry weather peculiar to the winter months here does not prevail in Australia. In summer, too, the heat here is more excessive. In both regions the missionary in the interior, at a distance from the large towns, has to make long wearisome journeys to administer the consolations of religion to his scattered flock. In both—I speak, of course, of the remote bush districts—the foundations for the requirements of religion are being established.

But to cease generalising, and to take a particular, typical case one, too, not of 30 or 40 years back, but of the present or quite recent date. Our Catholic missionary, then, lands at Adelaide or Melbourne, for instance, knows from the map or otherwise that his destination lies some two or three hundred miles up the country, and makes the first part of his journey thither by rail, the latter portion having to be accomplished, most probably, in a rough, shaky coach over desolate, unfenced tracks, plenteously covered with dust or mud according as the influence of Sol or Jupiter Pluvius happens to prevail. Having been kindly entertained by his Bishop for some time—during which he learns all the "Colonial experience" he can—he is sent to take the spiritual charge of an extensive tract of country (say a hundred miles square) for his parish. His flock is, of course a very scattered one. Its members, besides those engaged in business or trades in a few villages in his large district, are employed either in farm-work for themselves or in the care of sheep and cattle for the local "squatters,"—or extensive land-holders. There may be a small church or two in this vast parish. In order to visit even occasionally, these widely-scattered sheep of his fold, our zealous missionary has necessarily to make long, tiresome journeys, generally on horseback, under circumstances oftentimes sufficiently trying even to one blessed with average physical strength. In these journeyings he will, at first, be considerably puzzled in discovering or pursuing the right tracks, either from their multiplicity or their fewness; but, if he be not too adventurous, and endeavour to have the assistanee of a guide when necessary, these difficulties will be gradually surmounted. His ordinary duties, then,—besides the Sunday Mass, Sunday evening devotions, and sermons—are, during the week to celebrate Mass as often as he can in those centres where a number of families can conveniently be assembled, and thus afford his people opportunities for approaching the sacraments. On the holding of such "Stations," also, children not yet baptised can have the sacrament of baptism administered to them, those of a tender age receive catechetical instruction, and to the adults are given exhortations suitable to their condition. Sick calls, of course, will occasionally occur, and when these come from remote places they require considerable energy and patient endurance on the part of the pastor.—*Natal Record.*

OCEANIA.

Cardinal Moran and King Mataafa of Samoa.—The recent terrible disaster at Samoa, when so many lives were lost in a dreadful hurricane (say the *Sydney Nation*) is still fresh in the memories of our readers, but it may not be generally known that, acting on the generous impulse of his Christian charity, our beloved Cardinal-Archbishop immediately sent monetary assistance to the sufferers, with strict commands that his contribution should be shared in by all alike—whether Catholic or otherwise. It is needless to say that the Cardinal's noble action has added another link to his already great hold of his people in this bright land; and we trust that it will be a worthy lesson to those liberal-minded (?) bigots who say there is no charity in Catholicism save for itself. His Eminence has within the past few days, received three letters from the Catholic missionaries, King Mataafa, and the Prime Minister and Catholic adherents of Tamasese. The following is a translation of the letter of King Mataafa, Samoa:—

J. M. J.,
Apia, Samoa, Salepa,
19 July, 1889.

"To his Eminence Cardinal Moran, Archbishop of Sydney.

"Your Eminence,—I address this letter to you with the most profound respect. I am infiinitely grateful to your Eminence for your sentiments of kindliness towards Samoa—this country so remote, and so oppressed by war, by tempests and by famine.

A proof of your goodness are the gifts which you have sent us through the missionaries of Samoa, who have distributed those gifts to the families that were suffering the greatest privations.

What beyond all else caused me the greatest joy was, that they made no distinction amongst those who were in need, but on the contrary, distributed alike to those who are neither of our party nor of our creed.

I only regret that I cannot correspond to your goodness by similar gifts. We will pray to Jesus Christ and to His holy Mother to obtain for your Eminence lasting happiness.

May God love you and grant you long life."—I am,

JOSEPH I., MALIETOA MATAAFA,
"King of Samoa."

Our Library Table.

Messrs. Benziger Brothers' Publications.

Priests, whether at home or on the foreign missions, will probably be glad to have their attention called to some attractive and beautifully printed volumes of sermons just issued by this enterprising firm (New York, Cincinnati and Chicago). *The Penitent Christian* comprises two large volumes of sermons by Father Hunolt, S.J., a celebrated German pulpit orator of the last century, translated and admirably edited with marginal notes and indexes by Dr. Allen, chaplain to the Dominican Convents at King Williamstown and East London, South Africa. These books, therefore, can really claim to belong to the Foreign Missions.—Two other volumes of *Sermons for the Sundays and Chief Festivals*, hearing the anticipated date of 1890, are by Fr. Pottgeisser, S.J., translated by Fr. Conway, S.J. They appear suitably at the beginning of the New Year.—Priests will also welcome *The Divine Office*, yet another volume (the 14th) of the handsome centenary edition of the works of St. Alphonsus de'Liguori, consisting of the text, translation and commentary of the psalms of the breviary.

For the laity there is a pretty little book *The Art of Profiting by our Faults*, based on St. Francis of Sales, and translated by Miss Ella McMahon from the French; and for everybody the admirable *Illustrated Catholic Family Almanac*, for 1890.

CATHOLIC LITERATURE IN INDIA.

Telugu Literature Association for Publishing Catholic Books in Telugu. Established 1888. First Annual Report for the Year 1888-89.—In submitting their first annual report (for 1888-89), the Managing Committee to the Telugu Literature Association have the pleasure to inform the Patrons and Members of the Association, that their kind contributions have enabled the Committee to complete the Second Edition of the Telugu Prayer Book "Moksha Sadhnamu" 1,040 copies, and that they have now in hand the Second Edition of another small Prayer Book "Amruthadharamu," which will be ready in a few months.

The Committee regret to state, that the limited funds at their disposal have precluded the crarying on of the work on a larger scale. With reference to the work of printing itself, they had to contend with many and unforseen difficulties incident to every undertaking in its initial stage. The Committee further wish to remind the Patrons and Members, that in addition to the printing of Books, they are conducting a Monthly Magazine, which causes delay to the former. Under the circumstances above stated, nothing has been left undone to satisfy the subscribers; and it is hoped that the work will elicit their continued encouragement for the future.

It is intended to print an illustrated Bible History, for which a set of plates has been received from Europe. Any suggestion as to books most necessary to be printed, the Managing Committee will most gladly receive from Patrons and Members.

N. B.—Patrons and Members are requested to consider the receipt of this report, as an intimation that their contribution for 1889-90 becomes due. They are also requested to procure a greater number of Patrons, Members to the Association and of subscribers to the "Niti Darpanam."*

NELLORE, D. THOMAS,
25th Sept. 1889. Ag. Secy.

Catholic Vernacular Literature in Southern India.—The following are the names of the religious books current among the Catholic Tamils of the Madras presidency, "Anushthanathipegai," "Jebathianakoral," "Gnanasamoothiram," "Sabeikalin Anusaram," and a Catechism.

In Telugu, there already exist, in addition to Catechisms, a compendium of the Old Testament in two volumes, and a commentary on the Gospels and Acts, and a version of the "Path to Heaven," the following spiritual books:—"Vendanta Rasayanam"—a Poem in four Cantos—with commentary; "Anitia Nitia Viatiasum"—or the Difference between Temporal and Eternal—in Prose and Poetry; "Grudu Dharmodyanamu"—in 2 parts; "Dhyana Yogamu"; "Mata Ratnamu"; "Hindu Mata Khandana"; "Hindu Devulu"; "Gnanamurtam."

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

*For an account of this, the Monthly Magazine of the Association, as well as for a notice of the Telugu language, etc., see our No. for last February, 1889, (Vol. iii. pp. 151-2).—ED. I.C.M.

	£	s.	d.
For the Wallon Mission Crucifixes:—			
An old Indian	1	0	0
For the Lepers of Molokai:—			
Children of E. Ducksbury, Kendal	0	7	6

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR JANUARY: The Union of the Powers for the Suppression of the Slave Trade in Africa.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholiek Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Singapore Weekly Herald.
Natal Record (Marienhill).
Inyeloxi Yenkosi (Marienhill, Natal).
Annie Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
Echo aus Afrika (Vienna).
Missions en Chine et au Congo (Scheut).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for February represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country.—To the *left* are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa,—to the *right*, "the West" and the "Islands afar off," (Ecc. xlvii. 17.)—America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 46. FEBRUARY, 1890. Vol. IV.

THE *PALL MALL GAZETTE* ON THE PROPAGANDA AND CATHOLIC MISSIONS.

In the series of articles from Rome contributed to the *Pall Mall Gazette* by the well known radical journalist, Mr. Stead, just before retiring from the editorship of that world-famed organ, one is devoted to the Propaganda and to Catholic missionary enterprise in general, and is so interesting that we proceed to quote several passages from it.

"AN ACTIVITY THAT HAS NEVER CEASED" FOR TWO CENTURIES AND A HALF.

OUR Protestant missionary societies are hardly 100 years old. The College of the Propaganda was founded in 1622 by Gregory XV., and has been working ever since. On its shelves are archives recording an activity that has never ceased, and which it is devoutly to be hoped will never cease. Great volumes of letters bound in parchment stand side by side, bearing eloquent but silent witness to the self denying labours of hundreds of thousands of devoted men and women who have gone forth to labour and to die in *partibus infidelium*. Their handwriting is faint and faded now, but with how fiery a zeal were the pens guided which traced these characters! What innumerable dramas full of the noblest human heroism, enacted not in full amphitheatre before an applauding and hostile throng, but lived out day by day in obscurity, in disease, in neglect, without hope of praise or of earthly reward! They wrote their epistles with their blood, and sealed their testimony with their lives. Men of the highest education, and women of the most refined tastes and of the gentlest births, sent to labour among the black fellows of Australia or the Hottentots of Africa, if by any means they might save some, have left their only written record here—in these few fragmentary records of their difficulties. Their real record is to be found not here, but in the lives of their converts, in the tribes reclaimed from savagery, in the families which they have humanised, in the children whom they have educated, in the women whom they have raised from being the chattels of brutes into some semblance of the mother of Christ. As I walked round the crowded shelves in the archives of the Propaganda, I thought of all that vast mass of unknown valour, of love stronger than death, and of services to the lapsed and the lost; I grudged the old Saints their monopoly of the altar-pieces, and would willingly have sacrificed a whole hecatomb of St. Sebastians for a few tributes to those St. Sebastians and St. Cecilias of our own time.

A WONDERFUL MUSEUM.

The Museum of the Propaganda is interesting enough, but for lack of space it is impossible to display its treasures. They do not keep the portraits of the missionaries, they have not even the portraits of their martyrs. There is an invaluable collection of ancient codices, rare and curious manuscripts, a collection which is the product of the industry of the emissaries of the College in every part of the world. There is a collection of 23,000 coins of all degrees of value heaped up in chests as so much bullion. Here, also, is the famous map of the world on which Pope Alexander VI., in olden times, drew the dividing line allocating one half of the western hemisphere to Portugal and the other half to Spain. The great chart occupies the central position in the large room, flanked by trophies of arms collected from the troops of the Mahdi, and idols from the farther East. Another curiosity of the Museum is the original map of Marco Polo which Mgr. Jacobini recently sent to London for exhibition. In those days Rome was the storehouse of the knowledge of the world, a kind of British Association for the advancement of science in germ. The collections of birds and insects are much crowded, and are interesting chiefly because of the attention which they show to have been paid by the Catholic missionaries to the natural history of the countries in which they lived. If our missionary societies are wise they will establish *en permanence* a missionary museum on a large scale in London, and before doing so they had better send a delegate to Mgr. Jacobini to inspect the collection at the Propaganda.

THE GREAT "PROPAGANDA PRESS."

After visiting the Hall of the Congregation, where, as we should say, the committee of management hold its meetings under the presidency of Cardinal Simeoni—the average attendance is about 12—and where the papers nominating all the English, Irish, and American bishops are signed, we went in succession through the College and the Church, and then visited the printing office of the Propaganda. It is about to flit across the way to the new premises where it will have more elbow room. At present it is almost as much too small for the demand upon its cases as a certain printing office, which shall be nameless, not a hundred miles from Charing Cross. One room was set apart for producing in a very handsome style the new edition of the works of St. Thomas Aquinas, who is at present in the highest favour with the Pope. Here are printed all the publications of the Propaganda. They cast their own type, bind their own books, and do almost everything except make their own paper. The "comps" at the Propaganda set type in as many language as those who are employed for our Bible Society. As a sample of their resources they have produced the Lord's Prayer in 250 different languages, in 180 different characters Necessarily the Propaganda is one of the most polyglot places in the world. Jerusalem on the Day of Pentecost was nothing to the College in the Piazza di Spagna. There

EASTERN AFRICA: RUINS OF THE CONVENT OF ST. THIAGO, AT TETE, IN PORTUGUESE TERRITORY, (Zambesi Mission).

are 120 students resident in the College, and some 300 more attend the lectures. Between them they are said to speak 70 different languages. When Mgr. Jacobini gives a reception, you begin to realise something of the mischief that was done by the confusion of tongues. It is about time that English began to supersede all other tongues as the common language of the world. Although they talk all languages, correspondence is carried on only in four, namely-English, French, Latin and German. On an average, about 50 letters are received and answered daily, and the office boy, who has the run of the waste-paper basket, ought to possess one of the finest collections of foreign postage stamps extant.

English world. The Catholic Missionaries may not make the most of their opportunities. Few of us do. They may devote too much time in preparing a bridge over which the soul can pass into paradise and spend too little in remedying the evils which convert so much of this life into hell. But, take them with all their limitations and shortcomings, who can deny that at least for all the savages of the world here is an effective instrument for the existence of which mankind has cause to be grateful? On all the three points concerning which I came to inquire, the Church in these regions and among uncivilised men has no reason to fear inquiry.

UPPER CANADA: SCENE ON THE LAKES.

'THE CHURCH HAS NO REASON TO FEAR ENQUIRY" IN MISSIONARY LANDS.

I left the Propaganda with the conviction that, so far as vast portions of the world are concerned, the Catholic Church is an enormous, an incalculable power for good. Whatever men may think about their doctrines as to the life beyond the grave, the men who have gone out from this College, and who are directed and controlled by the Congregation of the Propaganda are an effective moral, and civilising force of the first value in all that concerns the social and material amelioration of the lot of uncivilised man. There are hundreds of millions of human beings who are as much in need of the civilising word as were our ancestors when Gregory heralded by a pious pun the conversion of the

A LETTER FROM BETHLEHEM.

[Our Readers will doubtless feel great interest in the following letter from Don Belloni, the "Don Bosco of Palestine," which reaches us from Bethlehem itself.]

BETHLEHEM, *27th Nov., 1889.*

CHRISTMAS is close at hand; the season above all others when we look to be helped by those who desire to bring gifts to the Infant Jesus. I therefore venture to appeal ardently to your charity to assist us by interesting pious persons in favour of our work.

You are, no doubt, aware of the efforts Russia makes to augment her influence in Palestine. A society, comprising among its members some of the most influential nobles of

that country, collects annually sums amounting to over 3,000,000 francs which are spent in constructing important buildings throughout Palestine.

The Protestant sects here have also for the last 40 years made great efforts to attract the young. In the towns they found orphanages and colleges, and in the villages, day-schools. A Prussian newspaper lately stated that the German Government, with the view to maintaining German institutions already existing in the Holy Land, and of founding others there, had organised in Berlin a society consisting of seven members, and this society, which is under the Emperor's special patronage, has already capital to the amount of over two millions of francs. Protestant England also sends large sums for the support of schools.

Moved by these efforts of those outside of the Catholic Church to obtain possession of the Land which was the Cradle of our Holy Religion, His Holiness Leo XIII. has emphatically recommended our new Patriarch, Mgr. Piavi to do all in his power to revive the ancient lustre of the Palestine Mission. And in his turn, Mgr. Piavi has exhorted me to spare no effort for the development of the, work I have undertaken.

As you will see by our next report, this work has made some progress. We are at present engaged in building, near our Orphanage, a church dedicated to the Sacred Heart of Jesus, for the use of the Orphanage and neighbourhood. We are also improving our land hoping that later it may bring us large profits.

But unfortunately our work is still far from sufficiency for the needs of the country. We are constantly importuned by poor children who, with tears in their eyes, come and beseech us to take them into our Orphanage. Some of these children, who have succeeded in eluding the vigilance of our porter, have even found their way into my own room and conjured me to have pity upon them, going so far as to seize hold of my cassock and absolutely refuse to leave the house

You will readily understand what I must suffer when, from want of room, I am obliged to thrust them out into the street. I am therefore compelled to appeal to Catholic charity to enable us, not only to support the children we have already, but to provide us with means to increase our three Homes and it will be truly a most charitable act upon your part if you will recommend our work to your friends.

I know that times are hard, but I venture nevertheless to hope that something may be found to offer to the Child Jesus who, with His Blood and Sweat of Agony watered this sacred soil.*

If Catholics do not come to my aid, not only shall I be unable to develope the work begun, but, to my great sorrow, I shall be obliged to close my three Homes and forsake my 165 orphans. May the blessing of the Lord rest upon your charity. At the Holy Crib I and my dear orphans will beseech Him to bestow upon all our Benefactors the abundance of His grace and reward them a hundredfold!

A. BELLONI.

* We regret not to have received this letter in time to publish it in our Christmas number. We hope it will be none the less welcome.—ED. I.C.M.

[Contributions may be sent either direct to Very Rev. Canon Belloni, Bethlehem, Palestine; or to the care of the Rev. Cuthbert Robinson, St. Francis' Church, Portland Place, Notting Hill, W., London.]

THE CHURCH AND THE LEPERS.

Another Catholic Heroine.—Sister Rose Gertrude, of the Roman Catholic Order of St. Dominic, will come up from Bath to London to-morrow, and after a short stay in town will proceed on her journey to the leper islands in the Pacific in order to devote herself to the missionary work initiated by the late Father Damien. The English public have been deeply interested in the personality and heroism of their countrywoman, but all that they have known of her was the fact, mentioned a few days ago by the Prince of Wales, that she was the daughter of a Church of England clergyman. I have, of course, respected the natural desire of the new missionary to avoid publicity prior to her departure from England, but it may now with propriety be mentioned that the lady is a Miss Fowler, of Bath, who was originally engaged in literary pursuits in Paris, and worked for some time under M. Pasteur, before she took her vows in the Third Order of the Dominicans. Sister Rose will take out with her a large contribution of comforts and necessaries from charitable persons in this country for the lepers of Molokai.—*Manchester Guardian.*

Christian Charities in India. H. R. H. Prince Albert Victor at the Madras Leper Hospital.—On Saturday the 14th December, H. R. H. accompanied by Sir Edward Bradford, paid a private visit to the Leper Hospital. He was received at the entrance by Surgeon Major H. D. Cook, Superintendent of the Leper Hospital, the Very Rev. T. Mayer, Catholic Vicar-General, Rev. C. H. Pelly, Anglican Chaplain, North Black Town, Father Houbaer and Father Ruthnam, Vicar of St. Peter's Church, Royapuram. His Royal Highness evinced great interest in the poor lepers and put Doctor Cook several questions regarding the contagious or infectious nature of the dread disease. A visit was paid to the Anglican and Catholic Chapels, which Dr. Cook has kindly permitted to be used by the Rev. Mr. Pelly, and Father Houbaer. The handsome altar and ornaments Father Houbaer has erected and purchased with the money collected from the Catholics of this Presidency, have proved a great blessing to the lepers. A *Missa Cantata* was celebrated on Christmas day, at seven o'clock for the kind benefactors who have, by their charity, enabled Father Houbaer to provide for his good lepers, a very devotional place of worship. There are at present one hundred and sixty-eight inmates of the Hospital, and on an average, five deaths every month. On stepping into the European and Eurasian ward, H. R. H. was agreeably surprised to hear the poor lepers intone and sing with very good effect, "God save the Queen" to the accompaniment of a Concertina, played by one of themselves. H. R. H. expressed himself very much pleased with the noble work Dr. Cook was doing for the lepers, and after shaking hands with all present, drove back to Government House, Guindy.

THE HEART OF CEYLON.

A few Words about the Kandy Diocese.

From a Correspondent.

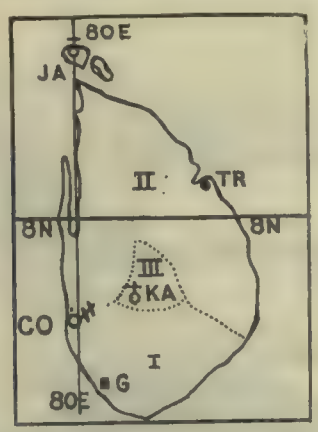
THE diocese of Kandy, in the Island of Ceylon,* differs greatly, both in physical features and in the condition of the inhabitants, from the adjoining missions of Colombo and Jaffna. The territories of the latter are, with few exceptions almost on the sea-level; whilst the 6048¾ square miles—an area larger by 632¼ than that of Colombo, though smaller by 7,851 than that of Jaffna—covered by the former, are characterised by ranges of mountains, several of them more than a mile higher than the Ocean, with their necessary appendages of steep ravines precipitous roads, frowning peaks and towns thousands of feet above one another. The elevation of the ancient Singhalese Kings' capital, for instance, in which the Bishop resides, is 1,680; that of the church at the Sanitorium, 6,210; that of the mountain just behind this church, 8,295.

In Colombo and Jaffna, again, but especially in the former, it is difficult to go any distance without meeting with a church or school; nay, Catholics are so numerous that, in many places, no houses but theirs are to be found for miles together. Of the churches, those of the Goanese period are vast: the remainder, built chiefly under the Italian Benedictines of St. Silvester, add some claim to architectural taste to their size; this, in both cases, bearing witness to the compactness and wealth of the congregations to which they belong. The latter have been in course of formation since the time of St. Francis Xavier; the Portuguese dominion on the sea-board affording Missionaries facilities of evangelising denied them by the independence of Kandy, where it was only in 1815, on the annexation of the Provinces by Great Britain, that Catholics practically began to obtain a footing. True, the Dutch persecutions had driven several families to seek the highland sovereigns' protection in Wahacotte and elsewhere, but these colonies, strong as was the faith to which they clung for centuries in the heart of heathenism, had no clergy through whom they could propagate it to any extent. Their action was, and is still, purely local: the spread of Catholicism is mainly due to those whom the conquest brought in. Caffre pioneers opened up roads through vast tracts of forest, followed by low-country Singhalese, Eurasians and Tamils, as servants, artizans, or coolies.

UPPER CANADA: ON THE GREAT LAKES, AN ESKIMO AND WHITE WHALE.

The descendants and successors of all these form a motley Catholic population of exotics, whose houses are, in great measure, miles apart, with entirely alien surroundings. Thus they offer a striking contrast to the influential communities of the sea-coasts, grouped according to caste or clan and, in consequence, able to give their priests a moral support whose want is often felt in the hill-country. Here such communities of the sons of the soil do not exist; for the

Kandians, filled with a sense of the absolute authority of their feudal chiefs, take little or no interest in spiritual matters; whence they are still, as a body, apathetic Buddhists. The immigrant settlers, again, even when of the same race, come from different places, or spring from classes socially at variance; besides, the difficult nature of the country over which they are scattered prevents frequent intercourse between them. Still religion, their only tie binds them together so strongly that, instead of losing, it has gained, the municipal limits of the Mountain Capital shewing, alone, as many, if not more, adult baptisms, paschal communions, marriages, etc., as did the whole Kandian provinces, thirty, or even twenty, years since. These may be said to form one of the most promising missions in the East, where not a few far older dioceses, with a population of millions and tens of millions, have less Catholics, less churches and chapels, etc.; whilst, if percentages be taken, Kandy will be found to compare not unfavourably with as many more in numbers, institutions and sacraments, especially since erected into a separate diocese by His Holi-



ECCLESIASTICAL MAP OF CEYLON: Dioceses I. Colombo, II. Jaffna, III. Kandy.—KA. Town of Kandy, G. Point de Galle, TR. Trincomalee.

allow of Dr. Pagnani's continuing on the same scale the work to which the Silvestrine Benedictines were accustomed in Colombo, where, for instance, they left their successors, the Oblates of Mary Immaculate, 165 churches, 148 schools and more than 100,000 Catholics; still, His Lordship has already succeeded in opening several new missions, building churches, schools and orphanages, and introducing religious ness Leo XIII. The means at his disposal do not, indeed, orders of both sexes. Hence there is reason to hope that he will also be enabled to carry out, though the scantiness of his resources oblige him to do so very gradually, each and all of his designs for the further improvement of his diocese, amongst them the conversion of the Veddahs, a tribe of savages who haunt the depths of the forests, with little or no civilization or religion of any kind.

* For the position of this, the central and highland diocese of Ceylon, see small map which we here repeat from a former issue.

THE GROCER OF LA DROME.

A MODEL FOR ALL CATHOLICS.

[Although this interesting sketch, translated from the *Missions Catholiques* of Lyons, has appeared already in several periodicals, it is so marvellous, so admirable a lesson for all Catholics, that we cannot refrain from repeating it yet once again in our own pages.

May it inspire many a generous heart with the thought 'Go thou and do likewise!']

A MAN who deserves to be long and lovingly remembered, has just died in the Hospital of Romans after a life spent in doing good works. He was known in the country, as the Grocer of La Drome, a sort of pseudonym which he took to himself to disguise his true personality and the acts of his heroic charity. He has made himself one of the greatest benefactors of our Work,* and as such, has a right to a place of honour in our *livre' d'or*.

Felix Longueville, for such was his name, was born at Charpey, in the Canton of Bourg de Péage, on the 19th of Nov. 1817. His parents were poor artisans, but profoundly Catholic. Already at the age of 12 Felix was able to earn a modest livelihood as a pedlar, and thanks to his habits of order, and economy, and thanks especially to his strict honesty, he had soon realised enough money to start a little grocery which before long attracted many customers.

Felix felt within himself an ardent zeal for the conversion of infidels, and wished by every means in his power to help the missionaries in carrying the light of the Gospel to benighted souls. The work of the Propagation of the Faith was to him the dearest of all Catholic works, and he consecrated to it all the profit of his petty trade. We think we may well assert, that during a space of 25 years our Work has known no benefactor more generous, or more heroically devoted to it, than Felix. His contributions had all the greater importance as his condition was so poor and lowly.

He gave all he owned. It was in 1859, that he made his first offering by giving a sum of 50 francs, which he had managed to save. The following year, he gave 400 francs.

From 1861 to 1863 it was regularly 1000 francs (£40) a year. In 1864 his voluntary contribution had reached the figure of 1,330. In 1865 it had risen to 4000 (£160) which represented his mean annual donations till the end of his commercial career. By 1868 it had more than doubled itself; for that year's gift was 8,500 francs. During the disastrous year of 1870, he still gave 8000 francs (£320) and the following year, which was none the less depressing to to our commerce and national industry, he found means to raise the fabulous sum of 9,300 francs (£372). This was the highest figure he attained. The Diocesan Accounts of the Propagation of the Faith for that year showed that this peerless and indefatigable giver had in seven years poured into the coffers of the work as much as 40,330 francs or (£1,613). This was more than the ordinary average of the contributions of the entire diocese of Valence, for its annual contingent never exceeds 35,000 francs. One naturally asks in presence of these stupefying figures, how this poor village grocer could have realised such vast sums by his humble trade. The answer is that God blessed him, and his

* The Propagation of the Faith (Lyons).

customers, who knew to what holy purpose he devoted his profits, frequented his shop in crowds. It must be noticed however that this heroic Christian sacrificed to his thirst for the salvation of souls not only his savings and superfluities, but we may say even his necessaries for his mode of living was of the humblest type and his austerity that of a Trappist.

He would always, himself, take the profits of the year to M. Gilly, Diocesan Director of the Propagation of the Faith, and would excuse himself whenever the sum was not as large as the preceding year. The director would at times try to somewhat restrict his liberality and make him keep something for his later days, but all to no purpose. He was simply incorrigible. He would hear of no such measures of prudence, and continued to give his yearly 4000, or 5000, or 6000 francs, thus placing all he owned at the feet of the apostles like the early Christians.

As, however, his health began to fail, and for other reasons, he sold his grocery, and took the whole proceeds 10,000 francs, enlarged into 12,000 (£480) by the addition of the yearly contribution to their ordinary destination. This time the Diocesan Treasurer blankly refused to accept the whole of that sum, urging that in conscience, Felix was bound to reserve a portion of it for his own wants. Finding that the Director would in nowise yield to his arguments and entreaties, Felix Longueville, proceeded straightway to Mgr. Cotton and lodged a complaint against him. The good Bishop, who was at the same time amused and edified by the attitude of the obstinate old man, tried a bit of calm reasoning in his turn and declared that he did not wish such a benefactor to die in misery and destitution. But Felix readily replied that all his ambition was to die in the hospital, among the poor of the good God. For aught else, he knew Providence would never abandon him. At length after long parleying, both parties agreed to certain concessions and the sum of 8000 francs (£320) was accepted as Felix's donation. This took place in 1880. The following year Felix still gave 1,500 francs and in 1882, 3,100. Finally in 1883, wishing to give away all he yet possessed, the old Grocer of La Drome placed in the hands of the Diocesan treasurer, the sum of 9,200 francs (£368). This was the last great donation of Felix to the work of the Propagation of the Faith. It did not however mean the last adieus of the great giver; for, although he had sold his grocery, he had not given up trading altogether. He sold rosaries, and medals, and crucifixes and the like, and laid the profits aside for his dear Work. In 1884 he succeeded in giving 2,300 francs but of this sum only 300 francs was the result of his industry. The rest was collected from some good Christians. In 1885 his contribution was 1,900 francs and that was his last. A serious illness, obliged him to suspend his ceaseless activity and put a limit to a generosity so heroic.

Henceforth, entirely retired from business, Felix took his abode at Romans, near the Grand Séminaire, with a good Christian family who had gratuitously offered him shelter

SYRIA: TYPES FROM THE LEBANON. These men act as guides and escorts of the missioners.

under their roof. Always up very early in the morning, he would arrive at the Seminary chapel at 4 o'clock, and very often be kept waiting till the porter came to open the door. After making his prayers and meditation he would assist at all the Masses, which began at 5 and did not end till 8. The Sisters of the Seminary would then make him partake of breakfast, which was the principal and often the only repast of the day.

Every year Felix made one or more retreats in some place of Pilgrimage, Louvesc or Notre Dame de l'Osier, where he was very well known, being the places he generally chose. His last retreat was at La Salette, whither he had accompanied a pilgrimage from Romans. He returned extremely exhausted, having made the ascent and descent on foot. We may say that he emerged from this retreat just to start on his journey to Heaven. On his return from La Salette, he was obliged to keep his room and on the evening of the 1st of August had himself carried to the hospital, conformably with a desire he had on several occasions expressed of dying amongst the poor. He had just time to see this great wish of his heart realised, for five days after his arrival at this asylum of poverty and suffering, he yielded his soul to God, amid the affectionate attentions of the Sisters, at 2 o'clock on the morning of the 7th of August. We are told that just before losing consciousness he made a touching exhortation to his companions, which was not the result of delirium, but the out-pouring of that zeal for the glory of God with which his heart was burning even in the shadow of death.

We have calculated that the total of Felix Longueville's donations to the Work of the Propagation of the Faith, since 1860 amounted to the enormous sum of 116,000 francs (£4,640), with which if he pleased, he could have lived at perfect ease. He chose however to be poor all his life and give all his fortune to God, knowing well that that was the best security. He has now received what he gave on earth multiplied a hundred fold in the everlasting bliss of Heaven!

"WHEN I WAS A BOY."

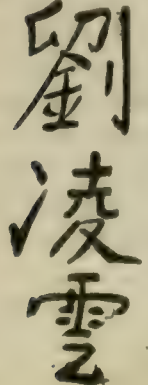
RECOLLECTIONS OF A CHINESE LAD.

[We regret that unforseen circumstances have caused so long a break in the reminiscences of our young Chinese friend. The two preceding instalments of these sketches appeared in our May and June numbers of 1889, at the beginning of this volume. We hope to be able to give some other chapters more regularly. -ED.]

CHAPTER III.

CHINESE WORSHIP.

The Heathens and the Natural Law—Offerings to the gods—"Paper Money"—Feast Days—"Shekoo"—Feeding the Spirits.



IN this paper I will endeavour to show you what great difference there is between the Catholic and the heathen mode of worship. As regards the former, it would be quite useless for me to tell you anything, as you all know it very well. But now I am going to relate you some things which I have seen and done myself.

I passed thirteen years in the bosom of my family, and did many foolish things which I was not aware of. My father, although a heathen, who knew nothing of God and never heard of Him, gave me many good and useful instructions, as far as his knowledge of the Natural Law went, and this of course is written in the hearts of all, no matter to what nationality they may belong. God in His Providence has given men this Natural Law for their guide, but beyond this the Catholic religion has to come in, and this religion it is which teaches men to do what is right, and avoid what is wrong. Now, my father has no religion to guide him; he worships idols, thinking he is doing right, and unfortunately I fell into the same error; but for one consolation, I did not know what I was doing. One thing I knew was that I ought to do what I was told.

Many a time I have been invited to the Temple by my father. I went there and paid homage to the gods, but never with the proper intention. I did it, not out of reverence for the gods, but simply because I had to do it.

Now you must know that heathens go to worship for no other purpose than to seek their own ends. The worship of the heathens is a most peculiar thing, I must say. They don't do as we Catholics. We honour our God with prayers and good works, but they honour their god with animals, fruits, cakes, etc. It is considered very irreverent among the heathens to go to worship without any offering to make to the gods. So, whenever I went with my father to the Temple, we always had these necessary means at hand, such as incense, candles, and pieces of *paper*. These are used only in ordinary feasts, which occur on the first and fifteenth day of every month. The papers, which I have just mentioned above, were used by the heathens as *money*, both for the gods and the deceased. As for the latter, these papers are given to them as means of atonement for their sins.

Besides the feasts which I have mentioned in the foregoing lines, we have many others which are celebrated during the year: but I am sorry I couldn't give you their names. There was one feast, however, which was very well known among the Chinese, called "Shekoo." This takes place at the close of the year. It is hard to give you the proper meaning of this word "Shekoo," but I know the reason of the heathens for celebrating this feast. It was this: they think that a spirit needs food as well as a man. The heathens keep this feast once in a year, as it were to give a grand sumptuous banquet to the spirits whom they think must have suffered great hunger after keeping such a long fast! When the time of this great feast comes round, the people make great preparation for it. They have got a large field ready, which is generally near a temple. On this grand occasion, you may see people in great crowds going to the field, carrying with them big baskets containing fowls, cakes, fruits, etc., and placing them in the field. In the evening the field is magnificently illuminated, and abundantly covered with all sorts of eatables.

All round the borders of the field, there are set up many banners made of coloured paper. After an hour or two, all these banners are consigned to the flames, one after the other. At midnight, the spirits are supposed to have finished their supper. A signal is given, just as the clock strikes twelve, and a general rush is made by the people. Every thing in the field is carried off, and such is the end of this curious feast.

Illustrated Catholic Missions,

FEBRUARY, 1890.

A CRY OF ALARM.

OUR German comrade, the *Katholische Missionen*, has just published the returns of donations towards foreign missions received by it during the past year, 1889. What do you think, dear Reader, is the total sum? We fear you will scarcely believe us if we tell you: it is 65,817 marks, that is to say **£3,290.** We may well rub our eyes! Yes, over three and a quarter thousand pounds sterling! *

Now what have we done? We are within two months of the completion of our current year (May 1889-May 1890), and so far we have had to acknowledge for a space of nine months (up to last number) the sum of **£83 2s. 6d.**—an average of about £9 a month. (And of this total, a single munificent benefactor gave £30! See November no.) At this rate we shall barely reach £108 at the end of the twelvemonth's volume. And that will be actually *a falling off from last year*, when we attained the figure of £142!

It is true, the Catholics of the two Empires, Austrian and German are numerous: some 34 millions †; but after all, the English-speaking Catholics of our vast Empire and the United States muster more than one half of that number; many of them (*e.g.* in America and Australia), are remarkably rich and prosperous! Surely, then, we might expect to do *half* as well as our German fellow Catholics. As it is, we do not reach quite one *thirtieth* of their contribution!

Are we doing our duty to the foreign missionary work of our Church?

We have not waited for the end of our annual volume, but have preferred to utter this "Cry of Alarm" in time, so as to give ourselves a chance of making a greater effort to redeem our fame before the twelvemonth is completed.

We hope our readers will take the matter into their *serious* consideration, and above all, impress it earnestly on their Catholic friends, so that our "Donation Column" may present a very different appearance from what it has lately done.

* Since it first started, the grand total collected by the German edition has been **£53,104.**

† The Hungarians and Austrian Poles have *separate editions of Catholic Missions of their own.*

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD, BY M.L.C.

VI.

§ 9. *Marriage and Family Life of the Sgos, a Karen Tribe of Southern Burma.*

IN most Karen tribes children are promised to each other in marriage from their very infancy. They, however, have the right to consent or refuse, on the condition that the first one who breaks the compact pays a kind of fine, which differs in different places, according to the financial position of the persons concerned.

The Sgos, who are the largest and most considerable tribe and number the greatest number of Catholics and Protestants, live on the plain or in the neighbourhood of the forests, close to the paddy-fields and to orchards, in groups of four, five or six houses. There are very few villages which contain ten houses, fewer still which can number twenty. Their isolation and family ties preserve them from the contagion and corruption of the other peoples. The children, nearly all related to each other, grow up and remain together like sisters and brothers, even calling each other by these names, more especially if they are cousins.

When a boy has attained the age of sixteen years, or a little more, his parents look out for a wife for him. They choose from one of the neighbouring hamlets a girl of from fourteen to eighteen, and then send a third person to ask for her. If they receive a refusal, they soon get over it and do not allow much time to elapse before seeking another one. Having found the girl, they arrange all the formalities for the wedding, consulting the magician so that they may choose a favourable day and month. The young man has then to present himself to the bride's family, being accompanied by the go-between, his parents, his friends and his comrades. They there find a tent spread, in which is prepared a dinner for the invited guests.

The evening preceding this visit they sound a horn of the bison or wild ox, which is called a *padau*. The instrument has two notes and can be heard from a great distance.

The company set out early in the morning, singing, laughing, jumping, oftentimes blowing upon the *padau*, to warn the neighbouring people and to collect the stragglers. Arrived before the house of the betrothed, they recommence laughing, singing, joking, more than before; then push the betrothed youth into the tent, and he pretends to be angry and to wish to fight them. Then they call out to the parents of the bride: "Come on! Come out and see your son-in-law! Ah! what do you think of him? Is he handsome? . . . . Does he please you? . . . . Come give him to drink and to eat; we cannot bear any longer, for we have come from far, far away!"

After this there is silence, and then two persons emerge from the house, each carrying a bucket of water which they pour over the young man's head. The bride does not let herself be seen, but is certainly looking through some hole

at the husband chosen for her by her parents, for often times the two betrothed do not know each other. Then they send out a suit of new clothes, woven by the girl, or bought; her future husband takes them and sends in those which he wore when he arrived, wet as they are from the above mentioned drenching.

They then eat and drink. The day passes in gossiping, games, walks through the village, presentations to bride and groom. The *fiancé*, however, remains inside the tent, sad and confused, dressed in the old-fashioned tunic, now-a-days out of use, and with his head bound round with a white cloth. When night comes on, a cock and hen are cooked together in a new vessel, to propitiate the spirits, and then the rice is served. Then only can the young man enter the house, and see his betrothed for a moment. Both he and she bend down near to the dish without uttering a syllable, eat a mouthful of rice and one of fowl, and then run away, he to his tent, she to the room prepared for her. Until this day she had always shared that of her mother. The rest of the troop set to work on the various dishes, singing shouting, and jumping until everything is eaten up. They don't dance, because dancing is almost unknown to them, but they continue to eat, to carouse and to amuse themselves, until sleep overtakes them.

The following morning they again take a meal together but without any larking. The parents of the *fiancé* and the go-between,—to whom they give a new turban as payment,—introduce him into the house. His parents say to those of the girl:

"Here is your son. We consign him to you; take care of him, and give him work. We wish him to listen to you, to respect you and to be submissive to you in all things!"

After which the go-between shows him his room, and all those who had accompanied him return to their homes.

Such are the nuptial ceremonies, which are still practised in the best pagan families of the Sgo tribe. But these customs are beginning to die out in the plains of the delta of the Irawaddy, where the youths and maidens are adopting only too much the Burmese customs. Often enough the parents are not consulted and the children marry by an understanding between themselves alone, eloping from friends and aquaintances, nor do they return to their families until they send for them and promise them a kind reception.

At the same time there are to be found unreasonable parents who drive their children to exasperation by their exaggerated obstinacy and severity. Opposed in their tastes, constrained to marry men for whom they have no love, sometimes the girls hang themselves upon the branches of trees in the neighbouring forest, and sometimes, but more rarely, the young men do the same.

(To be continued).

THE CATHOLIC CHURCH AND THE NEGRO RACE.

(Natal Record).

EVERYBODY in South Africa will know in what estimation, or rather the contrary, the dark-skinned brethren are held by the white portion of the population. If not an absolute hatred, the bitter prejudice seems to be a natural failing. It is not peculiar to South Africa alone, but waxes still stronger in America, and so long as it lasts there remains little hope of the sable race raising themselves, and still less of their being raised to a higher grade of civilisation and morals. Although the "Rev. Mr. Josua" as exponent of Wesleyan theology has been a familiar personage since the days of Uncle Tom, and Father Saturnini, an invention of the current month, it is nevertheless a recognised fact, and has been given to us as such by an American traveller whom we had the pleasure of meeting under the dome of St. Peter's, that to the Catholic Church and Catholic Church alone, must America look for the redemption of her humbler children. In point of figures the Methodists take the lead in the States. They have laboured with love and zeal among the poor blacks and have effected much good, but like other Protestant sects, they are inclined to labour under a wrong principle. They wish every good for the Negro and will raise him up to their own level of enlightenment and morality; but the Catholic Church in its principles and practice, rather lowers itself to meet them and commence among them in their own sphere first. The Protestant sects have left the hateful line which ignorance has set up between those of the white skin and those of the black, and has wanted and waited for them to cross it. And with what result? That the Negro has come to think the white man's Christianity is a foreigner to his race, something above or at least distinct from that determined for his darker brother. Unable of themselves to become extricated from the ancient mire, they have never been able to grasp but the rags and tatters of what was taught beyond the line, and still less enabled to learn and do according to its spirit. A hodge-podge of Christianity and fetichism has thus been generated which will be a tougher demon to exorcise than the original state of simple knowing nothing and caring nothing.

The Catholic Church in America, ever since she has grown into a capable, influential and organised body, has on the contrary at once kicked away the distinction of colour and knelt down to dress the Samaritan's wounds. The emigration and immigration and constant shifting about in search of fortune of her millions of poor white-skinned members has up till recently robbed her of much attention and means which she struggled in vain to devote to the benefit of the despised Negroes. There can be reason for this no longer. They have now a well-organised hierarchy of bishops, have numerous schools and universities and are well represented in churches, the Press and Legislature. Cardinal Gibbons has realised all this and has taken the disregarded African by the hand. He has just ordained the first coloured man ever consecrated to the priesthood in America. The event

is significant. Randolph Uncles is the first of a number of coloured priests whom the Josephite Fathers will train for special work among the people of their race.

For two hundred years, says the *New York Freeman's Journal*, the enslaved Africans in the United States were mostly confined to regions where Protestantism exercised exclusive domination. In regard to religion they were scarcely instructed at all, and were given to understand that they could not aspire to the white man's creed. This was the case, with the exception of Maryland and Louisiana, where the humanity inspired by their creeds made some masters treat their slaves as the possessors of souls. In the cities and towns, too, a fair proportion of the negroes attained a better intelligence. But in the country regions of the cotton-growing parts the slave population were allowed to frame a religion of their own, compounded of their original fetichism and such fragments of Methodist and Baptist oddities as they choose. That religion they have still, and it would be a grotesque misuse of terms to say that it is Christian in the remotest degree. They think, and many of them say, that there is an essential difference between the white and the black man's religion. They will almost refuse to listen to the teachings of a white missionary.

Of course, this state of affairs is utterly foreign to the ideas of the Catholic Church, which recognises no distinction of race or colour any more than of rich or poor, but regards all as her children. Still, the situation is one not created by her, and she must avail herself of practical means to solve it. If these poor people will listen to no white teachers then coloured priests must be sent to them. The negroes have been flocking into the Catholic Church of recent years. They now number 300,000, it is said, and have a very respectable weekly in Cincinnati. It will be found, however, that the vast majority of coloured Catholics are drawn from the intelligent classes of the towns, not from those solid masses of the black belt, who have hardly been impressed. These coloured people are a most docile, religious, and emotional race. The beautiful ceremonies of the Catholic Church would attract them, even before they could understand the meaning of the rites. That very enthusiasm, so wildly and grotesquely misdirected in the unregulated orgies of camp-meetings, would make them quickly and easily appreciate the symbolism of Catholic devotion. Many Protestant gentlemen have recognised this fact, and anxious to have the coloured people adopt some restraining moral form of religion, have openly favoured the introduction of Catholicity.

ANDAMAN ISLANDS: PORT BLAIR WHERE LORD MAYO WAS MURDERED IN 1872. These islands are in Bishop Bigandet's Vicariate of South Burma.

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

How have your Christmas and New Year gone off? I hope you have had a really 'good time' of it, as our American Cousins say; and that, whether in this changeable English climate at home, or under the summer sky of New Zealand, or the frosts of Canada or elsewhere.

I find my letter-bag rather empty this month. Perhaps Christmas-time has interfered with my post? Our little French friend, Marie Louise, indeed sends me a very pretty little legend about 'le Val Saint,' near where she lives, and St. Sulpice, once bishop of Bayeux. She says:

Sometimes when I read your stories, I think that I should like to live in a country where there are black people so as to be able to tell you some pretty tales about negro children. At Livry, where I live, the children are all white,—or at least ought to be white, and I do not know of any edifying stories to tell you about them. Indeed some of them—especially among the boys—are little *polissons!*

(That's hard on the boys, isn't it?) Now I should dearly like to let Marie Louise tell me her pretty little anecdote,—but it really does *not* belong to missionary work or refer to missionary lands. So what can we do? I am afraid we must be content with the little bit of her letter I have given you above,—and by the way, is it not excellent English for a little French girl?—for I have copied it word for word from the original.

*

I have, however, some good news for you all. Another Catholic lady has kindly written two tales for you, one has reference to China and the other to America. I hope we shall begin with the first chapter or two of "Angela" next month. I won't tell you whether it is the Chinese or the American story. Will you try and guess?

The writer's name I'll tell you: it is Mrs. Daniel.

*

We are pleased to meet again our friend Liu Lin Chuan (who gave us his card last May, do you remember?), and hope to meet him again more frequently!

*

There are a lot more little anecdotes about Kaffir children from South Africa on my table. Would you like to hear some? They are told by Sister Juliana, who writes from the mission-station at Oetting. Here is one:

LITTLE JOSEPH AND UMCONZI.

Little Joseph, between seven and eight years old, showed a truly good heart. He was the first child that came to us. His parents took him away home, but he came back again, even though there were no other children here, and begged so hard that at last we kept him. Now a few days ago a heathen boy, Umconzi by name, who was a new comer, scratched him on the hand whilst at dinner, so that his hand bled. Little Joe, however, kept quiet, without giving any sign of pain or vexation. The other children told the Sister, and she gave the culprit a scolding, and bade him ask Joe's pardon. Umconzi knelt down before him and began to cry. Little Joseph bent down kindly to him, wiped the tears from his eyes and said *unga Kali!* "don't cry." Then he took him by the hand, raised him up, and led him to his place.

Would you believe these were the children of fierce Zulus?

*

Many of these Zulu children, boys and girls, were baptised last September, and Sister Juliana declares that since their baptism they seem changed into new children. The baptism was a subject of great rejoicing.

A HAPPY DAY.

Long had our little ones looked forward with joy to this day. But only nine of them were chosen, the rest had to be kept back, being not yet sufficiently instructed. This was a bitter grief to them. They cried as if to break their little hearts. We consoled them and promised that they, too, should very soon be baptised. The christening ceremonies were held in the school-kraal, grandly bedecked with flowers and green plants, and all the sisters were present. Then the little flock moved into the neighbouring chapel, where the actual baptism took place. It is quite moving to hear the earnestness and determination with which these little ones pronounce the vows and the confession of faith.

*

A LITTLE ZULU MAIDEN'S WISH.

The children know how to value the sacrament of baptism. I was once speaking to a little girl of nine or ten, naturally inclined to be sulky and stubborn, of the beauty of a soul in its baptismal innocence. Then she said to me, "Oh! if the good God would let me die at once after baptism! But if I am to live longer, I shall pray to my Guardian Angel that every time I am naughty again he will give me a good slap in the face"

*

I have some more bits from the same part of South Africa, but find I have no more room. So I must reserve Brother John's curious legend about "the Lizard and the Chameleon," till another occasion.

And with this, I make my bow and say: good-bye for a month.

THE EDITOR.

January, 1890.

Missionary Notes and News.

WORDS OF ENCOURAGEMENT AND APPROVAL.

The Right Rev. the Bishop of Auckland, New Zealand, writes from Bishop's House, Ponsonby, on Oct. 24th, 1889:—

"I have perused with much pleasure the specimen number of the ILLUSTRATED CATHOLIC MISSIONS you kindly sent me by the last mail. I shall be pleased to become a subscriber from the commencement of the present year 1889.

"Unfortunately the crying needs of the heathen are generally unknown to, or unheeded by their well-instructed and well-provided fellow-beings, living in the midst of Christian civilization. Your little periodical is well calculated to create interest and provoke co-operation in the noble cause of the Propagation of the Faith, and I earnestly wish that your zealous efforts may succeed in greatly

increasing the number of the members of that excellent association, which has been for so many years well nigh the only means under Providence for the maintenance of Catholic missions to the coloured race of the Pacific.

"I have myself a large number of the aboriginals of New Zealand under my Episcopal charge, and I have therefore a special reason to appreciate every effort made by the Propagation of the Faith, knowing as I do the difficulties to be surmounted in the attainment of this end.

✠ John Edmund Luck, O.S.B.
Bishop of Auckland, N.Z."

The Right Rev. the Bishop of St. Albert, Canada, dates from Bishop's Residence, Nov. 22nd, 1889, and says :—

"It has been a treat to me to see and peruse your interesting magazine Illustrated Catholic Missions. It is an efficient means to popularize the noble work of the Propagation of the Faith. It deserves the patronage of the Hierachy and the support of every English-speaking Catholic.

"My diocese is very poor. Nevertheless I shall do my best to recommend your laudable publication to my people.

"Wishing you and your zealous enterprise every blessing and success.

✠ Vital J. Grandin, O.M.I.,
Bishop of St. Albert."

INDIA AND CEYLON.

Bombay.—A "Bombay Catholic Union" has just been inaugurated, and is expected to be of great benefit to the Catholics of that part of India. Sanguine people are hoping that other cities may follow the example, and that the eventual outcome may be a great "Indian Catholic Union."

St. Mary's College, Madras, is about to celebrate its Jubilee. To commemorate the event it is proposed to establish a Library and Physical Cabinet in connection with the institution, and an appeal has been published to raise the necessary funds. The movement was first started by the old students of the College scattered over Burmah.

Thomas a Kempis in Bengali.—A local contemporary states that a Hindu who has undertaken to translate Thomas a Kempis into Bengali, contrasts Protestant missionaries, who are "surrounded with luxury," with the ascetic pattern painted by a Kempis, whose every word is, he says "not so much written as printed in the heart blood of the great ascetic who forsook all for the love of Christ."—*Madras Watchman.*

BURMA: THE PUBLIC OFFICES AT RANGOON, THE CAPITAL AND RESIDENCE OF BISHOP BIGANDET.

A Fine Record.—A correspondent of the *Bombay Catholic Examiner* thus speaks of the services to religion rendered by Archbishop Meurin, formeriy Vicar Apostolic of Bombay, and now Bishop of Port Louis, Mauritius :—

In Bombay, Dr. Meurin, with the hearty co-operation of the brothers of his Order established Convents and Convent-Schools in Bandora, Mazagon, Parel, Fort, Kurrachee and Poona. The Society of St. Vincent de Paul, the Burial Society, Family Trust Bank, the Deaf and Dumb Institution, the Leper Home, Foundling Home, St. Elizabeth's Home, the XIII. Hours' Adoration, Sodalities of the V. M., Retreats and Missions, the Apostleship of Prayer, etc., were initiated by him. He wrote, amongst other publications, the *Catechism of Catholic Doctrine* in Marathi, the *Worship of Images*, also *God and Brahm*, and *Zoroaster and Christ*, the *True Basis of Christian Fellowship* in connection with Bishop Mylne's invitation, the *Critic Criticised*, a reply to Revd. Luke Rivington, who has since

joined the Catholic Church, and lastly the pamphlets on the Padroado and Concordat Questions. Moreover, Dr. Meurin's lectures in the Debating Club did much to strengthen the Catholics in Bombay and Salsette in most vital points concerning Catholic teaching.

The Belgian Jesuits in Bengal.—The Superior reports that in the months from April 1, 1888, to August 1, 1889, there have been the following consoling results :

Baptisms of Adult Pagans..	9,465
,, Pagan Children	5,301
,, Children of Christians	1,632

That is to say, over 16,000 baptisms, as against only 200 pagan baptisms in 1881. Moreover, the numbers of the mission are :—

Baptised Catholics	51,000
Catechumens under Instruction	30,000

He adds that it is hoped that by next year the numbers of the Catholics will have risen to 100,000.

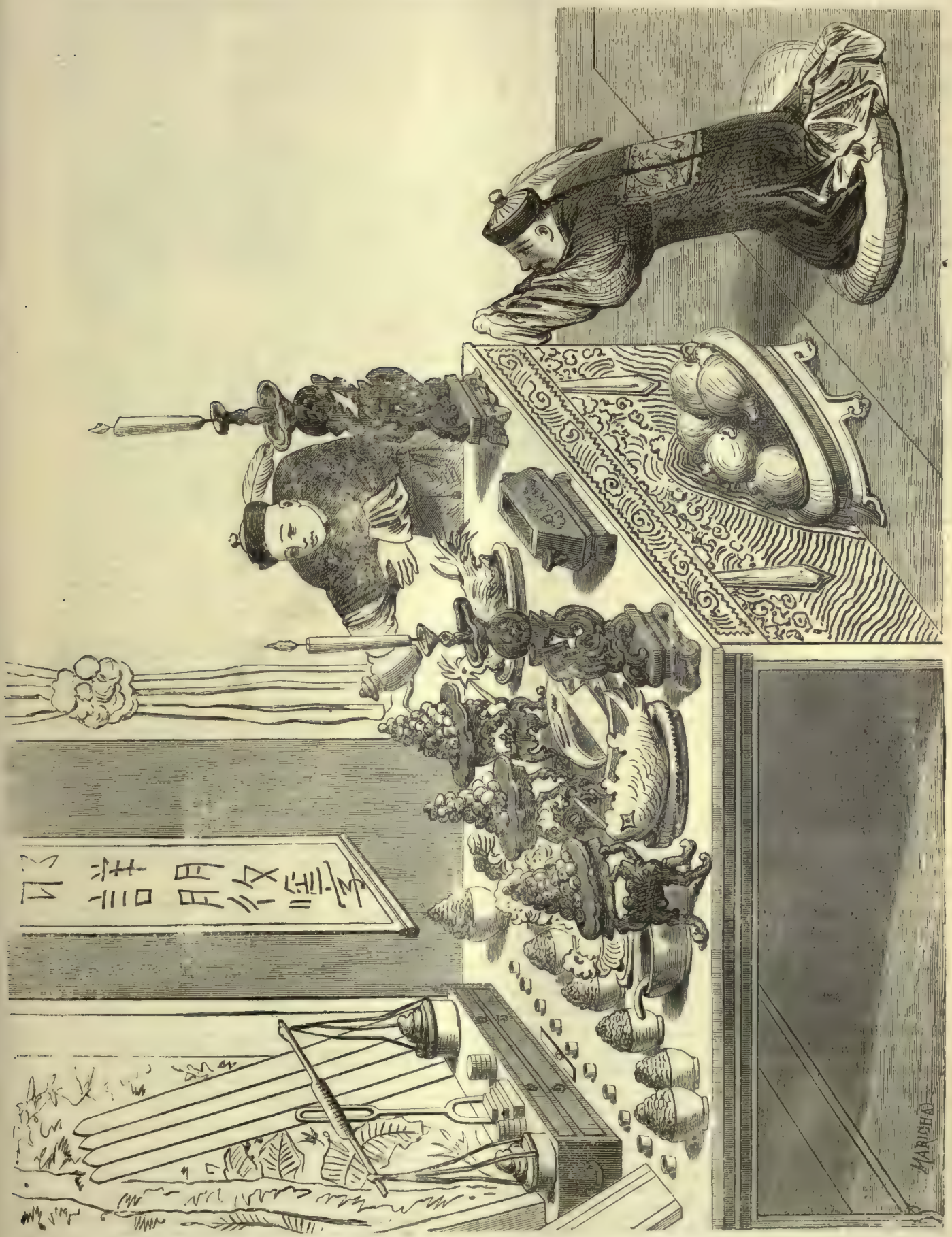
Burma.—On Wednesday, the 2nd ult., the interesting ceremony of the reception of two postulants took place in St. Joseph's Convent, Moulmein, Burmah. His Lordship Bishop Bigandet presided and was assisted on the occasion by the Rev. Fathers Cardot and De Chirac. The names of the young ladies are Miss Angela D'Attaides, now Sister Margaret Mary, and Miss Mary Johnson, whose name in religion is Sister Mary Agnes. The former young lady is the daughter of Mr. John D'Attaides, Inspector in the Preventive Service, Bassein, and is the second member of the family who has embraced the religious life.

Nellore Mission.—Revs. J. Kleinschneider and F. Thomas have succeeded in planting the faith in a village near Kristhnapatam and baptism has been adminstered to 30 adults. A school has been opened for the children, and the Fathers are hopeful for the future.

Leprosy and Superstition.—The attention that is being devoted to the subject of leprosy may be expected to bring to light many curious practices and superstitions illustrating the different means adopted by primitive civilisation in dealing with this hard domestic problem. Here is a well authenticated case from Southern India. A woman believed to be a leper was found dead recently outside a village in Coorg, and, after due inquiry, was buried by the police. The villagers, however, under the orders of the headman dug up the corpse and exposed it again to be devoured by dogs and wild beasts, under the belief, as it appeared, that to give a leper burial under ground is inevitably followed by a failure in the rains. The most that can be done in the way of funeral rites is to leave the body on the ground and cover it with a heap of stones. Possibly one may trace some underlying connection between this and the idea that inspired the human sacrifices of the Khonds of Orissa, who thought that by burying the pieces of the victim in their fields they ensured a good season. It is well known that they took great care to choose a healthy and well-nourished young captive to fulfil this purpose of propitiating the earth : and from this it would seem an easy transition to the belief that the committal to it of an unclean body would be disastrous to agricultural prospects. It will be interesting to know if traces of a similar way of regarding the disease are to be found in other parts of India.—*Bombay Catholic Examiner.*

CHINA : MECHANICAL SOWING MACHINE. Long used in China before invention of Agricultural Machines in Europe.

A "Catholic Bookselling Company Ld." is being started, in Calcutta to supply a "long felt want" in that city. The company starts with a capital of Rs. 20,000 divided in 2,000 shares of Rs. 10 each. The scheme has the approval of His Grace the Archbishop of Calcutta. The Secretary who should be addressed on the subject is Mr. Patrick McGuire, 12 Waterloo Street, Calcutta.



CHINA: SACRIFICING TO TSAI-CHEN, THE GOD OF RICHES. "It is considered very irreverent to go to worship without any offering" (See p. 151). The father of the family is making *Ko-tou*, or Worship, another member of the family pouring a libation of rice-wine on the food-offerings.

Olcottist Ignorance.—*To the Editor of the Ceylon Catholic Messenger.*—SIR,—The *Buddhist* of last Friday contains the following sapient paragraph :—

"An American Buddhist writes from the Phillipine Islands to the *Hermetist*, saying that a tropical climate is better suited than any other for spiritual advancement. Brandy, flesh, western civilisation, and cold, are, he thinks, huge obstacles. We are certain the first three are but are not so sure about the last. Cold Central Asia is said to be the home of the highest spiritual beings incarnate."

Of course the statement of the credulous Editor about the existence in Central Asia of the "highest spiritual beings incarnate" is all fudge; but if it were true, it would contradict his own theory about animal food being inimical to spiritual advancement, for in proportion to vegetable food, the inhabitants of Central Asia devour more beef and mutton than any other people in the world. The greatest delicacy in the estimation of the Tartars is a sheep's tail, which member, in their breed of sheep, is very large and fat; and Father Huc relates an amusing story of how he and his companion Father Gabet, were once embarrassed by the hospitality of a Tartar who did not know that European tastes were different from his own. The two missionaries were dining with a Tartar family, who had the hind quarter of a sheep for their dinner, and the host wishing to give his guests what he thought the best piece of the mutton, divided the tail into two and served each of them with half of it. They looked at the disgusting mass of tallow, which they were expected to consume without bread or salt, and cousulted each other in French as to the best way to dispose of it, for it was so repulsive to their European stomachs that they could not think of eating it, and at the same time they thought they might offend their host if they were to refuse it. They finally divided it amongst the company, and explained it to their entertainers that the lean of the mutton better suited their taste.

Father Huc also relates that in Lhasa, the city of the Grand Lama, where he and his companion sojourned for some time, there are many houses built entirely of sheep's and cattle's horns cemented with mortar. In what other part of the world are sheep and cattle slaughtered in such numbers as to make their horns plentiful enough to build houses with.

SPECTATOR.

A Protestant Paper on the Governor of Ceylon's Partiality towards the Buddhists.—The following which appeared in the *Ceylon Times*, with reference to the part taken by His Excellency the Governor at a recent Distribution of Prizes at a Buddhist college are worth quoting.

The Governor must be well aware that his acts are not the acts of plain Sir Arthur Gordon until he concludes his term of office. Everything he does now is done in his capacity as Governor, and it is impossible for any impartial person to deny that his attitude towards Buddhism has been one of distinct encouragement since his arrival amongst us. Public functions of considerable importance have occurred during his time of office, and more often than not he has permitted Buddhist priests on those occasions to chant blessings on his head, when Christian Ministers have been conspicuous by their absence. He has distributed prizes at Buddhist colleges on several occasions, and, if we leave his own religion out of consideration altogether, how often has he visited Roman Catholic Colleges or distributed prizes at their excellent educational institutions? Very seldom indeed. The Catholics as Christians have surely as great a claim on the consideration of the Governor of this colony, as the Buddhists, and yet, I would be absurd to say that they have received as much encouragement from the hands of H. E. the Governor, as have the latter. Yet we are asked to believe that it is out of a severe sense of his duty, and against his own personal feelings, that the Governor is induced to act as he does. We have endeavoured often to find some explanation of the Governor's extraordinary conduct in this matter, but have not succeeded in doing so, and we have never yet met anyone who could satisfactorily explain it to us, for we are told H. E. is in private life a sincere and devout Christian.

AMERICA.

Catholic Nuns and the Lepers.—America has a leper hospita at Tracadie, in New Brunswick, where Catholic priests and Catholic sisters devote themselves to the work of caring for the victims of leprosy.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For Kendall Wallon Mission :			
M.C.	0	8	3
Propagation of the Faith :			
Mrs. Tanner, Cheltenham	2	10	0
Miss Tasker...	0	3	0
Expenses of I. C. Missions :			
Mrs. Tanner, Cheltenham	0	5	0
For the benefit of the Missions :			
For the Nuns in charge of the Lepers at Trinidad :			
"W. L."	5	5	0
Silver Jewellery, 2 Birettas and a Pyx Bag, from "Enfant de Marie."			

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR FEBRUARY : The Repose of the Soul of Felix Longueville, the "Grocer of La Drome."—*R. I. P.*

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholicke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Natal Record (Marienhill).
Vergissmein-nicht (Marienhill, Natal).
Année Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
Missions en Chine et au Congo.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London

TERMS :

For Europe and North America :

Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription ; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may signed "*Illustrated Catholic Missions.*"

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Symbolical Frontispiece for March represents the Angels of Pagan lands inviting the Church's Missionaries to "come over and help them." To the left is indicated the rejection of Christianity and the triumph of the Prince of Darkness: to the right the victory of the Good Angel and the acceptance of the Truth. -Remember that our prayers and alms can do very much in deciding the issue of the great struggle!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 47. MARCH, 1890. Vol. IV.

A GREAT MISSION WORK IN SOUTH AFRICA:
The Testimony of a Protestant Eye-witness.

[Frequent reference has been made in our columns to the great Trappist establishment of Mariannhill among the Natal Kaffirs. That this marvellous work deserves all the praise bestowed upon it, is evident from the following splendid testimony, which we borrow from the Bristol *Western Daily Press*, of Nov. 15th, 1889.]

DURING a recent visit to South Africa (Natal) I was informed that a body of Trappist Monks had settled in the neighbourhood, and as I was told that they had completely changed the character of the district in which they are located, and were carrying on industries new to Natal and extremely interesting, my curiosity was aroused, and I contrived to obtain permission to visit the place. The subjoined notes of what I saw will show that these Trappist Monks are amongst the busiest people in the Natal community. Being myself a Protestant, I did not go to the Monastery with any ecclesiastical object, but merely to look at the results of the work that had been done, and must admit that I was surprised at what I saw.

"ST. BENEDICT AND THE NINETEENTH CENTURY."

Monasteries are in these days more or less associated with an age that has passed, but the idea of monasticism may co-exist with a belief in the advantages that accrue from modern scientific appliances. Evidences of a regard for the ascetism of St. Benedict, and also for the developments of the nineteenth century are to be found in an interesting form at the settlement of Trappist Monks at Mariannhill, Natal, where they hold and make good use of 12,000 acres of land. It is only as recently as the end of 1882 that a few of these brethren, under the guidance of Prior Francis Pfanner, reached this place by wagon, sleeping at night in the open, and since then the progress that has been made, by a comparatively small number of workers, is calculated to surprise even those in England, who may have been accustomed to the prompt despatch of business under a well regulated system. Perhaps the best form in which to bring out prominently the singular features of Trappist life at Mariannhill would be by sketching the observations made during a day's visit.

THE ABBEY AND THE ABBOT.

Leaving Durban by train early in the forenoon, you are met about an hour after at Pinetown Station, on the way to Pietermaritzburg, by a "brother," dressed in a long robe significant of his order, in charge of a conveyance, and, in perfect silence from the commencement to the close of the journey, he drives to the Monastery, which is reached in about half-an-hour. Be it understood that this principle of silence largely enters into the life of these monks, and whatever may be thought by those outside the order about so peculiar a demand upon self-sacrifice, it cannot be doubted that to this, taking a general survey of the results

to which they have attained, is due the marked practical success achieved in the course of only a few years. Arrived at the Monastery, which suddenly comes into view below the road, as it is set almost at the foot of a hill, the visitors are introduced into a cosy little reception-room at the Abbey. On a table in this apartment lies an album, most elaborately bound and filled with numerous photographs and paintings, a present to the Abbot in connection with a recent celebration of the completion of his 25th year as a Trappist. This album, as well as other books lying on the table, in different languages, is entirely the production of the brethren associated under the guidance of the venerable Abbot. In a few minutes the head of the establishment comes in, and it is at once apparent that the Right Rev. Abbot Francis Pfanner is no ordinary man. A keen eye, an unusually active mind, an average physique thoroughly developed, quickly impress themselves on the attention, as after a few introductory words, he urges, with a glance at his watch, that if the whole of the work is to be inspected during one day, it will be necessary to make the best use of the time.

"FERVET OPUS."

Accordingly a start is made for a walk round the workshops. First comes the blacksmiths' forge, where the smiths are being assisted by Kaffir boys, who are among the scholars taught at the Monastery. At this smithy all the iron work for wagons, carts, etc., required by the Trappists is made. The tailors' shop is in active operation; monks are seated at the sewing machines, and Kaffirs are also busy sewing. The manager's office in connection with this department is quite a store-room, and among other contrivances, contains a stocking-knitting machine. In the bakery are two Trappists working at a large trough containing the dough; bread is here baked daily in the two ovens for 600 persons, besides what is sold. Passing the wood-yard, we reach what is known as "Market Square,"

COREA: THE "GREAT BELL OF SEUL." It is struck by means of the beam of wood, which is seen suspended to the left. (See p. 174).

in which are tanks, barrels, bark for tanning, a fire engine, etc., with stewards' offices and a general store. In the shoe-making department are "brothers" at work with a native youth; the leather is made on the premises, and the Monastery possesses a saddler. A little further is the tinsmiths' workroom, in which are lamps, clocks (fitted with imported works), saucepans, cups, etc., mostly for use in the establishment, and some for sale. As in previously mentioned departments, there are Kaffir boys employed, as well as tinsmiths. Next is the wagon-making shed, and, in connection with each boy's training for this work, separate tool chests are provided. The carpenters and joiners were just completing a desk for the choir, and a door for the main doorway of the Church. Passing the painting department and dormitories, the Trappists are next found at dinner, eating in silence, while a brother reads aloud to them, the books selected being German, English, or Kaffir, according to the audience. From the kitchen come the supplies for the Sisters at the neighbouring convent, as well as for the Monks. After a glimpse of the little children of different races at the dinner-table, the "St. Joseph's Industrial School" next presents itself, in which are two classes of native boys—advanced workers and those who have just begun. While they dine these boys also listen to reading by one of their comrades, the book being a Kaffir version of St. Luke's Gospel. One kneeling youth is doing penance at the same time that he eats his dinner. The boys, who receive wages, are schooled for three hours and do eight hours' work, and the schoolhouse itself was built by them under an instructor.

Not far from this school is the new shop for the blacksmiths, a large building, to be fully equipped for extensive work. The wide doorway will permit of wagons being taken in bodily for mending. The stone for this smithy was quarried on the spot. In the wagon sheds, not far away, are to be seen vehicles of various descriptions which have all been made on the premises; saddler, cartwright blacksmith, and painter, having all taken a share in the making of a trade which was considered worthy of exhibition. In the distance are the photographer's *atelier* and the industrial house for girls. The stables, which we next visit, are lofty and provided with abundance of ventilation, there being 19 horses in the stalls at the time. Adjacent to these is a cattle kraal for 100 oxen, galvanised iron being used for the shelter on either side; a second similar kraal was in process of construction. Beyond these again is a building for a refectory for Kaffir boys, with a kitchen and dormitories above.

DOMINICA: WEST INDIES—ROSEAU, THE CAPITAL. (See p. 176)

CHURCH AND DINNER.

Descending the hill on the way back to the Abbey, we come to the church, in which, as it is "free" time, when the brethren are not at their work, a number are assembled in silence. Kaffirs are on one side, and the boys on the other, the Trappists in the centre, and the Fathers at the sides with the books. The building is 180 feet long, admirably ventilated, and when finished a tower is to be

added. From the church back to the Abbey the distance is short, and, after being favoured with an examination of two oil paintings of the Abbot, one in ecclesiastical vestment and the other in Turkish dress, recalling an earlier period in his career, visitors are introduced to dinner as prepared by the Trappists. This is plentiful and well cooked, though without meat, of which, as well as other articles of diet, the brethren do not partake. The meal consists of soup, green peas (as a savoury dish) and rice, hard boiled eggs, fritters, excellent bread, with tamarind tea or *café au lait*, and fruit. The activity induced by the Abbot and the interest of everything as yet seen, combine to make this little interval at the dining-table unusually refreshing, an experience from which the novelty of the provisions does not in any sense detract. The music-master establishes himself temporarily as *garçon*, in which he succeeds admirably, and at the same time introduces for examination his music room, containing various instruments, the brass band consisting of fifty or sixty members.

AUSTRALIA: QUEENSLAND NATIVES. The one standing to the left holds a 'Boomerang'; the one to the right, a 'Wommera,' or Throwing-Stick; the one seated, a basket of grass fibre. (See p. 176.)

'GOOD LABOUR DONE."

Leaving dinner as a grateful recollection, we resume our tramp by the side of the energetic Abbot, and as the intervening space between the Monastery and the Convent traversed, he "tells of good labour done." "For three years after coming here," he says, "I worked in fields and on the roads. There were no houses when we came. What was a swamp has been transformed into growing land. We have sixteen miles of roads, ten stone bridges, and two dams. There are now under our management 50,000 acres in Griqualand and 20,000 acres in Natal—12,000 here, and 8,000 in the stations. We are about to begin the manufacture of paper—there are thirty kinds of grass in Natal good for paper-making—and we are securing a gas engine to be used in the manufacture."

GIRLS AND BEES.

By this time we have reached the Convent, which the sisters have occupied for upwards of three years. The girls who are at home are employed in knitting (with five needles, German fashion), sewing, folding up the almanac which has been prepared, and of which 100,000 are to be sent out, washing, cooking, etc. The dormitories are clean and bright, and in the school-rooms are girls of various ages down to very tiny *enfants*, who run forward to bid the Abbot good day and kiss his hand. The Industrial House for Girls, which is the counterpart of that for boys at the Monastery, was erected in three months, and is a fairly substantial and commodious building. Passing on the bees' house, the bee-master, who has about thirty hives under his management, introduces the Dzirso system of treatment. The inventor was a parish priest in Austria, and his method is now largely used in Germany, Austria, and America.

"Twenty years ago," Abbot Pfanner explains, "I introduced the system into Bosnia (Turkey) and six years ago we commenced on it at Mariannhill. We imported Italian queens from Europe, and soon our Natal bee became by breeding quite another creature. Generally speaking, Natal seems an excellent country for bee-rearing, and the production of honey." The next feature of interest is the water supply, five tanks having been set on the crown of a hill, into which the water is forced by the agency of a turbine from the river 320 feet below, and from the tanks to the Convent and the Monastery there is a natural fall. As many as 7,000 feet of pipes have been laid for the conveying of the water.

As we walk down a step path on a hill side to have a look at the mill—this path being known as the Cross way, in imitation of the "Stations of the Cross" at Jerusalem—the Abbot, whose resources seem to be inexhaustible, mentions that the Brethren publish papers in four languages, English, German, Polish and Kaffir; an English weekly publication, and the others—two of which are in German—at monthly intervals. Several school books and a grammar are also ready, and a dictionary is in preparation. The Bible, with prayer-books and hymn-books, has been issued in different native languages. Immediately above the mill, advantage has been taken of the earth's conformation to obtain a strong fall of the river by the making of a dam 14 feet deep in the foundation, and built up to give a depth of 15 feet of water. Through a tunnel under the roadway leading to the mill the water falls 48 feet, and power is thus provided for one of the most effectively worked mills that could be found in any part of the world. The chief industry carried on within its walls is printing. Here the almanac, already referred to, is being produced on a two feeder machine of German construction, which is being driven night and day for four months to complete the work, in which three wagon loads of paper have been used. The bookbinding department is furnished with gilding, cutting, and other machinery, and there is an extensive paper store. In other parts of the building is machinery for grinding mealie corn and pressing monkey nuts for oil, and there are also a sawmill, and all the apparatus for arrowroot making. Add to these, refectories and dormitories, and the brief sketch of this hive of industry is tolerably complete. The power derivable from the waterfall is applied through an 18-horse vortex turbine, served by a pipe only 18 inches in diameter, which has been found to work so well that it has attracted the attention of mining specialists on the Witwatersrand, who have since imported additional turbines of the same kind for use at the gold fields. The architect of this mill was Brother Nivard, whose workmanship, indeed, is visible in all the buildings for which Mariannhill is remarkable.

THE RESULTS OF "SELF-DENIAL IN ONE OF ITS MOST ASCETIC FORMS."

It would be easy to increase the interest in this peculiar institution—which has received approval from the Natal Legislature in a pecuniary form—by further details, but sufficient has perhaps been said, to show that, under the influence of St. Benedict, down through the centuries that intervene, self-denial in one of its most ascetic forms has made a wilderness to blossom. Progress is written on all the departments. Old dormitories are to be changed for new ones, a hospital and a library are among the proposed additions; at the Convents a new church has to be erected, as the existing church has proved too small; it is hoped to provide buildings for the reception of visitors, and also to open a Kaffir store; while opposite to the mill is a brickery at which the material for the walls of the new paper mill is being prepared. Besides these evidences of energy, four detachments of "building brethren" are busy, on the outside station, with the erection of new chapels, schoolroom, saw and grinding mills, a tannery, and it is hoped to also include in the programme the manufacture of cheese and cloth. Beyond all these, there is an elaborate scheme for setting up, on a well-chosen site, a Monastery to be in every sense worthy of the name—to rival indeed the priories of old time; this, however, is held in reserve while other movements are being pressed forward.

R.

BUDDHISM AND CATHOLICITY IN CEYLON:

A Reply to Sir J. F. Dickson.*

(From the *Ceylon Catholic Messenger.*)

SIR J. F. Dickson late Government Agent in the Central Province of Ceylon, and now Colonial Secretary of the Straits Settlements, has contributed an able but most misleading paper on Ceylon to the *English Illustrated Magazine.* In so saying, we do not mean to criticise his historical view of the Colony under British rule, nor his statistics of Ceylon products, nor the high encomium he has passed on the Peradeniya Gardens; what we aim at is the wrong view in which he has laid before the public the present moral and religious condition of the Sinhalese people; for of the Tamils or heathen, and of the Mahomedans, he says no more than if they existed not. We will make ourselves clear... ... ...

As to polyandry. Sir J. F. Dickson boasts that *it has now entirely died out.* We are sorry we cannot in the least endorse this statement. Polyandry is still rampant amongst the Kandyan Buddhists, and not only is it polyandry, but what is more monstrous, it is incestuous polyandry. This is a deep-rooted evil, showing the moral degradation to which the Buddhistic system—void as it is of any notion of the sanctity of matrimony—can lead its adepts.

But, as might well be expected, Sir J. F. Dickson, who was the forerunner of the army of "White Buddhists" who have lately invaded Ceylon, could not write about Ceylon without extolling that rotten system of religion which has so much enlisted his sympathies during his stay in the Colony—Buddhism. We are served to nausea with a repetition of the old fallacy about the strength of Buddhism, said to equal forty per cent. of the population of the world, about the purity of the Ceylon Buddhism, about the unity

* As Sir J. F. Dickson's beautifully illustrated article has been so widely read in this country, we make no apology for publishing this important and able reply from the Catholic side.—Ed. I.C.M.

of doctrine between Buddhistic sects, and about the peace and happiness this philosophical system brings into the souls of its adepts. "It (Buddhism) lives enshrined in the heart of a pious, simple and kindly people; it leads them through a life of charity to a peaceful death-bed such as most Christians may envy. Having conquered desire, they enjoy a repose which cannot be disturbed." Bosh! Effeminacy, sloth, stupid indifference to life and death, cruelty, and an unintelligent conservatism,—such have been the effects of the Buddhistic system on the minds of the Sinhalese, making them an easy prey to the invasion of more manly and pushing races and threatening within measureable distance the total extinction of the race.

In support of his praise of Buddhism, Sir J. F. Dickson quotes from Bishop Bigandet's *Life and Legend of Gautama* passages showing forth the excellence of some of Buddha's precepts and the many points of similitude noticeable between Gautama's teaching and Christianity. But it is one thing to praise a system theoretically, and quite another thing to approve it in its practice and its results. There are undoubtedly many excellent sayings in Gautama's doctrine and many points of contact in it with Christianity; but, because it failed in teaching the worship of God, and was radically a false religion, it also failed in raising man to a high moral standard, and society to a perfect state of harmony and civilisation. The fine precepts of Buddha are much admired, but not followed, by his nominal disciples, and the Buddhists' religion is practically nothing but a mixture of idol-worship and fatalism.

Sir J. F. Dickson attributes the so-called revival of Buddhism in the latter years—that is to say the belligerent attitude it has assumed—to the action of the Protestant Missionaries. In this he is quite right. The Protestant Missionary has been, as a rule, very much wanting in tact in his efforts to make converts. His attitude towards the native infidels has been one of defiance. Public challenges and disputations were held, abuse and ridicule showered on the national creed, and great fuss made about the conquest of a few converts. Proselytising schools were opened everywhere with the result of spreading far and wide a system of hypocritical conversions and a rank contempt for the sacred books of the Christians.

AUSTRALIA: QUEENSLAND NATIVES. (See p. 176)

We must, however, in all justice, state that the attitude of the Protestant Missionaries has not been the only factor in the present revival of Buddhism. Had it not been for the influential support and the polishing given it by such men as Dr. Rhys Davids, Sir Edwin Arnold, Colonel Olcott and Sir J. F. Dickson himself, not to mention our present Governor, Buddhism would not have been able to raise its head and would have probably taken more kindly to the

loaves and fishes offered to the poor natives by the rich Protestant societies of England. We believe also that Sir J. F. Dickson's remark that Protestant Missionaries are "men who, in education and in self-denial, compare unfavourably with the celibate Buddhist monks" is a libel on a respectable and intelligent body of men, whatever their failings may be. Buddhist monks are universally considered a set of rascals, and it is an undoubted fact that, with extremely few exceptions, they are plunged in the depth of ignorance.

Sir J. F. Dickson very kindly and justly exempts the Catholic clergy from all responsibility in the revival of Buddhism, and contrasts their celibate, self-denying and inexpensive way of living with the luxurious and worldly life of the Protestant Missionary. We cannot, however, admit without qualification his remark that "under the strict rule and guidance of their head in Ceylon, the learned Archbishop Bohjean, they devote themselves to their hereditary flock (descended from the natives converted at the point of the sword by the Portuguese), to education, and to the maintenance of orphanages and other works of charity." We must admit that the Catholic clergy, being few in number and struggling against poverty, have their hands full with the care of the large Catholic population of the island, and cannot, therefore, devote all the time and the resources they would wish to the work of the conversion of the infidels. But, whilst obeying the precept of St. Paul to *work good especially to those who are of the household of the faith*, they do not neglect their duty of preaching the Gospel to the infidels—not, however, boastingly and defiantly, but quietly and unobservedly, as Christ said the Kingdom of God was to be spread. The baptismal registers of the Archdiocese of Colombo show for the last six years, computed from September to September, the following numbers of baptisms conferred on infidels, both infant and adult:

1883–84	infants ...	131,	adults ...	331
1884–85	,, ...	128,	,, ...	427
1885–86	,, ...	134,	,, ...	329
1886–87	,, ...	271,	,, ...	547
1887–88	,, ...	369,	,, ...	660
1888–89	,, ...	517,	,, ...	795
		1550		3089

This is far from unsatisfactory, the more so as it shows a steady increase year after year. We have not in our possession the statistics of the dioceses of Kandy and Jaffna; but assuming that the conversions there have followed suit with those of the archdiocese, we may reckon the total number of baptisms of infidel-born infants to 2,500 and that of adult infidels to 5,000, in all 7,500 in a period of six years. This agrees little with Sir J. F. Dickson's statement that "even the Roman Catholics, with their devoted priests leading the life of the people, and living on less than the tenth of the stipend of a Protestant missionary, make no converts, and indeed they seek to make none!"

Neither can we let pass without protest the assertion that the Catholics of Ceylon are the descendants of the "natives converted at the point of the sword by the Portuguese." This is an old fabrication of the Protestant local press, many a time contradicted, but always repeated without the least effort at proving the historical truth of the assertion. The fact is that the Portuguese were a mild race, very friendly with the natives and freely associating with them; they did their best by gentle means to gain them over to their religion, but never used force for this object. We challenge Sir J. F. Dickson to prove that the Portuguese have ever raised a sword to compel a native to embrace Christianity. It is, besides, an historical fact that in 1806, when the Catholics of Ceylon were commencing to breathe freely after the Dutch persecution, they numbered 66,830. Now they number at the very least 230,000. This increase cannot be the effect of natural multiplication; there must then have been,—and in fact there has been—a considerable number of conversions.

We have said enough to show that Sir J. F. Dickson, despite his well-known and rare ability, has not proved in the paper under review as considerate and reliable a writer as we had a right to expect.

TUNIS: THE BARDO, OR RESIDENCE OF THE BEY. A few Christian families reside in this quarter. (See p. 173).

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD, BY M.L.C.

VII.

§ 10. *More about Marriage Customs.*

THE Burmese and the Karen Buddhists when constructing a pagoda, a bridge, a monastery, or any other public work, give a great feast, accompanied by

comedies and dramas, nearly always of an indecent nature They erect a kind of tent upon a neighbouring piece of ground for the actors and musicians,* and a great multitude crowd round to see and hear. They always choose night-time, and there, in the half darkness, for the tent is very sparsely lighted, an abundance of badly assorted and imprudent marriages are arranged.

Where there are but few Christians, the question of marriage is a great obstacle to the Propagation of the Faith. Here, as elsewhere, there are three kinds of neophytes; the good ones, the middling ones, and the indifferent ones. These last make no scruple of marrying their children to pagans or heretics, if it only be a good thing from a temporal point of view. Those who become Catholics for the sake of marrying a girl, nearly always apostatise, and too often draw away with them the wife herself, as well as the members of their own family.

Divorce is exceedingly common among the Burmese and the Shans; on the contrary it hardly ever happens among the other Karens. Having married young, they remain faithful to their marriage vows until death; and often, especially in the case of women, do not marry a second time out of respect to the dead.

Polygamy is very rare, but still is tolerated. A few cases are to be found among persons more or less aged, but not one, that I know of, among those of the new generation. Four or five bigamists came to me some time ago, and asked to be made Christians, but none of them would consent to put away one of their wives. They said that after having taken them, it was a bad thing to separate from them, and there was no possibility of convincing them One of them, however, as one of his wives had died, got himself baptised, together with the children of his two wives, and since then has lived a most exemplary life. He has even built a chapel for the use of the neophytes in his district.

Celibacy is rare among the Karens. They nearly all marry, and that at an early age, with the exception of persons of an eccentric character, or girls who are not sought after. The men are obliged to pass the first three years of their married life in the bride's family, and to help her with their own hands. From the first day the son-in-law is no longer a stranger, but a son of the house. The father and mother-in-law call him "my son," the brothers and the sisters of the bride call him "brother," and he in his turn does the same, except in the case when, to escape confusion because of the large numbers and of the name of 'brother' being extended even to cousins-german, they are obliged to designate him by his own special name. The uncles of the bride, the aunts, the cousins and other relations, according to the custom of the ancestors, become his relations in the same manner, and none of his own brothers or sisters can contract a marriage with these relations.

§ 11. *The Patriarchal Family System.*

The Karen family is essentially patriarchal; the elder governs and commands up to the very last moment. Everyone recognises his authority, and old age receives every care, respect and importance. He is never complained of, not even when he falls into second childhood. The little grandchildren sometimes laugh at his distractions and forgetfulness, but without the slightest malice, and he himself laughs with them. He really worships the children, lives with them and loads them with kindness. They *all* call him "grandfather," even to the strangers who have never seen him, and he calls them all "grandchildren." They even call me "grandson" or "grandchild" in moments of forgetfulness.

The eldest son, or the son-in-law who directs the work, is obeyed in everything; nothing is done without his advice. Generally peace and concord reign both in the house and neighbourhood. The husband is full of courtesy towards his wife; giving his help in household matters and in the management of the children. A common custom between them is to call each other by the name of the eldest son, for example:

"Father of Paul, come and eat your rice!"

"Mother of Paul, I am coming immediately!"

The children never speak of their parents but by the names of "father" and "mother." To call them by their proper names, even when speaking with any stranger whosoever, would be a want of respect. For instance, if I asked a boy: "Whose son are you?" he would answer "*apa po* (father's son)," or "*a amo* (mother's son)," naming in preference the one for whom he has the most affection.

I have found but one exception, in a Christian family. In the year 1874 three different persons were brought to me in succession, from a hamlet eight miles distant to the north of our Mission, they being dangerously ill and wishing to be cured. They were, a young man, eighteen years of age, his mother, who had been a widow for five years, and his aunt. They had tried all the different superstitious practices, having resisted all the sorcerers and doctors of the country, and finally came to me, being advised to do so by a relation who was a Christian. It fortunately happened that they were cured, and before returning home they wished to be baptised. In a short time afterwards twelve others of the family became converted and to-day they form one of the best group of Christians in my vast Mission. They have a little chapel, erected by themselves to which I go twice in the year for a few days to baptise the catechumens. When with these good people, as with the other Christians of the district, I, as well as my assistants, am kept at the expense of the faithful. But here is noticeable a very affecting peculiarity, and it is that the old woman sixty years of age will allow no one to cook the rice for me, reserving that work for herself, so that she may have more merit for the trouble which she takes. After the Mass she goes gleaning in her sons' fields and then prepares my meal with the very grain which she gathers. In this house the last comers have fallen away from the custom of the old people: their great-grandchildren have adopted the usages of the sons of the second widow, their grandmother therefore becomes their mother, the mamma becomes "my eldest sister," or simply Mitu from her own name.

* For a group of such actors and musicians, see our illustration in the last October number, p. 82.

Illustrated Catholic Missions,

MARCH, 1890.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE BIBLE AND THE MISSIONS.

IN the current number of the *Asiatic Quarterly Review*, Mr. FREDERIC H. BALFOUR, who speaks with the authority of one long resident in China, criticises in a plain-spoken manner the methods adopted by European (evidently non-Catholic)* missionaries in China, and attributes to them the failures which generally mark their operations. His strictures ought to command general assent. The first point of his criticism is the one which we Catholics have always urged, in spite of much hostility: it is the uselessness of trying to convert people by Bible distribution:

> One specially favourite feature in many missionary reports is a statement of how many Bibles, Testaments, and Gospels have been distributed broadcast among the Chinese people during the period in review. Here is my first point of attack. I believe that the indiscriminate diffusion of the Christian Scriptures among any non-Christian population is in most cases entirely useless, in many cases absolutely mischievous.

The general uselessness of Bible distribution is shown by the old story of the kind of uses which the Chinese actually make of the Bibles and Testaments given them, and which Mr. BALFOUR now repeats with all the authority of his experience:

> They are misunderstood, they are not valued, and very often they are not read. They are frequently given to the children to play with, and torn scraps of them may be seen added to the general dirt and mess of the street-gutters, unless, indeed, they fall into more thrifty hands, when, as I have heard, they are used by Chinese shoemakers to line boots with.

The frequent mischievousness of the Bibles so scattered abroad follows from the scandal naturally caused to the Chinese mind by some passages, especially those of the Old Testament, and by the utter misunderstanding of others. If Christians are able so misunderstand the text of Holy Writ,—if ST. PETER declared in his day that some persons could wrest portions of it to their own destruction,—how much more likely is this in the case of a people whose whole ideas and mental training are so absolutely different from our own? An anecdote of Mr. BALFOUR'S brings this point out clearly:

> One day many years ago, I saw my own servant reading a Chinese translation of the New Testament. I looked over his shoulder, and found that the passage was the 3rd of John,—giving the conversation of Christ with Nicodemus. 'Well, Chang'rh,' I said, 'do you understand what you're reading?' Less modest, or less honest than the eunuch of Queen Candace, he promptly replied that he did. 'And what does being born again mean?' I asked. 'It means coming to life again in some other shape when you die,' was the boy's answer; and his answer was a perfectly reasonable one.

Of course JOHN CHINAMAN, brought up in Buddhist ideas of Metempsychosis, very naturally 'read into' his Testament the ordinary meaning of 'being born again,' which he had believed in all his life.

And so Mr. BALFOUR hereby confirms what the Catholics have always maintained: that OUR LORD'S mission to His Church was to 'go and *teach* all nations,' and not to scatter translations of the Bible before them.

There are other parts of Mr. BALFOUR'S article with which we thoroughly sympathise: but want of space does not allow us to refer to them in detail.

* Mr. Balfour appears to ignore the existence of Catholic missions in China although Catholics are something like 20 times as many as all other Christian denominations together. See *Statesman's Year Book*, p. 808.

ANGELA.

By MRS. DANIEL.

CHAPTER I.

SOME CHINESE BABIES.

THE English troops had driven the Chinese rebels from place to place, until, after doing all the mischief they could on the way, they had taken refuge in a fort, which they defended to the best of their power for some hours.

The English, however, after a vigorous attack, got possession of the stronghold. Most of the rebels were killed, fighting doggedly to the last, the remainder were taken prisoners and afterwards handed over to the Chinese Government, the fort ransacked and practically demolished.

All was over, the rebels exterminated. After due rest for attention to the wounded and the burial of the dead, Colonel St. Vincent led away his troops from the ruins. They had gone but an hour's march when they came upon traces of the malignant cruelty of their late enemy. A small village was in sight and the road to it was marked by dead bodies. A party was told off to search the place, and as usual, it was found that the rebels had massacred all the inhabitants, men and women, old and young. From house to house, they went and the only living creatures found were some little babies. These they brought out, asking what should be done with them. It was decided that the helpless innocents should be carried forward and cared for, till they arrived at head-quarters, where some of the officers' wives anxiously awaited their return, and would know how to get the babies provided for.

The Colonel's soldier-servant was one of the search party; he was an Irishman, and a very kindly good-hearted fellow. In one of the houses he found a man and woman lying dead, side by side, close to a little cot in which lay a

child of a year old. Exhausted by crying and want of food, it had fallen into a troubled sleep, the tears still wet upon its cheeks.

Pat Rooney stood a moment looking on the dead parents, and then stooping took up the little one in his arms saying, "Ah! but it's a real darlint ye are now! an uncommon pretty girleen! for all ye're but a Haythin Chinee." And then in a tone of astonishment he continued, "And no Haythin ayther, for sure, if ye haven't the blest medal on ye!" For as he took the baby girl up, he saw round her neck a strand of blue silk with a small silver medal attached to it bearing the familiar figure of Our Blessed Lady, an evident sign that the parents had been converted, and their child baptized. Delighted with his prize he ran off with it to the Colonel and asked if he might beg Madame St. Vincent to care for the "girleen," as it was surely a Christian; his master assured him that the little one should have especial care.

We may imagine the surprise of the ladies, when on the return of the army, they were each presented with a Chinese baby or two. Most of them transferred their charges to some orphanage at the earliest opportunity, but Mrs. St. Vincent, who had no children of her own, became so attached to the little Angela (as she named her) that she took her with her to Calcutta and finally to England, adopting her and bringing her up as her own daughter.

She grew very pretty and engaging under this gentle training. Her long almond-shaped eyes alone betraying her origin. Mrs. St. Vincent was a Protestant, a very conscientious good woman, and as was natural brought up the girl in the same way. Angela however always wore the medal placed on her neck by her dead mother, and as she grew older used sometimes to wonder what was the meaning attached to it.

NOTE.—The circumstances of the finding and saving of the Chinese babies and their division among the officers' ladies, as described here, were subsequently narrated to the present writer by one of their number when grown up, and educated in this country, like Angela in the text.

CHAPTER II.—A CHINESE MAIDEN IN ENGLAND.

A Great Exhibition was taking place in London; thousands flocked thither from all parts; even from the most distant countries, to gaze astonished at such a vast and varied collection of treasures. Strange uniforms and costumes of Southern and Eastern nations might be seen mingling with the dark and sombre clothing of the Europeans. Wild and uncouth music alternated with the band of the Life Guards or the French Zouaves under the leadership of their accomplished bandmasters

On one summer afternoon two ladies were strolling through the courts, stopping now and then to admire something that caught their passing glance.

One was a tall elegant woman of middle age; her dark hair slightly tinged with grey just showing beneath a widow's bonnet, her rich silk dress heavily trimmed with crape. Her companion, young and slight with a round pretty face, and long sleepy dark eyes, opened widely enough now in admiration of the beautiful things about her. Suddenly she stopped; the words she was saying arrested on her lips, while her gaze was fixed on a group of persons who had come in sight.

The centre figure was a young Chinaman in the costume of his country, the materials of which it was composed being the richest silk and of the most delicately beautiful colours; he was in conversation with some Englishmen, one of whom immediately leaving the circle came to the ladies. "My dear Mrs. St. Vincent! this is a pleasant encounter! Miss Angela too!" added the old gentleman, "looking as bright as usual; we are showing a young friend all our beautiful things here, by-the-bye he is a countryman of yours, if one may believe it; perhaps Mrs. St. Vincent will allow me to introduce him; he is the son of the Ambassador and a very intelligent young fellow too!"

The introduction was made and strangely enough it was the first time Angela had met one of her own race; she took little part in the conversation, though they passed some time together.

At parting, Mrs. St. Vincent invited her old friend to bring his protégé to visit her, and during the following months, the young Chinaman Chang Hoo with his carefully plaited pig-tail, long pointed nails and silken robes might often have been seen reclining in a rocking chair, listening to Angela's sweet singing or watching her busy fingers as they worked at her embroidery.

But the time came for his departure and one day he made his appearance looking anxious and just a little important.

It so chanced that the young lady was alone when he was shown into the room. To her intense surprise and with little preparation he asked her consent to be his wife, and go with him to his home. He waived the fact of her want of rank, on account of her having been educated as a lady and so far from their native land.

He was still more surprised when she told him she could not consent to his request. "What," cried he," You refuse me? that cannot be! You must be mine, and you and I, who have both learned so much, will teach our people some of the good English ways, and bring some improvements into our native society. I can place you at Court and you can do much good there. Surely you do not wish to be always English and do nothing for the land of your birth?"

She could only repeat, "It cannot be; I do not desire the honour you offer me. I shall never leave my adopted mother. I have no wish to marry," she murmured in a lower tone; his pained look of disappointment and mortification troubled her gentle heart, while she shrank with a feeling of horror from the idea of such a union. She at last convinced him that it was useless to urge his suit further, and Mrs. St. Vincent's entrance enabled her to escape from the room, with burning cheeks and tears in her downcast eyes.

Alone in her room, she sat full of thought. So far her life had been that of a happy unquestioning child; now, in a moment, she found herself a responsible woman; called on to decide her own future. It was a strange position; brought up as an English girl; her ideas and feelings were

as those of other girls so trained. But to-day it was shown to her plainly, that, in the eyes of the world, her nationality was still apparent. Did not this young man claim her as his countrywoman, and seen no reason for doing otherwise? She had thought sometimes what a nice thing it would be, if she ever possessed the means to carry the light of religion amongst the disciples of Confucius; but it was as an Englishwoman and a Missionary—not as a Chinese lady.

One thing, however, was clear to her, she would never be the wife of a heathen, and still less of a European, even if such a one should desire it, which was extremely improbable. No, her place was here; as Mrs. St. Vincent's devoted daughter; beyond that, she would not look.

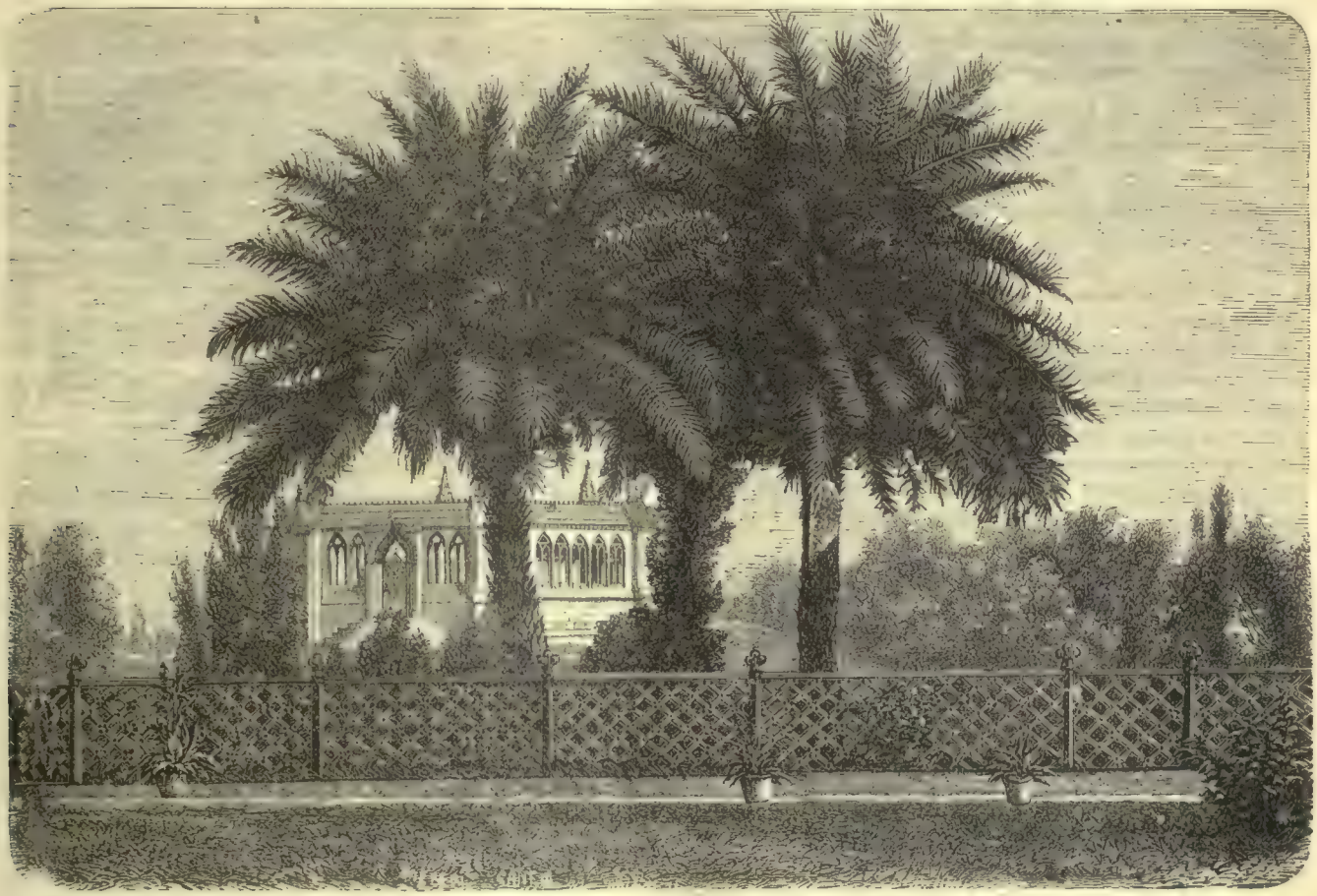
Later in the evening as Angela sat on a low stool leaning her dark head against Mrs. St. Vincent's knee, the latter softly stroked the glossy hair and in her gentle voice said, "Angela mia; you have had a little trial to-day, have you not? You have refused Chang Hoo. I wonder he could expect anything else, you are only a little English girl and my dear daughter." "Sweet mother," cried the girl raising her limpid eyes, "Am I not your too indulged child? Am I not a Christian? You do not think I care for a heathen; for one, who, most likely has serious doubts even as to whether I—a woman—can have a soul or not? Besides; I do not think I should ever care to marry anyone, my home is here with you, my duty to do what pleases you.

"Chang Hoo thinks I ought to wish to be his wife and go with him to do good amongst my own people but I shrink with horror from such a union, or such a means of doing good. I love you, mother mine, and you do not wish me to leave you even? Tell me."

Mrs. St. Vincent raised the girl into her embrace and pressing her lips to the burning cheek, assured her of her love and told her she had no wish to part with her, as long as she was happy. "But," she added after a little pause, "I sometimes fear that my life may not be a long one; and I fear yours might be but a lonely one without me."

Angela's eyes filled with tears as she implored her not to speak of such a thing; and clinging to her with loving words declared that she would never leave her, never—never.

(To be continued).



INDIA: CAWNPORE, THE MONUMENT OF THE ENGLISH MEN, WOMEN, AND CHILDREN, MASSACRED BY NANA SAHIB IN 1857.
(See p. 174).

Young Folks' Column.

MY Dear Young Friends,

Here are some specimens of very welcome and pleasant little notes I have received from some of you lately,—just the sort one likes to get.

Dear Editor,—Last night I persuaded Uncle Charlie to give me three shillings as a subscription towards CATHOLIC MISSIONS, which I enclose. His address is... .. ...

I remain, Your little Friend,

DAISY.

Now I'm sure there are plenty of other Uncle Charlies, and Aunt Marys, and Cousin Franks in the world: suppose some of you just try and see if you can't do the same as our friend Daisy? Here again is a charming little note:

Dear Sir,—I enclose postal order for subscriptions for the ILLUSTRATED CATHOLIC MISSIONS. I belong to St. Joseph's Convent. Sister Superior asked me if I would like to subscribe for them. I should be most happy to do so, and will try my very best to get someone else to join. I also sold a number of photographs of Father Damien for Sister Superior. The Magazine is very interesting to read, and also will encourage us to spare a small trifle for the poor lepers. Hoping my little offering will be of some good to them,

I remain, Yours obediently,

M. DONOVAN.

Our best thanks to both kind Sister Superior and to her little pupil; and may God reward them both for their zeal His foreign missions.

*

And now for some letters of children of a very different kind and living far far away. Do you ever read *St. Joseph's Advocate*, published at Mill Hill College? I hope many of you do; but as others perhaps don't see it, I will just quote you from the last number some bits that took my fancy greatly. They are letters written to Father Jackson, the Prefect Apostolic of Borneo, by some of the Dyak lads of that distant island. The first boy, you see, is as much interested in Europe as we are interested in Borneo: so he writes:—

KANOWIT, SARAWAK,

BORNEO, August, 1st, 1889.

Dear Father,

We were so glad to learn from your letter that you are well. We are always asking Father Dunn and Fr. Keiser when you are coming back to us, but they always answer: "not for a long time yet." We shall be so glad when you return, for it seems so long since you left for that distant country.

All of us in the school are very well. Those of us who are older have coffee gardens; the gardens are large, and the trees have begun to bear fruit.

When you return, please bring us a lot of story books, for we are so fond of listening to stories.

I am so sorry I cannot speak English. In the evening we always ask Father Dunn to tell us tales about Europe.

I am, Your Child,

LEO NYNAK.

*

The next one, you see, is a sharp lad, and knows how to ask for what he would like. But poor boy! he is "only a Dyak living in the jungle," as he so naïvely says, and thinks very naturally that some "rich white boy" might spare him a book or some other little treasure. This is what he writes:

SINGAI, 8th Month, Year 1889.

Father,

When you gave a book to Joseph, why did you not give two, for me also one, because I am now long in the school and I know a little writing, and when the Father goes down to Kuching I cannot remember all the prayers when I have them not in writing. Not necessary to send it up, if you go soon back to Kuching, bring it yourself, and when you go up to Singai, then give it to me. If you have no time to come perhaps I come down to Kuching, I self can ask it. Perhaps you meet a rich white boy, you can ask everything he likes to give, bring only everything here because we Dyaks are only living in the jungle, and don't get anything.

GABRIEL DAGIANG.

Do you know, I am really anxious to see whether any "rich white boy" will be disposed after reading this to do something for his little Dyak brother Gabriel?

*

Lastly, here is one with bad news, as well as good:

KANOWIT, SARAWAK,

BORNEO, August 1st, 1889.

Dear Father,

Father Reyffert is going to teach the people in the river Gi; he has left Sari, and is now building a new house.

Our coffee trees are beginning to get fruit. The new school is just finished.

How are you now? Have you never been ill since you have been away? . . . . . Some more people in the Bawan river became Christians lately, but not many, only one family.

Ah Fah was killed, we do not know how, but they say he was eaten by an alligator. They found his boat all covered with mud, the boat-chain was gone, and a piece of rattan found tied in its place.

The bazaar at Sibu has been burnt down—all the shops were quite burnt up—they do not sell cakes there any more now.

Your Child,

JOHN UNDAT, (aged 10 years).

Poor Johnny! fancy the cake shop being burnt down and no more cakes to be got there? Why its almost as bad as the unfortunate Ah Fah—(I think he must be a Chinaman)—being eaten up by the alligator! You see Dyak boys are not so unlike English boys after all. I know many a college and school where the destruction of the cake shops would be a dire calamity.

*

And now it is about time that I told you the result of Bernard Marshall's appeal for educating a Negro boy and girl at Asaba, on the Niger. I have waited this long to give everybody a chance to send in their lists and collections. I'm afraid we have not done very well, for very few of our young readers have collected,—much fewer than we had hoped for.

The Prize for the Boy's Collection goes to BERNARD JAMES MARSHALL himself who collected 14s. 6d.,

And the Prize for the Girl's Burse has been well won by MARIE LOUISE VAN DEN BRULE, who has sent me from France £1 11s. 6d.

Both have thoroughly well deserved their prizes, as well as our best thanks. Nor must we fail to thank those other few who have done their best, although their sums did not reach so high a figure. Their names are:—

	£	s.	d.
Mary Alice Marshall	1	2	6
Marguérite van Ypersele	0	12	4
"Charlie"	0	2	11

*

The money will be sent at once to the fathers at Asaba with a full explanation of its object.

*

And with this I will conclude this very long letter.

THE EDITOR.

February, 1890.

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

The Right Rev. the Bishop of Christchurch, New Zealand, dating Nov. 11, 1889, has sent us the following very kind letter:

"I have taken great interest in your admirable publication since it started. I venture to say that even in an artistic and scientific point of view, it will compare most favourably with many a Magazine having the highest pretensions. As a faithful record of our Catholic Missions, it is most edifying, instructive and interesting. It needs but to be better known, to be more widely spread.

"It should be in the hands of every Catholic family. I will not fail to recommend it to my priests and people.

"Yours faithfully in Christ,

✠ J. J. GRIMES, S.M.,
Bishop of Christchurch, N.Z."

GENERAL.

THE BRITISH GOVERNMENT AND CATHOLIC MISSIONS.

It is always a pleasure to learn that the British Government sets a good example of enlightened liberality towards the Catholic missions in so many parts of our vast empire. Baron Léon Béthune in his recent admirable work on African Missions, *Les Missions Catholiques d' Afrique* to which we drew attention in a former number, says on this point: "We are pleased to pay homage to the enlightened generosity of which British Protestant laymen and Colonial administrations have frequently given proof during the last half century in relation to our missionaries" (p. 313).

Similar testimony comes from Ceylon, where the Rev. F. Collin of Colombo, writing in our French contemporary the *Missions Catholiques*, of last October 4th, says: "The English Government treats its colonies with admirable wisdom and liberality; so that these foreign populations who are subject to her power are perfectly content. . . . . The missionaries are treated by the Government with the greatest deference, and are not subjected to any of those petty acts of persecution so much in vogue in Europe" (p. 475).

From Straits Settlements we find these pleasing words in the annual report (*Compte Rendu des Travaux de 1888*), of the great Paris Société des Missions Etrangères issued during 1889: "A measure which gives to the work of the new diocese (of Malacca) an important guarantee of stability is the favour of the status of civil personality graciously accorded by H. E. the Governor of Straits Settlements. This is a fresh pledge of the protection, as wide as it is generous, which Catholic missionaries have always enjoyed in the British Colonies (p. 156).

In the same report, the Vicar Apostolic of North Burma, Mgr. Simon, after describing the difficulties they had to suffer under "his most tyrannical Majesty King Theebaw" gives expression to his joy at the deliverance of the country by the British Government, and adds "Thanks to the new religious situation created by the liberal rule of the Queen of England, we have already been able to explore a number of regions, and where the missionary had never yet set foot, the Word of God has been announced. . . . . The barriers of national prejudice have been considerably weakened since the arrival of the English. The Burman feels himself free, and begins to believe that he will not lose his nationality if he becomes a Christian. The English officers are full of respect towards us, and the populations around us are beginning to look to us as their natural protectors" (pp. 162, 168).

We could easily multiply these quotations; but we think we have cited enough to show that our missioners are not ungrateful for the exceptional advantages they enjoy under British rule. It will be noted that the writers are all Frenchmen.

AFRICA.

What are the Actual Slave Markets?—The *Manchester Guardian* answers this importat question as follows:—

With regard to the external markets the case is somewhat different. For these the civilised world is responsible. These it falls within the business of the Conference to attack more directly. These markets have been summed up as eleven in number:—1. Morocco. There slavery is a recognised legal institution, and though there is no open slave market now in Tangier, slaves are, as every tourist knows, freely bought and sold in that town. 2. The southern belt of Algiers and Tunis, which is in direct communication with the man-hunters of the Soudan. 3. Tripoli, into which slaves are introduced through the Fezzan. Exportation to some slight extent is believed to take place through its ports. 4. Egypt. Here we are able, as the result of the reorganisation of the Slave Trade Department in 1883–4, to say that the slave trade no longer exists, and that slavery is rapidly dying out. But the returns sent in to the Conference still show a certain amount of slave smuggling across the southern frontier, and some exportation is said to take place from Kosseir. 5. The Sahara and the oases of the desert. Touat, Tidikelt, Gurara, Tafilet, which belong to the Moorish and Algerian region, and Faredgha, Kufra, Siwah, Audschila, Djalo, Farafra, Dackel, in the Libyan desert, are all noted as active centres of trade, notwithstanding the influence of the Sennoussaya, which ought to have a restraining effect. 6. Arabia. All evidence tends to prove that Arabia is at present to be reckoned as the most important of the markets. The provinces of Hedjaz, Hadramant, Yemen, and Oman might also be described as the bonded warehouses of the Eastern slave trade. Cargoes of slaves are perpetually run in through the ports of Jeddah, Hodeida, Moukali, and Muscat. 7. Turkey, both in Europe and Asia. Open slave markets are no longer tolerated in the Ottoman empire, but slavery is recognised as a legal institution, and the demand naturally creates the supply. 8. Persia. Here the demand for slaves and eunuchs is considerable, and cargoes are taken in through the Persian Gulf. 9. British India, the Comoro Islands, and Réunion. In spite of the watchfulness of France of England, slaves are still introduced to some extent. 10. Zanzibar and Pemba. These two islands have been the most important outlets of the Eastern trade. Since 1886 something has been done, and the Sultan's late concessions ought to check the trade still further. 11. Madagascar. This is the principal market for slaves captured in the Nyassa region.

Tunis.—Since 1884 Tunis, now a French protectorate, has been under the care of Cardinal Lavigerie as Archbishop of Carthage. The church is in a flourishing condition there. There are 27,000 Catholics (exclusive of the French troops), 24 parishes, 53 priests, including seculars, Capuchins, and the "White Fathers" of Algiers. There are also 15 schools, several hospitals, a large seminary, and everal religious orders of both men and women.

The Lepers of Robben Island, Cape Colony.—With reference to the sensational account published in *Blackwood's Magazine* of the state of the leper island off Cape Colony, and the appeal made in several English papers, we are able to state on the authority of the Right Rev. Bishop Leonard, of Capetown, that: (1) there is but a single Catholic leper on the island, who is regularly visited and attended to by one of the priests; (2) that for the last sixteen years, ever since his Lordship has been in the colony, there have only been two other cases; and that (3) "I am happy to state that many of the inconveniences which the lepers had to suffer are being removed by the Government authorities who have supreme control over the island, and by the action of benevolent ladies and gentlemen in Cape Town and other districts of the colony."

INDIA AND CEYLON.

Assam.—The Holy See has erected the province of Assam, in north-east British India, into a Prefecture Apostolic, and confided the charge to the Catholic Society of Instruction, founded in Rome by Rev. John Baptist Jordan, of the diocese of Freiburg. Assam occupies 47,000 square miles, with a population of close upon five millions, of whom in 1881 barely 7,000 were Christians, and of these only 351 Catholics, scattered over a vast area. The new missioners will therefore have plenty to do. The chief town and residence of the Chief Commissioner is Shillang, but much larger cities are Silhet and Gauhati. Assam is famous for its tea-producing.

Cawnpore.—To what Englishman is not the name of Cawnpore (properly Kánhpur) sacred, as the scene of the heroic defence and cruel massacre of Englishmen and women by the infamous Nana during the Mutiny of 1857? Hence our readers will be interested in the view of the monument we give on p. . . Cawnpore forms a part of the diocese of Allahabad, erected in 1887 from the old Vicariate of Patna, embracing the North West Provinces and Oudh, together with Nepal, Behar, etc. The Bishop is Mgr. Pesci, O.S.F.C., who has 26 priests under him to minister to 8,225 Catholics. Nuns (including Native Franciscanesses), 78: 6 Orphanages; 32 primary schools with 1946 children.

JAPAN.

A Catholic Paper.—According to the Tokio correspondent of the *Allgemeine Zeitung*, the Catholic Missioners in Japan began in the middle of last November the publication of a new review in the Japanese language, to appear every other month, and entitled *Kokyo Zasshi*, or "Catholic Review."

THE FAR EAST.

Corea, the furthest and least known country of the Far East, first saw the light of the Faith introduced in 1784. In 1831, Gregory XVI. erected it into a Vicariate, in care of the Missions Etrangères of Paris. The church of Corea has had a long history of persecution; and since that date 3 bishops, 11 priests, and a vast number of faithful laity have won the martyr's crown. The present bishop, Mgr. Blanc, resides at Seul, the capital. We gave the history of his predecessor, Bishop Ridel in our last volume ("A Corean Martyr," pp. 92, 106, 126). There are now 14 missionaries, 9 nuns, and 15,416 Catholics (besides 1,736 catechumens), out of some ten millions of inhabitants. The "Great Bell" of Seul, whose mouth has a diameter of 1½ yards, and of which we present a view on p. 162, is rung as a curfew every evening, and again next morning to summon people to work. In the interval, Father Eugene Coste tells us, nobody except the women, is allowed to be in the streets, under penalty of a fine or bastinado!

AMERICA.

The Printing Press among the Indians.—The *Dakota Catholic* is our authority for the statement that the first paper ever printed in the U. S., west of the Rocky Mts., was printed by the Nez Percé Indians. Father Spaulding brought them the printing press, perhaps 50 years ago.

This Map serves to illustrate our paragraphs on Indian Missions.—St. Ignatius' Mission to the Flatheads (See p. 175), is in Montana, near Helena, at foot of the Rocky Mountains; the various Benedictine Missions are in "Indian Territory" to South of the Map. By kind permission from the *Journal of the Manchester Geographical Society.*

Benedictines and Redskins: Statistics of Benedictine Missions in the Indian Territory, U. S. A.—The following interesting table of these missions to the Red Man is published by Dom Theophilus Bérengier, O.S.B., in a recent number of the French edition:

Prefect Apostolic of Indian Territory: Dom Ignatius John, O.S.B.

Churches at: (1) Atoka, (2) Krebs, (3) McAllister, (4) Pawhuska (in Osages Agency), (5) Purcell, (6) Sacred Heart, and (7) St. Michael.

Indian Tribes and Stations with Churches; the numbers affixed to each indicate those of the above seven missions on which they depend:—

The Apaches, Araphahoes, and Caddoes, near Fort Sill, (6).
The Cheyennes, near Fort Rano, (5).
The Cherokees, near Fort Gibson, (3, 2).
The Chicksawas, (6, 5).
The Choctaws, near Caddo, (1).
The Comanches, near Fort Sill, (6).

The Creeks, near Muskogee, (2).
The Iowas and Kickapoos, near the town of that name, (6).
The Osages and nine other smaller tribes, (4).
The Potawatomies, near Oberlin, (6).
The Quapaws, Senecas, Wyandottes, (dependant on Chetopa in Kansas).
The Shawnees, Seminoles, and Witchitas, (5, 6).

There are also in several tribes Negroes of African descent, especially among the Chickowas, where they amount to 3,000 out of a total of 9,000.

Religious Houses: The Monastery (O.S.B.) of the Sacred Heart, with Noviciate; three Convents of the Sisters of Our Lady of Mercy, one of the Immaculate Heart of Mary (with Noviciate), one at Krebs, and one at Lehig; two of the Franciscanesses, at Pawhuska, and Purcell.

Parish Schools for Indians:

Monastery School for Boys, Sacred Heart,			15 pupils;
Industrial School for Osage Children, St. Benetict's;			
Academy of Notre Dame, for Girls			22 ,,
St. Mary's Day School,			,,
St. Joseph's	,,	Krebs,	120 ,,
St. Catherine's	,,	Lehig,	135 ,,
Boarding and Industrial School, for Boys,		Pawhuska	42 ,,
St. Scholastica's	,, ,, Girls,	Purcell,	60 ,,
Indian School, (lay-master)	,, Boys,	Tishomingo	12 ,,
,, ,, ,,	,, ,,	Boggy,	20 ,,

General Statistics:

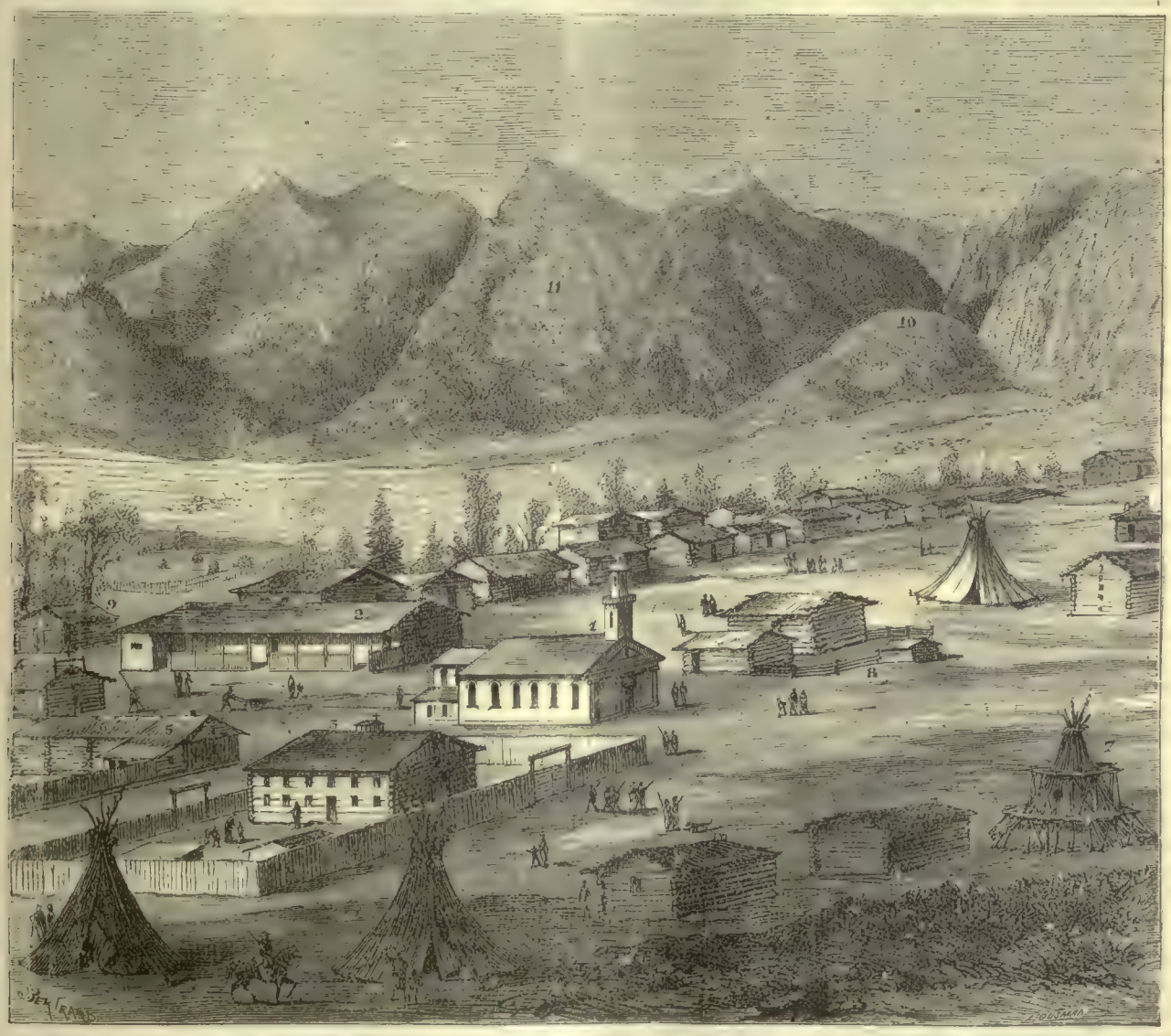
Missionary Monks	13	Indian Tribes	30
Churches or Chapels	15	,, Catholic Population	3,800
Monastic Stations	28	Baptisms of Natives	220
Monastery	1		
Convents	4		

Educational:

1 College; 8 Day Schools; 2 Industrial Schools, 1 Girl's Academy. } 12

The Map given this month should be consulted.

An Osage Petition to the Benedictine Monks.—The following is the letter by which the Prefect Apostolic of Indian territory was invited to Pawhuska:



UNITED STATES: FLATHEAD INDIAN MISSION OF ST. IGNATIUS, IN MONTANA; General View:—1. Church; 2. Old Residence; 3. Girls' School (Sisters of Providence); 4. Old Church (now Carpenter's Shop); 5. Printing Press; 6. Smithy; 7. Three-storied Indian Hut; 8. Site of Boy's School and New Residence; 9. Corn and Saw Mills; 10. Waterfalls; 11. Rocky Mountains.

"PAWHUSKA, *19th Jan., 1887.*

"The Great Council of the Nation of the Osages being gathered together sends this message to the Rev. Ignatius of the Sacred Heart Missions. We, the member of the Great Council of the Nation, appeal to your kindness to establish among us at Pawhuska a Catholic Industrial School. We promise you a suitable place for religious service and we ask you for priests and sisters to help us to behave well. We have been neglected for 20 years, and also have been solicited to join different sects, notwithstanding our desire to remain faithful to the Catholic religion. This is still our wish, and we hope you will help us. This is what we ask you together with your prayers that we may become better."

The Flathead Indians.—As far back as July 1886 (Vol. I. p. 42), we quoted the remarkable testimony of the Rev. S. A. Steinthal, a distinguished Unitarian Minister, as to the splendid work being done at the Mission of St. Ignatius among the Flathead Indians in Montana. There are at present 1,200 Indians at this mission, and we are glad to give a bird's eye view of it this month. The conversion of the Flatheads was begun in 1841, at their earnest and repeated request, by F. de Smedt, and his colleagues.

WEST INDIES.

Roseau.—Roseau in the West Indies is a Suffragan See of Trinidad. It embraces the British islands of Dominica, Antigua, Anguilla, Anegada, Barbuda, Culebra, Gorda, Montserrat (famed for its lime-juice), Nevis, St. Christopher, Tortola, etc., besides three Danish islands (St. John, St. Thomas, Sta. Cruz). The diocese contains 50,000 Catholics, over a third of the population. The Bishop, Right Rev. Michael Naughten, resides at Roseau, the capital of Dominica. There are 21 priests and as many nuns. Also 35 elementary schools with 3,600 children; a college (at St. Thomas) and 3 high schools for girls. The Redemptorist Fathers have also a hospital in St. Thomas.

AUSTRALIA.

The Australian Natives and the Church.—The Native Australians are generally considered to be the lowest type of the human race, and are rapidly dying out altogether, before the advance of the White Man, and now only number 70,000 or 80,000. Indeed, in early Colonial days, the poor natives were treated with great barbarity and hunted like wild animals. They are a dark coffee-coloured race, of slim and rather feeble build, and decidedly ugly countenance. Their intellectual faculties and language seem limited almost entirely within the range of the senses, and in their natural state, they seem to have little or no idea of religion, shame, or elementary culture. Many of them are still cannibals of the most degraded type. They are entirely nomad. Nowhere has the Catholic Church better shown her maternal affection for the "disinherited of the earth," than in her care for the poor Australians. The famous Benedictine native settlement of New Nursia,* in West Australia rivals the great Trappist settlement in Natal. Here 100 Aborigines are gathered round the church, schools, workshops, mills, etc., founded by the Bishop-Abbot, Mgr. Salvado. Here the first native Australian was baptised, educated and eventually raised to the priesthood by Bishop Salvado; his name was John Dirimera, O.S.B.

In 1887 the Holy See further showed its solicitude for these unfortunates by erecting the special "Vicariate of Queensland for the Aborigines," with exclusive charge of the numerous natives in that large colony, scattered over several dioceses, such as Brisbane and Rockhampton. Our two groups (pp. 164 and 166), are of natives from this Vicariate.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

* See our description, Vol. I. p. 78 (Sept. 1886).

	£	s.	d.
For the Foreign Missions:			
"G"	1	0	0
Canon Belloni's Bethlehem Orphanage:			
Master Christopher Glennon, Booterstown	0	2	0
For the Damien Institute:			
Children of West Kensington Convent (Sale of Fr. Damien's Portrait)...	0	4	0
[Forwarded direct to Louvain].			
Children's "Penny Crusade" for Education of Negro Boy and Girl at Asaba, West Africa:			
Per M. L. van den Brule	1	11	6
,, Mlle van Ypersele	0	12	4
,, Bernard J. Marshall	0	14	6
,, Mary A. Marshall	1	2	6
,, "Charlie"	0	2	11
[Forwarded direct to Africa *per* Lady Marshall].			

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers: the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR MARCH: The Missions to the Australian Natives.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Natal Record (Marienhill).
Vergissmein-nicht (Marienhill, Natal).
Année Dominicaine (Paris).
St. Joseph's Advocate (Mill Hill).
Missions en Chine et au Congo.
Bolletitino Salesian (Turin).
Missions d'Afrique (Paris).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).

Illustrated Catholic Missions:

IN CONNEXION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:

Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

In the last month of our literary Year we place before our readers an Illustration recalling the Divine Mission given to the Apostles and their successors by Christ Himself: "Go ye into the whole world and preach the Gospel to all creatures." Before Our Saviour kneel the Blessed Virgin and St. Joseph, praying for the success of Missioners labouring among the heathen nations on the earth beneath. Behind the central figure of our Pictures are the Guardian Angels of pagan countries, interceding for the souls entrusted to their charge. May we, dear readers, join our prayers to theirs, that so God's Kingdom may come quickly to all nations of the earth!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 48. APRIL, 1890. Vol. IV.

THE FATHER DAMIEN OF JAPAN.

[Our excellent contemporary the *Ave Maria* reprints this interesting article from the *Japan Daily Mail*, and it gives us great pleasure to be able to quote it for the edification of our own readers.]

SOME three years ago a Japanese woman about thirty years of age, having reached an advanced stage of leprosy, was abandoned by her husband, and placed by those who still felt any care for her wretchedness in a species of hut above the wheel of a rice-mill. For bed she was given some planks covered with a strip of matting; for clothes, some dirty rags; for food, a cup of rice daily. In this retreat her malady developed quickly. She soon became a loathsome spectacle, and the misery of her condition received its final aggravation in the loss of her sight. There, passing days and nights in despair and darkness, she was found by one of those men who devote their lives to deeds of charity. A French priest, Father Testevuide, visited her constantly, tended her with his own hands, and spoke to her of his faith in a hereafter, where pain and sickness are unknown. But it was impossible to offer much relief under such circumstances. The woman must be placed in a hospital, and very few Japanese hospitals, whether public or private, are willing to admit lepers. It was then that the zealous Father Testevuide appreciated and undertook his mission in life: he determined at once to devote himself to the founding, maintenence, and supervision of a leper hospital.

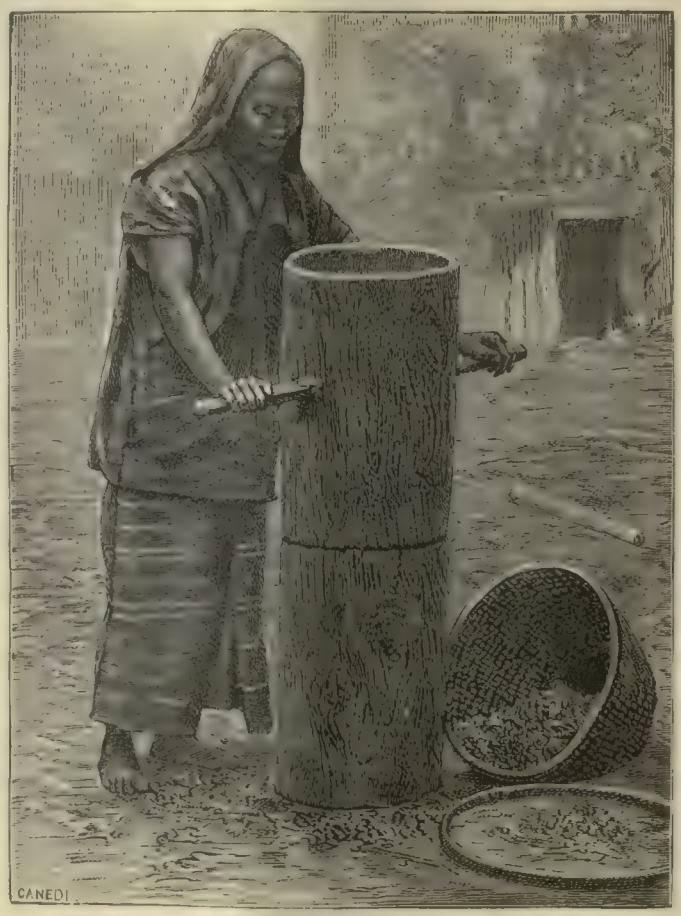
In Japan there are several varieties of leprosy, but two are particularly common. One is not necessarily fatal. It produces no suppuration, and sometimes disappears after having destroyed the fingers and toes only. The second assumes the form of terrible ulcers, which cover the body and render the victim an object of intolerable loathing. The disease is at once hereditary and contagious. There are thousands of lepers in the Empire. They may be frequently seen begging on the highways, or wending their way as pilgrims towards the tomb of Nicheren at Minobu. Not a few remain concealed in the bosoms of their families, to the last refusing to admit that their disease is leprosy, and being supported by their friends in the self-deception.

Father Testevuide could command a small sum of money placed at his disposal by French charity. He hired a house in the environs of the little village of Gotemba, which lies at the base of Fujiyama, and, converting it into a hospital, soon had six lepers under his care. A method of treatment much thought of in Tongking, and described in a pamphlet by M. Lesserteur,* was adopted with good results; but the

* The *Hoàng-Nàn* of which a full and detailed account was given in two important articles in our Nos. for October and November, 1888, on pp. 81–83, and 109–112, Vol. iii.—Ed. I.C.M.

director of the large hospital at Molokai, in the Sandwich Islands, strongly recommended recourse to a system elaborated by a Japanese physician, Dr. Goto.* The trouble about this system, however, is its cost. An expenditure of three *yen*† per month is required for each patient. Father Testevuide's capital did not permit such extravagance Fortunately he received some little assistance from private individuals, and Dr. Goto's medicines were also furnished to him on easy terms. But at any moment his means might be exceeded by the demand upon them, and the idea of building a hospital and forming a regular leper settlement was always in his mind.

In a few months this project was strengthened by the advent of unforseen difficulties. The village folks grew fearful of a leper establishment in their neighbourhood, and cast about for a way to rid themselves of the danger. They found it in the impecuniosity of the proprietor of the house rented by Father Testevuide. This man was required to choose between paying his debts or turning out the lepers. Father Testevuide might have insisted upon the terms of his lease and continued to occupy the house; but, unwilling to push matters to extremities, he determined to send the lepers to their homes, and to redouble his efforts for the founding of a permanent hospital. The first difficulty was to obtain a site. It seemed that in the plains at the base of Fujiyama the lepers should be able to find some resting-place. Even in such wide stretches of waste land, however, space was difficult to procure. Here the benevolent projectors found themselves confronted by some immemorial right of the people to cut grass; there another objection existed or was devised. Effort after effort failed, and they had almost despaired of success when chance came to their aid. A man, accidentally made acquainted with their difficulties, proposed to sell them seven thousand *tsubo* (about six acres) of land for the sum of three hundred and fifty *yen*, provided that his name was enrolled among those of the founders of the hospital. The land, admirably situated amid the mountains of Hakone and Fujiyama, overlooked the beautiful slope that stretches down to the placid waters of the sea at Suruga, and its climate offered neither the cold of Gotemba nor the heat of Numadzu. Here, then, the leper settlement was constructed. A tiny building costing but six hundred and thirteen *yen*, it represents at present only a commencement of what the establishment will ultimately grow to be, we trust.



BURMA: THE KAREN MOTHER GRINDING RICE FOR THE FAMILY MEAL. See p. 179.

The devoted charity of Father Testevuide found its counterpart in the courage of a Japanese Christian, who consented to entomb himself with the wretched lepers and minister to their wants. The name of this courageous man is unknown to us. Even of good Father Testevuide's splendid benevolence we should be unable to speak, had we not asked and obtained permission to read his reports to his Bishop. These heroes of philanthropy love to work without the reward of human applause.

Thus, by the noble exertions and self-sacrifice of a French priest, there has been established within a day's journey of this settlement an asylum for perhaps the most wretched of living creatures. It is not necessary for us to speak of what the prosecution of this work signifies for those engaged in it. Writing recently of Father Damien's death, we said that the growth of refined civilization seemed to have animated rather than numbed the heroic instincts of humanity. We have now a Father Damien in Japan. Who can doubt that the public will justify his confidence in their charitable support? His account of revenue and expenditure since the hospital was founded appeals eloquently to kind hearts. Nine hundred and sixty-three *yen* (say £192) thave been spent in purchasing the land and building the hospital; two-hundred and thirty-two (£46) upon its furniture and the support of the lepers. Among the petty sums that make the latter total is included an outlay of five *yen* eighty-six *sen* for a burial.

To an undertaking carried on with such humble economy any one can contribute helpfully. By and by it is hoped that the six acres of land, having been brought completely under cultivation, will furnish many of the necessaries of life to the little colony. But this will be five or six years hence, and in the interim Father Testevuide must depend on private benevolence. Truly these men offer splendid

* Now in charge of the Franciscanesses' School for the Leper Children at Molokai.

† A *yen* is 4 shillings. 100 *sen*=1 *yen*.—ED. I.C.M.

examples to their kind. Living on a pittance less than the wages of one of our servants, they sacrifice themselves completely at the shrine of charity. Very small indeed, infinitesimally small, when compared with such sacrifices must seem the most munificent gifts contributed in aid of their work. Yet for the paltriest assistance they feel and express more gratitude than their own lifelong devotion appears in their own eyes to merit.

[We shall be glad to receive any contributions to this work of charity.—ED. I.C.M.]

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD.
BY M. L. C.

VIII.

§ 12. *Children.*

Marrying young, leading a life of labour, regular, sober, living generally on fruit or vegetables, rice or fish, the Karens have a large number of children. The half of them die for want of proper attention, or from various diseases, such as small-pox, cholera, croup, fevers and dysentry. The Christians however, make use of better hygienic rules, they are less timid and more methodical; besides which they apply to our doctors, and thus they rear a greater number of children.

In each family there are seven, eight, nine, and even more. The parents are exceedingly fond of them, look upon them as great treasures, and the more they have, the better are they pleased. They never abandon them or give them up; even in the greatest poverty they find means of feeding and rearing them.

BURMA: THE KAREN 'BELLE OF THE VILLAGE.'

The mothers, especially, deny them nothing; but it is just this blind devotion which is one of the principal causes of their death. They nearly always have two at the breast, not having courage to wean the older one for fear of making it cry and scream. They do not perceive that in so doing they exhaust themselves, and perhaps ruin for ever the health of their little idol, if they don't even cause its death. One of the secrets of attracting the mother to us and through her the entire family, isto fondle and caress these poor little things, not abandoning them, however dirty they may be; to heal them, to rid them of the worms, in fact to make friends with them by some means or other. With patience and a few sweetmeats, the work is an easy one, and the fruits most abundant.

The truth is, the Karen is long in making a decision, and is always finding some difficulty to prevent his conversion; in want of something else he finds his own negligence and indolence. To rouse him or move him, some lever is necessary. Sometimes it may be the wish to console his little child, who cries because it wants to go to the church, like its little companions, and like them to wear a cross or medal round its neck.

There are no poor in the south of the colony, any one who can work at all, can manage to live pretty comfortably. Those who have a number of children to help them become rich in a few years, if the plague does not come to destroy their cattle; whilst on the contrary, those who have no children or who have but few, find a difficulty in procuring the means of livelihood, by reason of daily labour being dear and difficult to find. There is a great deal of uncultivated land, which the government gives free of taxes, for the first few years; hands, however, are wanting for the cultivation of it.

When one of the sons leaves the house to work upon his own account, and leaves his place to a new couple, his parents provide him with the things necessary to settle him comfortably, according to the money, land and cattle which they possess. Nevertheless the father may do as he likes, and give whatever he wishes, without the other children having any right to protest or lament. As they marry, he distributes to each one his share, according to his possessions at the time of the separation. At the death of the parents, there still remain some goods to distribute, only that the distribution is made by the eldest son, and from that moment he becomes the head of the family, the protector of his brothers and sisters. If afterwards one of them falls into want, he bestows upon him a part of his own share to help to start him afresh, and if he himself has not sufficient means to do so, he turns to the elder members of the family. When one of the brothers happens to have no children, and cannot find one to adopt, he gives over to him one of his own, either for ever or for as long as the child will remain with him.

(To be continued.)

ANGELA.

By Mrs. Daniel.

CHAPTER III.

Our Lady of Victories.

THE following spring saw Mrs. St. Vincent settled in Paris for a time, and here came about a wonderful change in the mind of her adopted daughter. She had made the acquaintance, amongst others, of an English Catholic family. One of its members was a girl of her own age, and they spent much of their time together.

In her company Angela for the first time visited a Catholic Church. She was charmed with the devotional music, the pictures, the imposing procession; and on her return home could talk of little else. A few days later being out again with her friend, the latter took her to Notre Dame des Victoires. It was near mid-day, but even at that busy hour, there were numbers of people kneeling engaged in prayer. Angela looked on in surprise, as no service was going on. They walked round, and she gazed in wonder at the walls and pillars entirely covered with tablets and *ex-votos* recording favours received from the Queen of Heaven; the altars loaded with flowers; the gorgeous shrine surrounded by hundreds of candles constantly burning, and as constantly replenished: above all the statue, that seemed to look down upon them with mild pitying glance. Mary Temple whispered to her, "I am going to the office to register some names for the arch-confraternity; wait here for me a few minutes."

Angela stood sometime with her gaze riveted on the statue, and then a sudden strange desire to pray came over her, she sank upon her knees, burying her face in her hands, her heart crying out with voiceless words to God and His blessed Mother, to whom she had never learnt to offer her petitions.

When her friend returned, she was not aware of her presence until Mary, after kneeling quietly beside her for a few minutes, gently touching her, told her it was time for them to go. She rose at once and they left the Church, Angela walked on so long in silence that her friend enquired of what she was thinking.

Burma: Country Cart drawn by Buffaloes: A Scene near Mittagon on the Irawaddy, to the South of Prome. Mittagon is one of the most flourishing Mission Stations in Pegu, and has some 1200 Catholics, Karens and Burmese. (See p. 179).

"I cannot tell you," replied Angela, colouring with agitation, "something so strange came over me in the Church. I felt forced to pray, and yet, I could find no words to say, —I seemed drawn out of myself, and by *her*. I felt I must give myself up in some way; but it is useless te try to explain, or try to describe what I felt!"

Just before parting she turned suddenly to her friend and exclaimed "Mary! I have just remembered something rather curious. Do you know that I wear a little silver medal with a figure upon it like the statue of the Virgin? It was round my neck when I was a baby, and I have kept it always as a memento of my mother who was murdered." She drew the medal from its hiding-place and showed it to

Mary, who at once said, "Your mother must have been a Catholic, and you have as certainly been baptised: I believe Our Lady has led you here to her shrine, that she may claim her child at last."

Mrs. St. Vincent had brought up her charge with high principles of honour and truthfulness, so it was not long before Angela's secret was poured into the ever attentive ear, and her entreaty that she might be instructed in the Catholic Faith, listened to with indulgence.

There really seemed to be no doubt that she was the child of Catholic parents, but as a Protestant, the lady saw no reason why, having been educated as she had been, she needed now to change.

CHAPTER IV.

IN THE RUE DU BAC.

The new convert entered with zeal upon the duties and requirements of her new life and found a delight beyond expression in the variety and beauty of the devotions hitherto unknown to her, and with her friend Mary Temple took part in many solemn and impressive services, and willingly joined in the numberless works of piety and charity to be found most active in the heart of that city, often cited as the most frivolous and pleasure loving in the world.

Autumn was occupied by visits to friends in England and the early frosts, warned Mrs. St. Vincent. whose constitution had been seriously impaired by long residence in India,

EAST AFRICA: GORGE OF MOUNT LUPATA ON THE ZAMBESI, PORTUGUESE TERRITORY. The Zambesi cuts across the Lupata range half-way between Tete and Sena.

The girl could only repeat, "I cannot tell you *why*; I only feel that I must do it." "You shall not be made unhappy," was the reply, "you shall have the opportunity of informing yourself as to the Roman faith, and I have little fear that when you know more about it, you will be only too glad to go with me as usual to the English Church. This little bit of romantic enthusiasm will pass away."

The event proved the contrary, however, for after some months of prayerful thought and the instruction of a learned Abbé, Angela asked and obtained a tearful consent to her wish to be received into the fold of Rome in the Church of Notre Dame des Victoires in which she had felt the first call of grace.

that the winter must be passed in a more genial climate; so once more they journeyed southwards, and eventually settled themselves down in Rome, where they found many of their English acquaintance.

And now arose a new trouble for our heroine. A yearning desire to do something for God, took possession of her ardent soul; a sorrowful regret for the state of her far-away compatriots, lost in error, blind to the light of truth. A great longing to do something for them came over her. The idea aroused first, unknown to herself, by the words of Chang Hoo, seemed to burn before her. In some books that had been lent to her, she read of the trials and sufferings endured by holy men and women, who had left their

happy, peaceful homes in Europe to carry the good tidings of Salvation into the Eastern lands; giving up everything in many cases even life itself in this glorious cause. And, if *they* could do so much, would not more be required of *her*, who had been so highly favoured, and who was, moreover, a child of that distant soil?

On the way to Rome, a few days had been again spent in Paris, and there, where faith had first been given to her, she had received the strongest impression of all.

Books may touch our hearts, by pathetic and moving words, but scenes which bring practical proofs of great deeds have memories that never fade.

An acquaintance of Angela's took her to the celebrated establishment of the "Missions Etrangères," in the Rue du Bac, by far the greatest of all the missionary Societies of the Church,—which at the present moment can proudly point to its thirty bishops and over 800 missionary priests who, having gone forth from its walls, are actually labouring over such distant and various mission fields as the vast Chinese empire, Manchuria, Tibet, and Corea; Japan; Tonkin and Cochin China; Siam and the Malay Peninsula; Burma and parts of India. Here in the museum of this great College, founded more than two hundred years ago by Mgr. Pallu, the Vicar-Apostolic of Tonkin, and the earliest French missioner in the Far East, she was shown many objects of deep and solemn interest. Pictures and drawings, depicting scenes of the martyrdoms, in China and other countries, of the seventy-seven heroic martyrs for their Faith whom the Society can claim as its especial glory; the very chains and cruel implements of torture which had actually been used in their terrible persecutions; the vestments and blood-stained garments worn by them in prison and at the moment of martyrdom; nay even portions of relics of the martyrs themselves:—all these things brought before the mind of our heroine more and more clearly the exalted self-sacrifice, the burning zeal of those, who gave their all for their Holy Faith.

While viewing these soul-stirring mementoes in this place, no less a shrine than a museum, one of the brothers approached and asked them if they would like to assist at vespers; as these would be followed by a "Departure Ceremony," some Fathers being about to set out that same evening for the Chinese and Japanese missions.

CEYLON: NEAR ANURADHAPURA, DIOCESE OF JAFFNA. A COUNTRY SHOP. (See p. 186).

Willingly the two girls followed to the church. Here they listened to the sweet monotonous chanting of the vesper psalms and antiphons, after which some eight young missionaries took their place in the Sanctuary, standing in a row facing the congregation, and a touching ceremony followed. The Rector of the College, the students and professors, the rest of the inmates, and even the strangers present passed in procession: each kneeling and kissing the feet of those who were about to leave home and country to carry the Faith to heathen lands, most of them to Angela's own native country—whilst the words chanted by some, softly murmured by others, solemnly echoed through the church: "Beautiful are the feet of those who preach the gospel of peace."

The Chinese maiden's soul, rent with emotion, sobbed out its prayer for guidance and direction.

(To be continued).

Illustrated Catholic Missions,
APRIL, 1890.

"Amare et servire."

GOVERNMENTS AND CATHOLIC MISSIONS.

AT a great meeting of the Catholic Association recently held at Oporto, to protest against LORD SALISBURY'S proceedings in the East African question, a significant resolution was added urging the Portuguese Government "to restore the religious orders for the African missions, as the *only means* of procuring for our Colonial possessions their advantageous development."

It may be permitted to a missionary journal like ours to emphasize the lesson contained in this resolution.

There can be no doubt that Portugal, up to the last few years, by her fatal policy, inaugurated by POMBAL in the last century aud brought to a climax in 1834, has not only discouraged and ruined many of the Catholic missions in her African dominions, as LIVINGSTONE pointed out; but, by the jealousy with which she has excluded Catholic missionaries of other nationalities, has effectually stopped the only source whence could be supplied the deficiency created by her suppression of the religious orders at home.

Now, no government has ever lost by giving free scope to the development of the Church's missions. On the contrary, in addition to the honour of displaying sentiments of true liberality, such government will always reap actual, material and moral advantages in securing its own stability and prosperity in its colonial dependencies. Even PRINCE BISMARCK would now seem to have come to this conviction. The British Empire is a striking example of the truth of our statements. The vast majority of the numerous missionaries scattered through its colonies and dependencies are foreigners,—mostly French and Italians, besides Germans, Dutch, Belgians, and others. Yet, so far from any jealousy being shown, all are treated with the greatest liberality and even respect. And what is the result? We have let the missionaries speak for themselves in an article entitled "The British Government and Catholic Missions," published in our last number.

And lest it should be supposed that we are inspired by any less noble sentiment than that of religion in these comparisons and remarks, we shall quote, by way of contrast, Portuguese authorities themselves. Thus the paper called *Districto de Lourenço Marques*, published at the place of that name on Delagoa Bay, said in its issue of Jan. 21, 1889:

"What is wanted in Portuguese Colonies is Sisters of Charity and the Jesuit Fathers, for they alone have the necessary tact and patience to civilize the black people."

But if stronger language is wanted, we have it in an official despatch of the late Archbishop of Goa, MGR. ORNELLAS, to the Portuguese Minister, with reference to the exclusion of religious orders which then prevailed in Portuguese India. In this remarkable document His Grace declares that "it is not without the most profound and painful impression that we saw in British India, at almost every place, stately buildings, such as orphanages, asylums, schools and colleges for all classes of people, poor and rich, and without any distinction as to colour, creed or caste, and all directed by religious corporations of both sexes, while we have in our India (Goa) only a few primary schools, mere nominal schools. I cannot, therefore, see why the religious orders who are rendering such valuable and incontestable services in colonies belonging to the French, English, Dutch and Spanish nations, and who are there so favoured, honoured, protected and esteemed, as I with my own eyes observed they were at Bombay, Calcutta, Madras and Chandernagore, can become degenerate and dangerous only in our colonies, so that a tree which produces everywhere fruits of *blessings*, should, when transplanted to our soils, yield only *maledictions* or *curses*," (as, of course, the Portuguese freemasons and liberals repeatedly asserted to be the case).

The ARCHBISHOP'S words need no further comment.

Young Folks' Column.

MY Dear Young Friends,

This letter—and it must be a short one—completes the first twelve months of our pleasant correspondence. For with this April number we end our fourth volume, the fourth year of our life. Yes, your friend "I.C.M." is just close on four years old; May Day will be its fourth birthday. And now let me thank you one and all for your interest and help during these past twelve months. I thank *you*, especially, who have worked well to increase the number of our subscribers and to make "I.C.M." better known; and *you* who have written me such pleasing letters for this your own Column.

And I do hope that during the next twelve months many more of you and of your friends will take an active part in this good work; and that many more will send their welcome letters and anecdotes, so that we may make this Column a still greater success.

*

Someone has reminded me that we have up to this pub-

lished the names of our Prize Winners only on the cover of the Magazine, so that when the numbers are bound together, the names become lost. Very well; for the future I will mention the winner always at the end of my monthly letter. And this time I will give a general list of them all up to the present, so that the "roll call" of those who have worked for us and merited their prize may be complete.

*

Well, then, these are the boys and girls who have gained our Prizes during the twelvemonth :—

May: FREDERICK C. BROWN,
15, Amberley Street, Liverpool.
June: ALICE MARY MARSHALL,
Richmond House, Roehampton.
July: HENRY MASON,
The Presbytery, Sevenoaks.
August: MARGUÉRITE VAN YPERSELE,
Lippeloo, Puers, Belgium.
November: JAMES BERNARD MARSHALL,
Richmond House, Roehampton.
January: DAISY DIXON,
26, Monton Street, Manchester.
February: ALICE FLEMING,
St. Marychurch, Torquay.
March: HANS KUFEKE,
Downhill, Glasgow.

*

The following, which I received from one of you the other day, is so important, that I put it at once before our young readers :

In each number you reserve a few lines for SPIRITUAL ALMS. You may, indeed, truly say that Prayer and Sacrifice are more powerful than even Corporal Almsgiving.

Often have I tried to collect something for your missions, but till now have not met with much success. For indeed we have so many needs in our own country!

But we can PRAY. And I believe it will be good to propose to all your Subscribers to begin with the Month of Mary a CRUSADE OF PRAYER, under the protection of our sweet Queen and Mother Mary. If each subscriber would say every day a little prayer to the Mother of Jesus,—even a single 'Hail Mary'—for the Success of Missionary Work,—would it not be an excellent thing?

What an easy and beautiful work to be a 'missionary at home!'

I don't think any of us would refuse to be a missionary under such conditions; and I rejoice in the thought that many of us have been so for a long time.—M.

Now is not this an admirable proposal? Will you not all and every one, dear young friends, join with us in this 'Prayer Crusade?' And as our young correspondent suggests, let it begin with the Month of Mary and our own fourth birth-day.

I shall be delighted to receive the *names* of all those—old and young—who are willing to join, and to promise *at least one Hail Mary* every day for the great work of the Missions of the Catholic Church.

THE EDITOR.

March, 1890.

Missionary Notes and News.

AFRICA.

New Postulants for the Natal Trappists.—On the evening of the 18th of December two waggons arrived from Pinetown bringing 13 postulants for the order of the Trappists. After a short while two more waggons passed the Abbey on the way to the sisters' convent with 15 postulants: a welcome increase of their forces.

These heroic men and women who wish to devote their future life exclusively to the service of God, made this perilous voyage to our country from different parts of the distant German and Austrian empires. One of them, a priest, comes from Ireland. The rest are artists, mechanics and agriculturists by profession; all very useful hands for the extensive mission.—*Natal Record.*

The Galla Country.—The two missionaries, the news of whose murder in the Galla Country was lately announced, were French Franciscan Capuchins, a priest and a lay-brother, the Rev. Fr. Ambrose and Brother Stephen, members of the Province of Toulouse. They were massacred, together with seventeen other travellers, by Somalis in the night of December 22nd last, on the road from Zeyla to Harar, which is now the centre of the Franciscan Capuchin mission in the Galla Country. Only one of the caravan escaped to tell the sad news. One of the two religious had his head cleaved open with a sword, the other had his pierced with a lance. Both were sincerely devoted to God's service and their missionary duties; and their arduous work of sacrifice was crowned when on a journey undertaken out of obedience to their spiritual superior, the Right Rev. Taurinus Cahagne, O.S.F.C., Vicar Apostolic of the Galla Country. Father Ambrose was quite a young man, full of vigour and fervour, being only 32 years old.

In the Consistory of December 30th last, His Holiness preconised, amongst other Bishops, the Right Rev. Edmund Dardel, O.S.F.C., of the Savoy Capuchin Province, Vicar Apostolic of the Seychelle Isles, under the title of Bishop of Zairen.

Port Elizabeth, Cape Colony.—The well-known "Sisters of Nazareth, from Nazareth House, Hammersmith, London, have opened a branch establishment at Port Elizabeth, which is intended as a "Home" for the Aged and Infirm of all Denominations throughout the Eastern Province, and as an Orphanage for Destitute and abandoned children. The Sisters, though only about six months from home, have already twenty inmates in their Home in Port Elizabeth. They now appeal to the friends of the poor to assist them in their work of charity. Helpless orphans and aged infirm poor of both sexes are received and cared for irrespective of creed or country. For the support of the inmates they rely entirely upon voluntary contributions, which, according to the rules of their Institute, the Sisters themselves must solicit from house to house from the generous Public.—*Natal Record.*

INDIA AND CEYLON.

Franciscan Capuchin Missions: Bettiah.—If our readers will take the map of India and look at the place where the two great rivers, the Ganges and the Jumna meet, they will see marked in large letters the town of Allahabad. Allahabad was originally a great fortress built by an Indian Emperor hundreds of years ago, and when the English conquered India and took possession of Allahabad among other places, they turned it into one of their great military stations, and the town grew and enlarged, and became rich and prosperous. One of the most curious and interesting things about it is the veneration in which the Hindu natives hold the city. Standing as it does on the banks of their sacred river Ganges, they

consider it as a holy place, and pilgrims come in crowds every year to visit it, and bathe in the waters of the river. It is a superstition among them that whosoever dies in this sacred water is immediately received into heaven, so that sick people are carried for miles and laid on its banks to breathe their last, and many even go so far as to plunge headlong into the stream and drown themselves. But the greater part content themselves with bathing, going through the performance with all the solemnity of a religious ceremony, and causing themselves to be carefully shaved beforehand and the hair as it is cut off deposited in the stream, for they hold a tradition that for every hair thrown into the Ganges, a million years of heaven is insured. Still, it is not of heathen rites and customs, curious as they are, that we want to speak to-day, and it is not so much in Allahabad itself that we are interested as in Bettiah, a smaller town in the same province, not far from the chief city, and the seat of one

living, and serving the different stations from the mother house. They are all young men, full of zeal and energy, and great and sudden though the change must be to them, from their Alpine villages, in the midst of snowy peaks and flowery valleys, to the burning plains of India, we may feel certain that they have made the sacrifice nobly and generously, and will leave no stone unturned to fulfil the expectations of the Father General and the Propaganda.

A convent of nuns of the Institute of our Blessed Lady, founded originally at Munich, in Bavaria, is already at Allahabad, and branch houses of the same Order are established at other places in the district. They have opened schools for the native children, and an orphanage for foundlings, where many a child is sent, and given over to the good Sisters' care by its heathen parents, who would otherwise have abandoned it to die in the streets. There is, besides, a flourishing boarding-school at Bankipore, and in one of the villages

CEYLON: THE HARBOUR OF COLOMBO, SHOWING THE GREAT BREAKWATER, INSIDE OF WHICH THE WATER IS AS CALM AS A LAKE, AND WHICH RENDERS THE CAPITAL OF CEYLON ONE OF THE MOST VALUABLE PORTS IN THE EAST. Colombo contains over 28,000 Catholics, nearly one-fifth of the population. (See p. 186.)

of the most flourishing Franciscan Capuchin missions in India. Christianity first took root in the last century, through the miraculous cure of a child, the son of the King of Bettiah, by a Capuchin Father, and since that time the mission has prospered so well that the village itself, together with two others adjacent, forms a regular Christian settlement. The Capuchin missionary is looked upon by the people not only as their spiritual adviser and teacher, but as their head in every respect. He acts as lawyer, doctor, judge in one, and a word from him is sufficient to settle any dispute. The General of the Order, informed of the great work that the Fathers were doing in this place, desired the Superior of the Tyrolese Capuchin Province to send out more missioners to help their brethren, and four fathers and three lay-brothers set off in November last in obedience to this behest. These seven, together with the two Tyrolese fathers already engaged on the mission, will form a little community near Bettiah Father Alexander has opened an industrial school where the native boys are taught all kinds of useful trades, and brought up on sound Christian principles. It is impossible to speak too highly of the good that has been done by these zealous and excellent missioners, and with the increased help they have lately received, there is no reason why Bettiah should not be made into a model settlement, the centre and nursery of Christianity for many miles round. It is surely not too much to beg those readers who have followed us patiently so far, to join in offering at least one fervent prayer that God's blessing may rest on the good fathers, and on the work they are striving to do for him.—*Franciscan Annals.*

A New Syro-Roman Vicar-General for South India.—The *Western Star* learns that Father M. Makeel is to be consecrated Vicar-General of the Rome-Syrian Southists, at the Edathoorthy

Church. The ceremony will be conducted by His Grace the Archbishop of Verapoly and the Right Rev, Dr. Lavigne, Vicar Apostolic of Cottayam.

Eurasians.—A correspondent of the Madras *Catholic Watchman*, signing X. Y. Z., is very angry with our Rangoon correspondent for speaking of the Eurasian Catholics as "half-castes." He accuses the correspondent of "prejudice or want of sympathy," as well as of bad taste, and thinks the epithet used "opprobrious." We can assure X. Y. Z. that he is mistaken. The correspondent is an excellent Catholic, and if X. Y. Z. had carefully read his letter, he would have seen that he praises the Eurasians as very good Catholics, and actually complains that "there is still a good deal of social prejudice against them among the Europeans out here." We regret that he should have used a term calculated to give offence; but are quite sure that he was very far indeed from intending to give any, and are very sorry that such offence has been taken.

Wesleyan Missionaries in India.—A correspondent of the *Manchester Guardian*, quoting the *Methodist Times*, wrote the other day as follows. We give his words without comment, as Catholic readers can make their own:—"The real issue, separated from the dreadful bitterness with which it has been so unnecessarily entangled, is a very simple one. Can the missionaries, or can they not, live in India in health and comfort on £150 a year, with £30 for horse hire, a furnished house, and all the usual allowances for the maintenance and education of their children, together with special additional allowances when they are obliged to send their children to England?"

Monkeys.—A Benares correspondent writes to an up-country paper:—"Among the many weighty matters that have lately been exercising the minds of our Municipal Commissioners, has been that of the extirpation of monkeys. These animals are a pest, and some years ago, before a permanent bridge existed, the experiment of deportations across the river was tried, but with no very great success. Lately it was proposed to import baboons, to help in the extermination of the ordinary brown *bunder*; but the suggestion was abandoned, on the very wise principle of the remedy being worse than the disease."

White Ants.—Among all insect pests, white ants are the most annoying, as they are certainly the most destructive. The following specific for their destruction, which is said never to fail, will therefore be read with interest. Take a quantity of common aloes (*clethale*) and extract the juice, by passing the leaves through a mangle, or some other similar contrivance, boil it to a creamy consistency, and add six ounces of powdered camphor, to every gallon of juice, when it will be ready for use. It is also effectual in destroying vermin which attack plants; for this purpose the preparation should be mixed with water and sprinkled on the leaves of trees.—*Indian Paper.*

As a proof of the destructive and dangerous power of white ants, a contemporary notes that the roof of the dining-room in the Roman Catholic Presbytery at Amritsar fell in a few days ago with a tremendous crash. The resident chaplain, the Reverend Father Hickson, had passed through the dining-room only a few moments before. *Indian Paper.*

Ceylon: Important Corrections.—An esteemed correspondent from Kandy writes to us, under date Jan. 8, to make two complaints (1) "I notice a serious error on p. 126 of your December number. We have, besides the bishop, 4 European and 7 Native priests (of the latter 3 are of European descent), *not* 2 and 5." We hasten to say that the statements in question were quoted by an Indian Catholic paper from the Portuguese *Livro Branco*, and we took them over in good faith. (2) The ecclesiastical map in our March and February numbers is misleading, as it makes the diocese of Kandy far too small. As a matter of fact, it is considerably larger than the archdiocese of Colombo. The exact measurement of the three dioceses sent by our correspondent are: Jaffna, 13,899¾ sq. miles Kandy, 6,048¾ sq. miles; Colombo, 5,416½ sq. miles. Our explanation is that the map is an exact copy of that given in F. Werner's, S.J., *Atlas des Missions Catholiques*, and even adopted in the illustrated edition of the official *Missiones Catholicae* of Propaganda. The map is clearly quite wrong. We are very grateful to our Kandy correspondent for his corrections, and shall always be glad for others of a similar kind.

The Church in Ceylon.—The Catholic Church in Ceylon is immensely above the others in numbers, importance and influence. numbering at least 230,000 Christians, against 50,000 in all the Protestant sects, and a clergy of 102 members.—*Ceylon Catholic Messenger.*

A New Singhalese Prayer Book.—We have read through with pleasure the little Singhalese Prayer Book, entitled *Givana Poopaya*, kindly sent us by the author John Clovis de Silva. We earnestly recommend it to our Singhalese Catholics, seeing that it is well calculated to dispose them for the worthy reception of the Sacraments of Penance and the Holy Eucharist. The author deserves special praise for the salutary counsels he gives for the fit reception of Holy Communion, and for his zeal in inviting souls to the Sacred Banquet. *Jaffna Catholic Guardian.*

HOLY LAND.

There are at present about 420 Franciscans in the Holy Land.—*Franciscan Annals.*

SOUTH AMERICA.

Cuenca: Dominican Leproserie.—We have good news to give concerning the five Dominican nuns of Toulouse, who went out last year to take charge of a leproserie at Cuenca in Ecuador (see I.C.M. Nov. No., p. 111), and to found schools. After some difficulties, in the midst of which Almighty God visibly assisted them, our sisters are now beginning to reap the fruits of their generosity. They see their services highly appreciated by the Equatorians. The unfortunate victims of leprosy, to whom they have consecrated their lives, attach themselves to the sisters with ever growing affection. Several choice vocations already impose the happy necessity of opening a noviciate, which promises to be prosperous. With the perspective of the good they will be able to do in these distant countries, is there not in this success a first reward both for the congregation of Toulouse which has accepted this noble work, and for the Sisters who are devoting themselves to it with a courage that is simply heroic?—*Année Dominicaine*, Feb. 1890.

The Salesian Missions: A Fuegian Convert dies in London.—A short time ago, it will be remembered, there were on exhibition at the Westminster Aquarium a family, or what purported to be a family of natives of the island Tierra del Fuego, whose savage customs were for a time the talk of the town. It appears that, on the termination of their engagement at the Aquarium, one of the women was taken seriously ill, so ill indeed, that when the troupe started for Brussels the poor creature was left behind. As she had no friends she was sent to the infirmary of the St. George's Union. There she died at five o'clock yesterday morning.

Dr. Webster, the resident physician, regarded the circumstances of the case as so serious that he readily made one of our representatives acquainted with all the facts so far as he knew them, calling

to his side for assistance in this purpose the nurse who had received and attended to the unfortunate woman. "When she came into the infirmary," said the nurse, "she had on only an old rug tied on like a cloak, a rope tied round her waist, and a pair of slippers made of string. Not another stitch of clothing did she possess of any kind. She was filthy dirty; the filth was in layers, and she objected by every sound and sign she could make to being washed. The stench from her body was horrible. She was quite ignorant of all the usages of civilisation, and her habits were generally of the rudest kind. We could not make her understand at first, as no one knew her language. She would not eat or drink anything we offered her, and we did not know how to feed her." "She did possess some intelligence, however," put in Dr. Webster, taking up the story, "for after a few days we got her to understand that she must use the spittoon. But it was not until we had written to the Aquarium that we could get her to eat. We were told from there that he fed upon raw horseflesh and raw fish. Well, we couldn't supply her with horseflesh, so we offered her some partly-cooked beef, and for the first time her eyes brightened a little, and she ate of it. Of course we could not communicate with her except by signs. I consider it a most shameful thing," the doctor added, "that these poor creatures should be permitted to be taken from their native land, and brought to this country, where they are almost sure to fall sick, when they are at once foisted upon the ratepayers." The Rev. Father Herbert, who was the only person who had been able to obtain any kind of communication with the poor creature, told our reporter that he had very great difficulty in getting her to speak. "I tried her in many ways, and got a friend to address her in Portuguese, which she seemed to understand a little. At last I spoke to her in a hotch-potch of Spanish and Italian, which seemed to be familiar to her ears. I spoke in a sing-song voice, which at once attracted her attention. She asked, in the same mixture of languages if I was one of the "Black Fathers" and if I was a medicine man From this fact I do not believe she was a Fuegian at all, but belonged to some tribe which had been near some civilised centre. Then I asked if she would pray, and she said at once, 'Si prega sempre.' I then repeated some simple prayer in Italian, which she at once said after me. I also showed her a crucifix, which she kissed. When I gave her my hand, she said in a pleading voice, 'Bacio?' I said 'Yes,' and she at once kissed it. From all I was able to gather I am sure she had some religious knowledge, and had very likely met some of Father Bosco's missionaries."—*Pall Mall Gazette.*

We think Father Herbert's last suggestion very probable. At the same time, it by no means follows that the poor creature was not a Fuegian. Our readers will have gathered from our article on the Salesian Missions (last May No., p. 6, and map) that Tierra del Fuego is one of the portions of the Prefecture of South Patagonia. Now we read in the Annual Report of the Salesian Fathers just published (*Bollettino Salesiano*, Jan. 1890, p. 2), the following account of these missions:

"In Patagonia, by the zeal of Mgr. Cagliero, V.A., three new residences of missionaries have been established, each one gradually nearer to the Indian Tribes towards the Cordilleras; one of them at the place called Guardia Pringles, another at a spot called General Roca, and the third at Malbarco or Chos Malal. From these three points, the Salesians are spreading over a vast area in search of the poor savages, instructing them in the faith, and causing them to enjoy the beneficent influences of Christian civilisation.

"I must not omit to say that Rev. Don Giuseppe Fagnano, Prefect Apostolic of South Patagonia, having personally explored in several parts of Tierra del Fuego, which is in his jurisdiction, has sent some missionaries to Dawson Island [in Magellan Straits], who, at the risk of their lives have succeeded in approaching a good number of Fuegians, with hopes of winning them to God."

Everybody will agree with Dr. Webster, as to the cruelty of bringing these poor savages as objects of exhibition over to Europe. It was a great mercy that the poor women should die with a priest by her after all What strange history of Divine grace there may have been in that poor soul!—Ed. I C.M.

WEST INDIES.

An Anglican Clergyman on Catholic Nuns and the Lepers.—"May I," writes a correspondent to a London paper, "say one word of my own experiences among the lepers, that may tend to relieve the fears of the friends and relatives of the woman of whom all England is so proud to-day? Some years ago I officiated as Church of England chaplain at a large leper hospital in the West Indies. A number of devoted sisters of mercy (I need scarcely add they were Roman Catholics) lived, and had lived for years, in the hospital, tending the poor sufferers and soothing them in the last moments of their agonised lives. But I never heard of one single case in which a sister had fallen a victim to the disease. The work was painful to a degree, the sights were such as even haunt me now, the odour so intolerable as to render it almost impossible for me to get through the services, so overpowering was the nausea that would now and again overtake one. But with care I fancy there is but little chance of catching the disease. This letter will not in any way tend to deteriorate from Sister Rose Gertrude's splendid heroism and self-sacrifice, but it will, I hope, be a comfort to those who 'sorrow most of all that they shall not see her face again.'"

We wonder whether the correspondent refers to the Leproserie at Trinidad, tended by the Dominican Nuns, regarding which we lately published some articles in these columns? These good sisters made the same statement regarding the non-infectious nature of the disease there; but the case seems quite different at Molokai. (See our January No., p. 130).

NEW ZEALAND,

The "Houhou" Maoris.—Father Becker, Superior of the Mill Hill missioners to the Maoris, has a letter in the last number of *St. Joseph's Advocate*, which we here quote:

"We are universally loved by the Maoris, both Catholic, Protestant, and Houhou. The Houhous do not embrace the true religion, because they have made up their minds to keep away from everything European, including any religion brought to New Zealand by the Europeans.

"Father Holiërhoek has made the first breach into their ranks. About Christmas-time he baptised some 49 Houhous, and now I hear another tribe is asking for the Priest. Protestantism is losing ground with the Maoris; Protestant Maoris are drifting away into Mormonism and Houhouism; a few find their way towards us.

"We have in our districts about 1500 Catholics. Since our arrival we have baptised close on 400, mostly Protestants, of whom about the half are adults. If we had more help, we could extend our field of labour among the Houhous of the deep interior who were all Catholics 20 years ago.

"We are looking forward with hope and confidence to the future...

"Just as I conclude this letter I receive the joyful news that Father Holiërhoek has converted a whole tribe of Houhous, 53 in number, and that two other tribes have asked him to come and baptise them —*Deo Gratias!*"

The queer religion of the Houhous, Howhows or Hauhaus is an odd jumble of ancient native superstitions and the Old Testament, which sprang up in 1864 among Maoris, who had fallen away from Christianity, and was adopted as a national religion by the tribe which then revolted against British rule.

Our Library Table.

We have received from the celebrated Press of the Jesuit Fathers at Beirut, Syria, the Catalogue for 1890 of their numerous valuable Oriental publications, which enjoy so high a reputation in the scientific world. It would be impossible to enumerate the long list of works of every kind, religious, literary, scientific, medical, educational, mostly in Arabic, which are issued from this Press. The Fathers also publish two Arabic periodicals: a weekly, *Al-Bashir* ("The Bearer of Good Tidings"), and a fortnightly, *Al-Kanisatu'l-Katholiki* ("The Catholic Church"). Their Catalogue contains specimens of the really beautiful type in various styles, which they have at their disposal: here is every style of Arabic characters, including the Persian and Turkish varieties; and as large a selection of Armenian types, besides Syriac, Hebrew and Samaritan. The Beirut press may safely challenge comparison with any in the world for its excellence and beauty of character and workmanship, and does great honour to our missionaries in Syria.

Correspondence.

From the Leper Asylum, Trinidad.—We have just had the pleasure of receiving the following from Sister Superior at Cocorite (see our articles in December and January, "The Homes of the Living Dead"):—

LEPER ASYLUM, *Feb. 28th, 1890.*

To the Editor of I.C.M.

SIR,—I beg to be excused for having so long delayed acknowledging the receipt of "ILLUSTRATED CATHOLIC MISSIONS" which you have kindly sent for the patients of the Leper Asylum. I have received the two copies regularly, and I thank you heartily for them, both in my name and in that of my poor patients. I was rather anxious to procure for them some good publications. Thanks to your suggestion, and to the interest in our asylum which you have inspired, I receive besides yours several others.

We can now forgive the over-praise given to the Sisters by *Public Opinion*, since the poor lepers benefit by it.

Allow me, through the medium of your journal to tender our thanks to the unknown friends who have followed your example.

Yours in Christ,

SR. THOMAS DES ANGES,
Prieure des Dominicaines.

THE REVIEW OF REVIEWS ON I.C.M.

The March No. of Mr. Stead's new organ makes this brief, but kindly reference to us:—

"*Catholic Missions* deserves to be better known, especially among Protestants."

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers, the sole condition being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR APRIL: The Repose of the Souls of all Subscribers to I.C.M. deceased during the past twelvemonths.—*R.I.P.*

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Anjelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Natal Record (Marienhill).
Année Dominicaine (Paris).
Missions en Chine et au Congo.
Bollettino Salesiano (Turin).
Missions d'Afrique (Paris).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
The Review of Reviews (London).
Journal of the Manchester Geographical Society.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:

Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

HONOURED BY A SPECIAL BLESSING AND SILVER MEDAL FROM OUR HOLY FATHER POPE LEO XIII., DEC. 1890.

THE

ILLUSTRATED

Catholic Missions:

A MONTHLY ILLUSTRATED RECORD IN CONNECTION WITH THE

SOCIETY OF THE PROPAGATION OF THE FAITH.

VOL. V., 1890-91.

LONDON:
J DONOVAN, 19, HENRIETTA STREET, COVENT GARDEN, W.C.

Contents.

LEADING ARTICLES.

PAGE

Do You Pray? 9
The Martyrs of Our Day. 25
Do You Read?.. 41
The Glorious Testimony of Our Missions. 57
Right or Wrong? 73
The German Catholics and Foreign Missions. 89
The Greatness of the Catholic Church. 105
The Apostle of the Indies. 121
Japan: Annus Mirabilis. 137
Pope Leo XIII. and I. C. M. 153
The "I. C. M. Corn Mill" on Lake Nyanza. 169
Cardinal Newman and West Africa. 183

GENERAL ARTICLES.

Mr. Stead on the Missionary Life of the Church... 17
Literary Work in Our Missions. 63, 72
The Cloud of Witnesses, I. 151
,, ,, ,, II. 165
,, ,, ,, III. 179

MISSIONARY ARTICLES.

Africa (East and Central):—

Lo Bengula. 8
King Mwanga and the Uganda Mission. 19
The Martyrology of Uganda. 35
Diary of Some Uganda Boys. 118, 132, 153
Model Missioners in East Africa. 56
Story of Leo Usembe, a Negro Slave 105
The Cross on Kilimanjaro. 167
The Land of Gallas and Somali. 97

Africa (West):—

News from the Niger, with some Letters. By Lady Marshall. 65

Africa (South):—

A Sermon to Zulu Girls. By Abbot Francis. 49

India and Ceylon:—

A Missioner in the Jungle. By Fr. Maene, S. J. ... 43, 54
Scenes from an Indian Orphanage. 4
Christmas in Southern India. By Fr. Kroot. 67
A Leper Settlement in Southern India. By Fr. Diamanti, S.J. 181
The Harvest in Southern Burma. 39
The New Era in King Theebaw's Realm. 81
The Karens of Burma.
Chapter IX. The Karen and the Burman. 6
Chapter X. The Timid Karen—Stories of Abraham. ... 20
Among the Ceylon Coolies.
Chapter I. Cooly "Estates" and "Lines." 1
Chapter II. A Cooly Hunt: The Start. 2
Chapter III. The Priest in the Village. 33
Chapter IV. In Church. 34

China and Japan:—

Visit to some Franciscan Missions in Central China. By E. Guy Hillier. 100
A Great Home of Charity in Central China. Translated by Lady Herbert of Lea. 115
The "Holy Land" of Confucius. By Bishop Anzer. ... 161
An Appeal from Southern Japan. By Rev. Fr. Corre. ... 171

Further Asia:—

The Golden Chersonese: Diocese of Malacca. 8
The Church in the Malay Peninsula. By the Bishop of Malacca. 129
In the Land of the White Elephant (Siam). 69

Western Asia:—

Syria and the Maronites. 52

America (North):—

Who were the First Christian Missioners in America? ... 69
The Dakotas or Sioux. By Paul Beckwith.
I. Religion— Death and Marriage Customs. ... 83
II. The Medicine Dance 103
III. The Medicine Dance (continued); Other Rites.... 131

MISSIONARY ARTICLES.—*Continued.*

PAGE

IV. Ornaments—Menu. 147
Brave Women or Christmas in the Arctics. I. 177

America (South and Central):—

Up the Sarstoon River. 119
Salesian Missions in Dawson Island (Tierra del Fuego). ... 101
Junipero Serra, Apostle of California. 175

Australasia:—

Echoes from our Youngest Colony. By the VICAR APOSTOLIC OF FIJI. 113
Thursday Island.... 145

HEATHEN RELIGIONS AND MYTHOLOGIES.

The Unreality of Buddhism.... 22
The Statues of Buddha. 37
"Living Buddhas" 157
The Ancient Religion of the Philippine Islanders.
Chapter I. Bathala, the Supreme God. 59
,, II. "Anitos," or Secondary gods.—Idols... ... 71
,, III. Souls and Ghosts. 72, 87
,, IV. Various Beneficent Deities. 135
,, V. The Evil Deities. 135
,, VII. Hobgoblins. 167
,, VIII. Female Anitos. 167
,, IX. Folk-lore about Animals, Plants, etc. 184
,, X. The Sun, the Moon and the Man in the Moon. 185

BIOGRAPHICAL ARTICLES.

Gone to their Crown. 121, 133
How Missionaries Die, By FATHER MAENE, S. J.
I. Father A. Goffinet. 136
II. Father Paul Müller. 148
III. Father Seeldrayers. 183
Junipero Serra, Apostle of California. 175

FOREIGN CORRESPONDENTS.

Central Ceylon. 15, 104, 152
Colombo (Ceylon). 120
Calcutta ("An East Indian Priest"). 90

VARIETIES.

The Feast of the Bath in Madagascar. 109
(See also "Heathen Religions and Mythologies").

MISSIONARY NOTES AND NEWS.

Words of Encouragement and Approval:—

The Vicar Apostolic of the Sandwich Islands. 62
The Archbishop of Wellington, N. Z. 76
The Bishop of Cloyne, Ireland 76
The Bishop of Mangalore, India. 92

The Catholic Press and Ourselves: 76, 93, 141

General: 26, 45, 77, 93, 124, 141, 172

Africa: 11, 26, 45, 62, 77, 94, 110, 124, 157, 173, 187

India and Ceylon: 12, 27, 46, 62, 77, 95, 111, 126, 141, 157, 173, 187

Straits Settlements 77

MISSIONARY NOTES AND NEWS.—*Continued.*

PAGE.

Western Asia: 14, 30, 79, 95, 174, 188
China:... ... ...14, 30, 127
Japan: 15, 30, 94, 141
East Indies: 15, 111
Central Asia: 111
North America: ... 15, 30, 63, 112, 127, 141, 159, 188
West Indies: 31
South and Central America: ... 47, 63, 80, 96, 142, 174
Australasia: 15, 144
Oceania: 32, 48, 144, 188

YOUNG FOLKS' COLUMN:... 10, 25, 43, 60, 75, 91, 107 123, 139, 154, 170, 185

MISSIONARY TALES AND ANECDOTES.

Angela. By MRS. DANIEL:—

Chap. V.—Rome... 9
,, VII.—Home to China. 10

Por Amor de Dios! By MRS. DANIEL:—

Chap. I.—Truxillo. 41
,, II.—Cora. 42
,, III.—Neapiti. 58
,, IV.—A "Conjoy."... 58
,, V.—Vengeances. 74

The Angel of the Dakotas. 85
The Story of Leo Ussembo. 105

Hadra: The Little Arab Convert:

Chap I.—The Capture. 137
,, II.—The Flight. 138
,, III.—Alone in the Forest. 155
,, IV.—For Christ's Sake. 156
,, V.—How Long, O Lord! 169
,, VI.—At Last! 169

OUR LIBRARY TABLE 16, 32, 128, 152

DONATIONS ... 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176

SPIRITUAL ALMS 16, 32, 48, 64, 80, 96, 112, 128, 144, 160 176

Illustrations.

Africa (East and Central):—

Somali Woman 98
Somali Warrior 99
Women and Children of Galla Country. 100, 101
Slave Traffic in Little Children... 106
Missionary Buying Corn 132
"Under a Palm Leaf's Shade" 165
The Missioner in Quest of his Dinner... 166
A Scene of Desolation 168
A Struggle for Life 180

Africa (West):—

Senegal, Felou Falls 45
Native Chief on Niger 66
European Factory on Niger 67
Missioner in his "Pirogue" 6

ILLUSTRATIONS.—*Continued.*

PAGE

Native Woman and Child 76
Group of Natives of Abeokuta 181
Fishing Station on the Niger 186
New Mission House at Conakry, Sierra Leone 184

Africa (South) :—

Bushman of Kalahari Desert... 60
Bushman Lady 61
Bushman "Belle" 62

India :—

Map of India with Chief Sees 174
Types of High-rank Natives 78
Southern India : Celebrated Shrine of Our Lady 91
,, ,, Native Nuns, Trichinopoly 143
,, ,, Female Lepers, Mangalore... 149
,, ,, Male Lepers, Mangalore... 150
,, ,, Group of Sick and Aged, Mangalore... ... 170
,, ,, Group of Girls and Teachers, Mangalore.. 171
,, ,, Group of Boys and Teachers, Mangalore... 172

Burma :—

Grand Royal Barge of Theebaw 5
Gate of Bhamo 6
Karen Girls Winnowing Corn 7
View of Prome 20
Celebrated Pagoda at Prome 21
Buddhist Monastery at Moulmein 23
Panorama of Moulmein 83
Natives of Arakan. 82

Ceylon :—

Group of Tamil Coolies 2
Tamil Cooly "Lines 34
Tamil Cooly Children 35
Street in Colombo 13
Hindu Temple, Colombo... 14
Singhalese Drying Fish 24
Views of Trincomalee 28, 154
Washing Pearl Oysters 29
New Seminary, Jaffna 142

Straits Settlements :—

Map of the Diocese of Malacca... 130
Penang : Groups of Pupils at Convent... ... ... 108, 109
,, Group of Nuns at Convent 110

Siam :—

Chief Palace, Bangkok 70
Buddhist Temple, Bangkok 71
Buddhist "Talapoins" 74
Catholic Cathedral, Bangkok 75

China :—

Map of South Shan-tung... 161
Travelling on Rivers 117
Island of San Chan 120

ILLUSTRATIONS.—*Continued.*

PAGE

Interior of an Opium Den 134
Martyrdom by Beating and Stoning to Death 162
Preparations for Torture of Christians 163
Chinese Musicians and Instruments 164
Wealthy Chinese Lady and Daughter... 173
Mongolia : "Living Buddha" 158

Japan :—

Buddhist Procession at Kioto 94

Syria :—

Baalbee 50
Damascan : "Street called Strait" 52
,, Eastern Gate 53
,, Near St. Paul's Gate 55
Alexandretta 95

Egypt :—

Great Temple at Dendera 125
Island of Philae 126

America (North) :—

Map of Alaska 178
Dakota or Sioux Indians.. 84
Alaska : Aurora Borealis 86
American Indian Camp 131
Indian Mission after Blizzard 147

America (South) :—

Map of Salesian Missions, Patagonia... 102

West Indies :—

Hut of Tamil Coolies, Trinidad 3
Dominican Orphanage, Trinidad 31

Oceania :—

Map of Vicariates of New Guinea and New Britain ... 146

Fiji :—

Types of Natives 114
Catholic Church at Rewa 115

Portraits :—

Fr. Pius Hadrian, O.S.B. (Native African) 123
Fr. Daniel Sorur (Native African) 139
Bishop Bigandet, Rangoon 187
Archbishop Bonjean, Colombo... 159
Manuel Pillai, Wealthy Catholic, Jaffna 11
Rev. Mother St. Anselm, Penang Convent 107

Various :

College of Propaganda, Rome.... 18
St. Joseph's College, Mill Hill... 177
Statues of Buddha : 1. Sedent Attitude, Bangkok, (Siam) 37
,, ,, 2. ,, ,, Colombo, (Ceylon) 38
,, ,, 3. ,, ,, China 39
,, ,, 4. Erect Attitude, Ceylon 40
,, ,, 5. Recumbent Attitude, Colombo ... 47

AND I WILL GATHER THEE FROM THE WEST
TAKE THE CHILD AND HIS MOTHER
THY NAME WENT ABROAD TO THE ISLANDS AFAR OFF
CATHOLIC MISSIONS
GO YE AND TEACH ALL NATIONS
THERE SHALL BE ONE FOLD AND ONE SHEPHERD
THY KINGDOM COME
FEAR NOT FOR I AM WITH THEE I WILL BRING THY SEED FROM THE EAST AND WILL GATHER THEE FROM THE WEST. I WILL SAY TO THE NORTH GIVE UP AND TO THE SOUTH KEEP NOT BACK. BRING MY SONS FROM AFAR AND MY DAUGHTERS FROM THE ENDS OF THE EARTH. ISXLIII
THUS SAITH THE LORD OF HOSTS. I WILL SAVE MY PEOPLE FROM THE LAND OF THE EAST
ETHIOPIA SHALL SOON STRETCH OUT HER HANDS TO GOD.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 49. MAY, 1890. Vol. V.

AMONG THE CEYLON COOLIES.

By a Missionary Apostolic.

[The 'Coolies' are mostly Tamils from Southern India, who emigrate to other countries, like the Chinese, in search of work. They are to be found not only in Ceylon and other parts of the East, but to a large extent even in the West Indies. In Trinidad for instance, they are very numerous (see picture of a Cooly hut, p. 3). These articles have been kindly drawn up for us by an experienced missionary of Central Ceylon].

Chapter I.

Cooly 'Estates' and 'Lines.'

"'FALLEN from his high estate' is classical, if I am not mistaken; 'the estate of the late Brown' is legal; 'a sugar estate' is colonial; but a 'Cooly Estate' is something new. I suppose it is outlandish for a piece of land on which 'Coolies' are grown? These must be some strange kind of vegetable; I wonder if they have any at Covent Garden Market."

Dear reader, you are not quite right. A 'Cooly Estate' is, as you say, a piece of ground on which 'Coolies' grow; but Coolies belong to the animal, not to the vegetable kingdom. If they are to figure at all it must be in the pages of Illustrated Catholic Missions, not on your breakfast table; they can but satisfy your curiosity, if they have awakened any, not your appetite.

The Tamil Cooly is found on those estates–(tea, coffee, sugar, or whatever else they may provide you with)—to which the poverty of his native Southern India has driven him. Thither he goes on a flying visit, which often ends in his settling down permanently. How this comes about is best made clear by introducing his "Kangany," a word which, on the authority of Protestant versions of the Scriptures, means "Bishop," but which in ordinary parlance, we

should translate 'overseer' or 'overlooker.' This Kangany, then, himself formerly a Cooly, but now a monied man with a large turban, goes over to his native land, where, with much rhetoric and disinterestedness, he informs his half starved fellow-countrymen of the existence of an Eldorado, to which he offers to conduct them. He magnanimously contents himself, in return, with asking them to sign a bond to work for him till they shall thus have made good the sum advanced them for the voyage, "with interest thereon." The Cooly crosses the seas, is marched a hundred miles into the highlands, and, at length, reaches the "lines," whence he hopes in a few months, to emerge with as big a turban as his Kangany's. This expectation is, however, seldom fulfilled; not that the Kangany's share of the profits is, on the whole, excessive, but owing to the improvidence of the Cooly himself, who spends a twelvemonth's earning in a week. Hence he remains in the same "lines" from year to year, until he becomes thoroughly naturalised.

Protestant versions not having determined the English idea expressed by the word "lines" it will be necessary to attempt a description of them.

They generally consist of a long building, whose walls of mud are roofed with thatch, and which is divided into compartments about eighty feet by six, each occupied by, at least, one family. If a humble stoop will not secure an entrance, this can be satisfactorily effected on all fours. In order to speak to a sick person, it is necessary to do so on one's hands and knees, as the patient lies on the floor; hence the latter mode of ingress is, often, an economy of labour, besides being the most conducive to health, as any attempt at standing up might be smartly resented by the "first floor,' usually four feet or so off the ground, on which goods and chattels are stowed away. The interior is richly decorated with smoke, which forms the wall-paper and ceiling. This luxury is obtained by means of three stones placed in the middle of the apartment, and, indeed, constituting the most conspicuous part of its furniture. On these the cooking is done; but even when they do not sustain the earthenware pot, the green sticks smouldering in their midst steadfastly fulfil their office of enlivening the establishment. The flavour of the rice which the said cooking vessel, when in use, contains, is effectually heightened by dirt, properly spiced with smoke; this article of which commerce has not yet learned rightly to appreciate the value, proving useful as well as ornamental and cheering. The Cooly cannot always afford a curry, in whose absence he either contents himself with the sauce just described, or seasons it with a dash of salt or limejuice. Rice is his standing dish; he cooks it in the evening, on his return from work, leaving a portion of it to be eaten cold before starting again next morning.

His wardrobe is as easily supplied as his table; a cloth is all he requires, and, when not too dirty, becomes him very well. As for his children, the glossy black coat received from nature amply provides for their wants. This light texture also forms no small part of the wearing apparel of the parents: all, on a hot day liberally improving it with an oil rich in the perfume of rancid cocoanuts, which counteracts the glare of the sun; whilst when working in wind and rain, a sack serves them as mackintosh and umbrella in one. It would not be right to laugh at these things if the Coolies' lot were, as some tender-hearted reader possibly supposes, a very hard one; but it is quite the reverse. In the midst of his seeming misery, he is happier than many who live in palaces; he has, in common with all mankind, his sorrows and his cares; but they do not weigh heavily upon him. His childish simplicity is the secret of his contentment and of the ease with which he bears his troubles; besides it gives him a vivid faith which makes him charming despite his dirt. A missionary who has once learned to know him would, certainly not exchange him for a prince.

CEYLON: GROUP OF TAMIL COOLIES,
(From a Photograph sent by a Missionary Apostolic).

CHAPTER II.

A COOLY HUNTING EXPEDITION: THE START.

It is Sunday afternoon, the priest had intended starting that morning but had been busy in church till about half-past one, when after a combined early tea and luncheon, he sets out. Striking off the road, he follows a "short cut," (the latter process is not badly imitated by the fly when it

walks up a wall, or down it, as the case may be). When he has gone a mile or so and finds himself about half way up the wall's side, the roasting sun suddenly disappears, and, in a few minutes, the rain comes down in torrents. It takes great care to pour in sideways, and with the kind assistance of a frolicsome wind, often to change its direction, so as to circumvent the wiles of the missionary's umbrella, which the day looking so fine, he had almost concluded to leave behind him, Perhaps he might as well have done so, for the wind and rain, having agreed to humble the umbrella's pretensions, not only succeed in getting under it on every side, but unflinchingly persevering in their stern resolve, in satisfactorily soaking through it and shaking the conceit out of it. The missionary, like the king of France, having gone up the hill, goes down the other side.

TRINIDAD, WEST INDIES: HUT OF TAMIL COOLIES FROM INDIA, NEAR COCORITE. (See p. 1).

Here the rain, forgiving his former enemy, good naturedly comes to his assistance, preparing him many a fine slip along a rocky ledge, or down the muddy path, which has become a small watercourse, and thus saving him many a weary step. For fear a showerbath should be insufficient to secure a healthy action of the skin, the rain swells the streams he has to cross, so that he either gets properly washed in wading them, or is assisted to a plunge by the stepping stones, the moss on which, when covered with water, admirably answers the purpose of a diving board. Nay, even the trunk of a tree, thrown across the larger streams, produces the same effect when wetted, or, at least, affords the missionary an opportunity of imitating the feats of Blondin, and procures him a little wholesome excitement, free of charge.

Exercise, too, is not wanting; the leeches, galloping at him from all directions see to this. At first he tries to pull them off faster than they can secure a footing, till thoroughly outstripped in the race, with about two dozen sticking triumphantly to him, he fairly runs away from the remainder. He glows again with the exertion they have cost him; so, to counteract any apopletic tendancy, the leeches wisely prevent too much blood from rushing to his head.

When our missionary has travelled about ten miles under these circumstances, he ceases to be a "keeper of soles" for that of one shoe has completely deserted him, whilst the remaining half of the other bids fair to follow. As the estate to which he is bound lies in a district of which this is his first experience, and as he sallied forth on the assurance that it was not more than four miles away, he now considers it high time that he should reach it. On enquiry he finds that he has only five miles more to walk, but, as he suspects that they may prove of the same length as those he has just travelled, and thinks the excitement of scrambling down an unknown number of short cuts on a pitch dark night, like all other forms of enjoyment, should be indulged in with moderation, he makes for the nearest bungalow. Here the planter, as is always the case, although he be an utter stranger, and possibly a staunch Presbyterian Scotchman, gives the Catholic priest a hearty welcome. A room is placed at his disposal, where a new surprise awaits him. He had not time to pack his box himself that morning; his servant, whilst putting in everything necessary for Mass, has merely forgotten a change or two of clothes. Making the most of the interval before dinner, he comes into the drawing-room half dry and very smoky. The kitchen fire, which has accomplished this end, is again made use of when he goes to bed; but the smoke is all that remains of the process by the time he has reached his destination next morning, when it has to be renewed, a few damp logs in an out-house doing duty on this occasion.

(To be continued).

SCENES FROM AN INDIAN ORPHANAGE.

CONVENT OF THE GOOD SHEPHERD,
BANGALORE.

MY DEAR READERS,

WE have received so many requests for another letter* that we are determined to begin at once. We have plenty of paper, pens and ink, and any amount of stories; but alas! time is very, very precious. However we won't waste any of that valuable commodity in useless explanations, but begin at once with the subject uppermost in our mind, and which, if not very edifying, is certainly most amusing.

We will preface our story with one told to us many years ago by a doctor in England, who had once been in India. He was taking lessons in Hindustani, and one day his *moonshee* (or teacher) informed him he would not be able to give him his usual lesson, having received a summons to appear in court. The doctor asked for further explanation, and the man said: "A friend of mine, in want of money, has got some men to swear that on a certain date I borrowed such and such a sum from him and have never repaid it."

"And what will you do?" asked the doctor.

"Oh, it is easy enough," was the reply; "I have got many witnesses more than he to prove that *I paid* all the money back! and besides that the money *had never been borrowed at all*!"

From this you will all be able to form an idea of the truthfulness, or rather the untruthfulness, of the ordinary natives; and now to return to our story.

As you know, we are building a new school and the woodwork is being done here on the premises. Last week, to our great dismay, one of the carpenters informed us that five large planks of timber had been stolen during the night. A policeman, too, soon made his appearance, having been also informed of it; and, sure enough, the wood was missing. Enquiries were set on foot; all the workmen and carpenters were examined separately. The man who had given the information dared not leave his house, being afraid of the others setting on him. Meanwhile nothing could be discovered, and suspicion fell on several in turn. All the workmen quarrelled with one another, each accusing the other and ready to swear to absolutely *anything*. One day they stopped away from work altogether—(you will see how they employed themselves by the sequel). On the following day, they all returned, the best of friends! The police came again to question, when one man stepped forward and said: "It's all a mistake; the wood has never been stolen!" and on going to count it, sure enough, the number of pieces was correct. The Inspector turned to our Mother and asked if she had anything to say? What could be said in dealing with such creatures? Evidently their day's absence had been spent in concocting a way of getting out of the trouble, seeing that we were determined to go to the bottom of it.

SOME NATIVE VOCATIONS.

We spoke before of our Native Nuns. They have several day schools in the villages, and are most useful in many ways. Some years ago, one of their pupils, a girl of 12, came to the ceremony of the clothing of a native novice. This girl was already betrothed, and wore what they value more than we at home do, her family jewels, bangles, a kind of bracelet, earings and necklaces, (the last two words may most certainly be written in the *plural*, as they wear many more than one). On seeing the ceremony, she was so touched that she declared at once her intention of consecrating herself to God. She immediately took off all her jewels and said she would never marry! Of course, so sudden a vocation could not be accepted, and the girl was sent home to her village, where she remained (in spite of great temptation) true to her resolution. At the end of two years, being 14 years old, she again arrived, escorted this time by nearly the whole village, and begged to be admitted. She is now a postulant and giving every satisfaction.

The Mother in charge of the native nuns made us all laugh the other day at one of her postulants. It seems she was asking her a few questions, and amongst others enquired how long she had had the desire of becoming a Religious. "Since before I was born," was the unexpected answer; and on seeing a smile on the mother's face, she exclaimed with much excitement: "But that is what I was born *for*!" Perhaps St. Ignatius smiled if he heard that in heaven; but at any rate, his sons on earth will not be a little amused at this reply, which, in one sense is a correct one.

"SISTERS OF ST. MARTHA."

But our English children are not to be outdone in piety, as we can tell you. Before the Christmas holidays, which began December 15th, we said that any of the elder children who were leaving school, might come from the 18th to the 22nd, to make a few days retreat with us. Now do you not think many girls of from fifteen to eighteen would have refused such an offer with thanks? Well, on the evening of the 17th we began the retreat with 15 girls, which we are sure you will agree with us, speaks most highly for their fervour. They were really most edifying during the whole time and one vocation for the Sisters of St. Martha, ripened, and we hope will blossom soon amongst us. The "Sisters of St. Martha" are a kind of third order. They originated in the need we had for Sisters to visit the poor and sick and nurse in hospitals. Besides the three usual vows, they make a fourth, to devote themselves to exterior works of charity, and we cannot tell you the valuable service they render us.

OUR LETTER BAG.

We must just tell you of a letter our Mother received a short time ago. She gets all kinds of letters, and from all

* See the preceding article "About Some Little Catholics in India," in our No. of October 1883, (Vol. IV. p. 85 *seq.*)

kinds of people, and on all sorts of subjects: sometimes we have had the idea of collecting them and sending a packet home as a sample of *native English*. The caligraphy is excellent, but the composition! The writer informed our Mother that he "had a family comprising children, men children and women children, he only sold lady beef and never killed dead meat." All this was to induce our Mother to give him another trial, as he had had to be dismissed. This man is known as "the Virgins' *(kanyastri)* butcher," on account of his supplying meat to the Convent.

How we wish we could take you round all our classes; surely then we should get friends to help. Subscriptions are so much needed for our new schools, and as we said before, it is our schools which provide us with the money for carrying on all classes. Our new Sister Postulant, just arrived from England, is perfectly enchanted with all she has seen, and says she is sure, if those at home could see and hear what she has, we should not require to ask long for help.

BURMA: THE GRAND ROYAL BARGE OF EX-KING THEEBAW ON THE IRAWADI RIVER.

QUEER ARRIVALS.

Such queer arrivals come at all hours, day or night. A few days ago a woman brought two children to ask for them to be admitted; one had on a short petticoat and the other a pair of trousers. Our Mother said the owner of the petticoat might certainly stop; but the other must go to the boys' orphanage and ask for admission. In "Bethlehem" we take in little boys, but this one was about 12. However it turned out to be a girl. The trousers were the only article of clothing the poor people had, and they had not liked to present her without any. I may add, that all are by no means so scrupulous, and appear at our gates without a rag of any kind. A young girl who arrived yesterday in a thin muslin dress, her only clothing, evidently considered herself quite lady-like. If, by any possible chance, the children have any garment on them, those who bring them, do not fail to call in a few days, and ask to have their clothes returned.

But we fear we must stop here, or our letter will be too long. Do please, *some one* help us. We have a Book of Benefactors. Those whose names are inscribed therein have a share in all the works, sufferings and prayers of the Good Shepherd Nuns in India.

Of our penitents of course we cannot say much: that is always and necessarily a secret work: but we have twenty Magdalenes and I think that speaks for itself. Many are converts from Protestantism. Amongst our native nuns, however, many are converts from paganism, which is really most wonderful. You must not think that our arrivals only come in twos and threes; sometimes whole families appear and beg admission; and sometimes, indeed frequently, the single arrivals come in the shape of poor little half-starved babies, whose parents gladly sell them for 4 or 8 annas (about 6d.). Of one of these little mites, we can't resist saying a few words. Some weeks ago a carriage drove up,

and out stepped a man, with a small parcel in his arms. He dropped it quickly into the first nun's arms he saw, and seemed only anxious to get away as speedily as possible. "I was asked to bring *this* here," was all he said; and getting into the carriage was off at once. "*This*," proved to be a tiny little baby,—as cold, as cold as ice, and clutching tightly in its hand an empty milk bottle, which it was sucking voraciously. "*This*," was taken into the sun to be warmed, and as it seemed hardly likely to survive, it was baptised at once. The next morning a letter came from the priest in Madras who had sent us the present, explaining matters a little, and adding "the child had been *already* baptised and called Christopher." Little Christopher is still alive and is really a most intelligent looking little fellow.

Ireland after reading our last letter in the I. C. M., and the Duke of Norfolk with his accustomed generosity sent us a present; as also did the Marquis of Bute and a Protestant friend in the Indian civil service, formerly the Resident of Bangalore. May the Good Shepherd grant that their example may be followed by many others!

THE KARENS OF BURMA.

TRANSLATED FROM REV, FR. BRINGAUD,
BY M. L. C.

CHAPTER IX.

§ 13. *The Karen and the Burman.*

STRANGERS and travellers are received as if they belonged to the family; and are treated with every kindness; the first place is given to them, the hosts them-

BURMA: GATE OF BHAMO IN UPPER BURMA; IN THE VICARIATE OF NORTH BURMA.

A CHANCE FOR THE CHARITABLE.

We have just told our Postulant we are writing to England to try and get help, and she says "If they were only to see what *we* have seen, they would *all want to come!*" That of course is not possible; but will not some friends, who cannot leave England, still become missionaries by helping us in any way in their power? We do not want to work less; we only ask for the *means* of working; for the material as it were with which to provide for all these hundreds of poor. When once our schools are built, we hope to be able to take in many more than we do at present. A kind friend (unknown) sent us a contribution from

selves not eating till their guests are served. This is quite a mutual custom, for hotels or lodging-houses are not to be found in any part, with the exception of the sheds, or *zayats* in the city and close to the monasteries.

The Karen is a good-natured being, but timid and not very loquacious. He talks little and stands upon his dignity. The Burmese, on the contrary, is boastful and talkative, like a commercial traveller.

When the Karen gives or lends a thing to one of his tribe he hardly ever has to repent it, knowing that the borrower, as soon as he can, will return it him or give him some

other thing in exchange. The Burmese will only return an object when he is compelled by force to do so; nevertheless the good-natured Karen has seldom the heart to turn any one away with empty hands. For example, there may be an unfortunate Burmese driven by want out of the city, or who has come down from the mountains; he presents himself in a poor Karen house, begging, crying and supplicating, showing his wife all in rags, his children naked and starving. They are taken in; so much misery cannot but make an impression. They are given rice, clothes, and materials to build a cabin; they are aided, tools lent them to work with. All goes well for one, two, perhaps three years. The Burman is humble and servile to keep in the good graces of the Karen; but when, thanks to the latter, he has made a small income, he becomes impertinent and uncivil, boisterous and insolent. He will not leave the village, even when begged to do so, but will introduce into it a relation, a friend, an acquaintance; and when thé real proprietors of the place can no longer put up with his overbearing, they sell their own houses and land, and retire to the forest, where they begin to cultivate rice again. Most of the Burmese villages of the interior have a similar origin. The Karens till the ground and the Burmese follow them, to enjoy the fruits of their labour, and with violence or artifice take possession of their land.

It is true, the English have remedied many of these abuses, but the inferior peoples are even now very much tormented and oppressed by the dominating race of the Burmese. As nearly all the inferior employés are Burmese, it is very seldom and with great difficulty that justice is done to the poor inhabitants of the country. But things that would make a European indignant do not have the same effect upon the Karens, accustomed as they were, before the conquest, to all kinds of injustice and illtreatment.

One of the neophytes once related to me that his father, who was a slave of the Collector of Mianung was punished with death for a slight piece of negligence—and with what a death! He was tied to the tail of a buffalo and dragged about until he became quite mad. Another told me that his father who was a day labourer to the chief of Kanuny, being unable to carry a sack which was too heavy for him, was loaded with two of them, which broke his back. He died shortly afterwards, leaving three orphans, the eldest only eight years old. In the year 1851—(the occupation by the English took place in 1852)—as the first of my Christians was driving a very heavily laden cart, the govenor happened to pass before he had time to leave the road immediately free. As a punishment he was made to dig his own grave, and was just on the point of being thrown into it, when a relation of the chief, who knew the unfortunate man, interposed on his behalf and begged and obtained his release.

(To be concluded).

BURMA: KAREN GIRLS WINNOWING RICE, THE NATIONAL FOOD OF THE COUNTRY.

LO BENGULA.

The name of this African chieftain has been frequently mentioned of late in the despatches between Lord Salisbury and the Portuguese Government, during the recent unfortunate dispute. A Belgian correspondent sends us the following extract from *Trois Ans dans l'Afrique Australe*, containing letters from Father Croonemberghs, S.J., of the Belgian Mission on the Zambesi, which at the present juncture seems sufficiently interesting to quote here.

KING BENGULA'S VISIT TO THE MISSION-STATION OF THE SACRED HEART.

GUBULUWAYO, *Nov. 27th, 1880.*

TO-DAY we have had many great joys at our residence of the Sacred Heart, Gubuluwayo.

King Lo Bengula has done us the signal and rare honour of paying us a visit, with all his court. I proposed to the king to visit the new buildings and the chapel, and to share in the usual coffee and bread afterwards.

"*Yebo!*" It is quite well; he replied, and arose. Then begun the "*Hé pé! Koumalo Matchoban,*" "Look, look, he is advancing towards us; the great prince; the powerful king, Matchoban's son!" This song is the joyful chant of Matabele people, and is usual on such occasions.

When the king was in the camera obscura, that I had prepared to show him, he seemed very much astonished.

"*Kiuni? Kiuni?*" "What is that?" "Your Majesty," I answered, "you will see that I am able to make day or night as it pleases me," and then I let him see the panorama of all the environs of Gubuluwayo.

"*Umtagati!*" said the king, "you are a sorcerer;" and he was quite amazed.

When we entered the chapel I was seized by some anxiety; but all turned out for the very best.

"Ho, ho," said our visitor, "what is that?" and he glanced at all the stations of the Way of the Cross.

A mulatto man and myself gave him the explanations of these scenes. I added some reflections,—humble seeds which perhaps may spring up at their due time.

Lo Bengula stopped long before the Crucifix. He counted the nails, the thorns; touched the wounds of our divine Lord. Ah! if God would but touch this poor prince's heart!

Then he protested against the infamous barbarity of these *white men*.

I answered that God had allowed it so, that His Son Jesus Christ might suffer all this for us,—for him, Lo Bengula, and for his people to expiate all their sins.

The king looked deeply moved. "They are white men who dare such a thing; surely my people would not have done it!"*

The charity of St. Veronica and the Cyrenean were highly approved of by him; but at the crucifixion he paused some moments and said, "Worst, oh, worst of men!"

Whilst he was looking at the figure of Christ, I told him the story of the two thieves. When we were leaving the chapel, Lo Bengula was quite moved, we had been there a whole hour.

During breakfast, I told the king we desired to build some houses for a hospital and for a home for Sisters of Charity.

"What do these ladies want here?" he asked. (Ladies is here the general name given to nuns.)

"Why, they will take care of your sick, your poor old people and children. They will work as we do, for your people's welfare; and it is for God and Him alone, they will leave their own land, family and friends."

"Ah! that is well and beautiful," remarked as justly Lo Bengula.

But no determination was then taken. When the Matabele King went away he was very grateful to us for the happy hours he had passed amongst us.

Since Fr. Croonemberghs wrote this letter, it is more than probable that the hospital and the Sisters of Charity's home have been built, and that many of Gubuluwayo's inhabitants have become examplary Christians. But what is more edifying is the respectful attention Lo Bengula paid to the Way of the Cross. What a lesson to many Christians who pass so often the Cross of Christ without giving a single thought to the great mystery of our redemption.

M^TE V. Y. S.

With regard to the surmise of our Correspondent, we are happy to state that Lo Bengula's visit *has* had a most happy result. He began by according to the Jesuit Fathers the right to open a school of arts and crafts and to teach the Christian religion. Conversions and baptisms soon began apace. The king himself granted a very large piece of land, not far from his own capital, for the use of the mission. "The chief of the Kraal of Empandeni, which was assigned as the headquarters of the Fathers, received orders to receive the latter with all hospitality. The letters from the Empandeni missionaries (published in the *Précis Historiques*), enable us to appreciate the immense progress realised within two years' time. At the last news, nearly all the population of the locality were reciting Catholic prayers and had decided by common agreement to observe Sunday as a day of rest. The school was most prosperous and well attended. From Empandeni, the Jesuits are in direct relations with their posts in the Transvaal and the Cape, as well as with those at Boroma, Tete and Senna, in Portuguese Zambesiland.* May these happy results be the prelude of a movement of the entire Matabele nation towards Christianity!" (Béthune, *Missions Catholiques d'Afrique*, p. 223).

* Who can fail to be reminded by this exclamation of Lo Bengula of that of Clovis, the pagan King of the Franks, when in 496 St. Remigius, at the door of the Church of Rheims, preached to him on our Lord's Passion: "Ah! had I but been there with my Franks to avenge Him!"

* See views of this region in our last volume (IV., 1889-90) on pp. 135, 146, 181).

Illustrated Catholic Missions,

MAY, 1890.

"Amare et servire."

DO YOU PRAY?

WE were much struck, when reading the other day the Annual Report of St. Joseph's Society for Foreign Missions (Mill Hill, 1890), by the following words in the letter of one of the Fathers from the Telugu Mission in India, who writes:

"I am afraid our Catholics in Europe *do not pray half enough for the conversion of the heathen.* No one can form an idea of the difficulties standing in the way of conversions to the Faith, except the Missionaries themselves. In the Divine Office we address the Queen of Heaven as the only conqueror of heresies in the whole world. If the devil is the father of heresy, his most attached offspring is paganism. Should not Catholics, therefore, in their morning and evening prayers, call upon Mary to come forward as an army in array to vindicate the honour of her Divine Son in heathen lands, and to crush the fearful monster of idol worship? The duty of praying for the conversion of the heathen seems to me to weigh most particularly upon Englishmen. The possessions of Britain are immense; teeming millions of pagans are under British sway. What are the Catholics of England doing for the conversion of these souls?"

This last question is a very serious one, in all conscience. Are we English-speaking Catholics,—in whatever land we may be—doing our simple duty in this matter?

Perhaps we excuse ourselves,—priests as well as laity. "Oh, you know, there is *really* so much to do at home! Schools to be built and kept up; church debts to be paid off; poor children to be rescued from the streets and homes to be found for them! How can you expect us to think of Foreign Missions?"

But, supposing for a minute that it were out of the question for you to assist materially in the Church's missionary work, let us ask you once more, in the words of the good missioner from Southern India: DO YOU PRAY? If you do not pray for the coming of CHRIST'S kingdom to the Heathen,—and notice, please, to your *Heathen fellow-subjects* in so many cases,—are you doing your duty?

Hear our missionary again:

"Consult the annals of the Propagation of the Faith and it will be seen what a very small pecuniary sacrifice English Catholics are making for the spread of the Faith, whilst the different Protestant societies seem to have an inexhaustible fund for the spread of barren heresy. *Now I fancy we must calculate the amount of prayers said either in public or in private on the same poor scale as the contributions;* if so, all I can say then is, that the Missionaries in the British Possessions receive very little help, spiritual or temporal, from England."

Unfortunately our own experience bears this out. Only two months ago we called attention to the fact that the amount of donations for Foreign Missions received by us during the current twelvemonths was threathening to fall below that of the preceding year. Our fears have been more than realized. Instead of the £142 acknowledged during the year 1888–89, we have received only **£97 3s. 6d.**, all told, during the year just closed.

But if we can't afford money, we *can* give richly in spiritual alms. Do we pray?

"More things are wrought by prayer
Than this world dreams of"—

says our greatest living poet; and we could do very much to strengthen the hands of our missioners toiling in far distant lands if we lent them this kind of spiritual aid.

We remind our readers of the words of one of our juvenile correspondents last month, urging us all to join in a "Prayer Crusade," to say at least one Hail Mary a day. It is an auspicious fact that we begin our new volume on May Day, and therefore, we feel sure, under the special patronage of OUR BLESSED LADY. Let her be the Patroness of our Crusade!

ANGELA.

By MRS. DANIEL.

CHAPTER V.—ROME.

VIVIDLY had the recollection of the scenes in the Rue du Bac dwelt in Angela's mind, and not a day passed that the feelings aroused by the departure ceremony did not recur, kindling and enflaming still more her zeal for souls. Her arrival in the Holy City, the many imposing functions she witnessed; the antiquities and venerable monuments, though they interested her mind, never really diverted her from the absorbing desire that now possessed her.

She grew pale, and pensive under this trial, and at last sought advice upon the matter.

A wise counsellor gave her comfort; showing her that, though zeal prompted to great actions, prudence and discretion often required it to be, for a time, restrained. It seemed probable that Angela had a vocation to a religious,

* Here are our returns for the four years of our existence:

May 1886–April 1887	£51 8s. 10d.	May 1888–April 1889	£142 2s. 4d.
,, 1887 ,, 1888	£48 17s. 9d.	,, 1889 ,, 1890	£97 3s. 6d.

Total for four years: £339 12s. 5d.

and even a missionary life; but at present a palpable duty ought to be fulfilled. Her kind patroness was visibly failing in health and dependent on her for a daughter's care and love. She had also shown herself sympathetic and interested in the charitable and religious interests which now occupied the girl's spare hours; it might be hoped that she would sooner or later begin to enquire into the Catholic religion itself. Besides, Angela was still very young, under twenty; and on every account, patience ought as yet to be her virtue.

Satisfied on this point, Angela devoted herself more and more to the invalid, never allowing her devotions or her charitable works to interfere with Mrs. St. Vincent's comfort and convenience. And so the winter passed away, and with the trying season of spring, a marked change for the worse warned Mrs. St. Vincent that her time in this world could not be much lengthened. Finding herself too weak for a long journey she resigned the hope of returning to England as she had intended; she therefore wrote to a gentleman—a great friend and near relative in London, asking him to come to her.

There was a little delay in the reply, but when it came it was to say, that he would start at once for Rome, and also bring his wife with him in order that they might do all possible to them for their dear friends,—and his wife wished also to have the consolation of being presented with him to the Holy Father; the delay in answering the letter having arisen from the fact that they were at the time it arrived in retreat previous to their formal profession of faith and first communion as Catholics.

This news affected the sick woman strongly and caused her long and serious self-communings.

On the arrival of these kind friends they were inexpressibly shocked at the change wrought by the suffering of the past year, and left nothing undone to soothe and relieve the tedium of disease.

But the end rapidly approached, and we may imagine the surprise and joy to them and to Angela, when the dying woman asked that the English priest who was her daughter's confessor might be brought to her. A few weeks after she died in the most edifying dispositions, having received the sacraments and rites of the church and the absolution and blessing of the Holy Father.

CHAPTER VI.—HOME TO CHINA.

Angela was overwhelmed with sorrow at the loss of her adopted mother and at first quite inconsolable. She was only roused from despondence by her director pointing out to her, that being thus deprived of her only protector, doubtless God had some design in her regard which required her to be freed from all earthly ties.

Our heroine returned with her friends to England and they had become so much attached to her that they desired her to make her home with them; but she told them it would be for a very short time only, she hoped, as her sole desire now was to enter a convent, where she would have the means of preparing for her missionary life

She was glad to find that by Mrs. St. Vincent's will a very ample fortune was secured to her, and at her entire disposal.

She lost little time then in carrying out her design and entering the ranks of the devoted order, where she was to have the opportunity of preparing herself to be sent abroad.

For two years, accordingly, she led the life of obedience and study, necessary to fit her for her exalted vocation; and having successfully finished the training, she joyfully made her vows, and shortly after set out on her voyage to the land of her birth, where she arrived full of cheerful zeal, strength of purpose, and earnest devotion. Never in her happiest hours in London or Paris, was she seen so radiant, so bright and gently gay, as when surrounded by the quaint little round-headed Chinese babies and children in the orphanage; or tending the sick in the adjoining hospital. Her fortune was chiefly devoted to the extension of the convent-buildings, and her delight was great, when she counted up the additional cots which were speedily filled with the newly baptized little ones; she used to laugh softly sometimes, as she gazed at the droll little things and say, "I was once like you."

Fmd.

ELIZA A. DANIEL.

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

With May Day we begin the second year of our correspondence, May this new year just beginning be full of blessings for each one of you.

I open this first letter with something I have just been reading in the *St. Joseph's Advocate* of Mill Hill. (I hope the Father Editor won't be angry with me for cutting out so many 'tit-bits,' from his last number, but I really couldn't resist. Besides, it is his own fault; he sent me the last number with the following paragraph *marked in blue pencil*: I fancy he actually *wants* me to quote it for you). Here it is:

A TRUE STORY.—A little boy whose home is in Preston, was reading the other day about the unhappy lot of the poor African slaves, so faithfully described in the last number of the *Advocate* by the Lady Herbert of Lea. Unable any longer to restrain the feelings of pity and sorrow which he felt for these unfortunate creatures, he burst out in these words: "O mother! I do wish I were a man that I might go and fight for these poor Africans." "But my child," answered the mother, "you are not strong enough for that yet." "But," said the child again, "cannot father go? I will ask him when he comes home." "Oh no!" exclaimed the mother, "father cannot go, for we want him at home." "Well," then persisted the boy, "is there nothing that we can do for these poor people? "Yes," replied his mother, "We can always help to send others out to fight for them." Hearing this, he ran at once to fetch his money-box, and emptying out its contents—no less than twenty shillings—exclaimed: "See, I will give them all my savings!"

What a beautiful lesson for each and every one of us! Would that we were all like this generous hearted, self-sacrificing boy of Preston!

*

Bravo young Preston! I have always said that if the Catholics of every town in this land were to take as real an interest in Foreign Missions as Preston, the Foreign Missions would be well helped indeed.

*

And Preston does more than collect money to help the Foreign Missions: she gives her sons to become missioners. To take examples that just occur to my mind: Father Jackson, the heroic missioner and Prefect Apostolic of Borneo, hails from that town; whilst one family, the Gillets, have sent no less than three sons as missioners to British Honduras to work among the Caribs, Negroes, and other peoples of that part of America.

*

Talking of Caribs and Negroes reminds me of something else. This month we finish Mrs. Daniel's first story "Angela." I hope it has given you pleasure and edification, I am sure we all feel very grateful to the kind writer for helping us so generously. But that is not all: she has something more ready for us, and next month will whirl us off from China to Spanish America, into the midst of Caribs, Negroes and Spaniards, in her second tale *Por Amor de Dios*, to which you will all look forward.

*

Please remember your "Hail Mary" and the "Prayer Crusade" every day this month.

Your Affectionate Friend,

April, 1890, THE EDITOR.

CEYLON: MANUEL PILLAI, THE RICHEST NATIVE CATHOLIC IN JAFFNA.

Missionary Notes and News.

AFRICA.

New Prefecture on the West Coast. Up to a year ago West Africa possessed a Vicariate Apostolic embracing Gaboon and the two Guineas. In April 1889, as we mentioned at the time, the Holy See erected the Lower Niger, under British Protection, into a separate Prefecture, with Father Lutz as Prefect. Propaganda has now further separated the German territories and made them into a special Prefecture, entitled Cameroons.

The Catholic Church in the Transvaal. — The Catholic Church in the Transvaal, which at one time formed portion of the Bishopric of Natal, was by rescript of the Holy Father constituted an independent Prefecture in the year 1886. The Catholic mission to the Transvaal is confided to the well-known congregation of the Oblates of Mary Immaculate, whose sphere of work in Africa extends to Natal, Basutoland the Free State, and Griqualand West. This congregation numbers about 1,500 members, distributed principally through various missions allotted to them in the United States British Columbia, Ceylon, India, Canada, Mexiço, Ireland, and England. The Very Rev. Father Monginoux, who is the head of the Catholic Mission in the Transvaal, and directly responsible to the Holy Father, was designated Prefect Apostolic in May, 1886, and in December of the same year repaired to Rome to receive from the Sovereign Pontiff the faculties of his office.

The principal Catholic Missions established in this country consist of the following :—

Pretoria.—Rev. Fathers Vigneron and Lerriere. The Church was built in 1887, and now has a congregation of about 400. The Convent, under the direction of the Sisters of Loretto, has about 200 pupils. The Boys' School, under the Rev. Father Vigneron, numbers 50 pupils.

Johannesburg.—Rev. Fathers De Lacy, Dupay, and Laurent A temporary building is used as the Church. It is difficult to give the number of the congregation, but the figures are approximately 2,000. The ground for the Church proper has been purchased.

A Convent of the Sisters of the Holy Family has been established with a girl's school, which has a roll of about 230 pupils. The Marist Brothers opened a boys' school in October last, and at the end of the year had about 60 pupils. The site for an Orphanage, to be under the Sisters of St. Dominic, has been purchased, and the building is to be commenced as soon as possible. Sites have been acquired for a boarding school, and a branch seminary in one of the suburbs, both to under the management of the Sisters of the Holy Family.

Potchefstroom.—Rev. Fathers Traband and Tresch. The school building is used as a church. The congregation is about 100. A Convent of the Sisters of St. Dominic has been established, and the girls' and boys' schools number about 200 pupils.

Barberton.—Rev. Fathers Hammer and Chamard. A Church has been built. The congregation has dwindled down very much. The girls' and boys' school is under lay teachers, and numbers about 60 pupils.

Klerksdorp.—Sites for church and schools, and the necessary staff, have been secured ; and the buildings are to be commenced at the beginning of the year.

Lydenburg.—Sites for church and schools secured.

Krugersdorp.—Sites for church and schools secured.

Boksbure.—Served from Johannesburg at present.—*Natal Record*

A "Death Warrant."—It was with great regret that we read in the last number of our esteemed contemporary *The Natal Record*, from which we have so frequently quoted most interesting articles, what it styles its own "death warrant." Apathy on the part of the Catholic public of South Africa, and consequent want of support have killed the paper, which was printed and published by the energetic Trappists at Mariannhill, Natal. "It is now more than five years since Bishop Jolivet first put into execution his idea of founding a paper that should be the recognised organ, the literary weapon of the Catholic party in South Africa. Up to that time the Catholic Church in these parts had been, as far as the general public were concerned, an insignificant or, at any rate, unknown item in the community. The Bishop did his best to supply the want, to make good the defect ; and when he found himself, through pressure of ecclesiastical business, unable to proceed further with his self-imposed burden, the Trappist Fathers were not loathe to come forward and release him of his load."

Unfortunately they were not supported by the public, and so the end has come. One very honourable exception is acknowledged by the good Trappist Fathers : —" What readers *were* forthcoming came almost all from the Vicariates of the Oblate Fathers, viz , those of Natal, Transvaal and Orange Free State. To the Clergy and laity of the Transvaal Vicariate, as amply deserving it, we pay an especial tribute of thanks."

INDIA AND CEYLON.

The *Novidades*, a Lisbon journal, states that the Minister of Marine and the Colonies, has directed that the body of the Apostle of the Indies, St. Francis Xavier, be solemnly exposed for the veneration of the faithful on the 3rd of December next, at the Church of Bom Jesus, at Goa.

The New Assam Vicariate :—The *Indo European* announces the arrival by the last European mail from Bombay, to Bengal of a new missionary band straight from Rome, who come to man the newly erected Prefecture Apostolic of Assam-Bhutan-Manipur. They belong to a new Institute : the *Società Cattolica Istruttiva*, founded in Rome, much on the lines of the Seminaries for Foriegn Missions in Milan, in Paris, and at Mill Hill, and this arduous Mission is the first entrusted to their zeal. May God support and bless them in the task ! Their names are Father Otto Hopfenmueller, Superior of the band, Father Angelus Muenzloher, Brother Joseph Bachle, and Brother Marianus Schum. If God grant life and health, they are likely to give a good account of Assam to the Holy Father who sent them.

Madras follows Bombay:—The first preliminary meeting to draft Rules for the Madras Catholic Union was latelyheld in the Archbishop's House. Letters of hearty approval were read from eight Bishops and replies are daily expected from the others. There seems to be only one opinion as to necessity of such a Catholic Institution to defend the rights of the Church in this country. His Grace hopes to be able very shortly, to issue a Circular explaining the ends of the Union to those who may be asked to become members, from all parts of the Presidency and Native States.

The Little Sisters of the Poor in Calcutta: The *Anglo-Indian Advocate*, not, we believe, a Catholic paper writes thus :—

In the Indian capital these "Little Sisters" are respected and esteemed by all classes, irrespective of creed and nationality. They are to be seen there going about in all weathers, in a very modest-looking conveyance, which they keep for the purpose, to the city markets, to large hotels, clubs, also to the houses of some of the gentry, and even to ships lying in the Hooghly, amongst the rough sailors, on their errand of mercy, begging (yes, begging !) for the poor, aged and infirm and destitute people whom they have voluntarily undertaken to take care of.

The native stall-keepers are not behind in appreciating this true charity, because it is a Christian one, for they willingly give their doles of fruit, vegetables, meat, etc., and they are as readily collected in the big basket which is taken around.

The "Little Sisters" supply their charges not only with the bare necessaries of life, but also with such other little comforts as they need, as tobacco, warm clothing, etc., and dispensing with a number of servants, who would otherwise be necessary and cost much, they are not ashamed to minister personally to the wants of their "pensioners," performing all sorts of menial offices for them ! All honour to these ladies for their noble work ! Though modestly calling themselves "little" they are doing great things, from which all but the stoutest and truest hearts would flinch.

The so-called "Sisters of Mercy" of the established (High) Church in the Bombay and other Indian Hospitals are, no doubt, useful in their way; but they are more like Lady Superintendents than anything else, and have a nice time of it and are well provided for. The unpleasant part of the work is done by the Nurses, whom they "boss" it over. Except in the matter of dress, there seems to be little likeness between these "Sisters" and those above described.

The Hierarchy in India and its Results : The *Civil and Military Gazette* writes :—

In his pastoral address read before the Roman Catholic Congregation on Sunday morning, (February 16,) the Roman Catholic Bishop of Lahore, expressed his gratification at seeing the successful efforts made by the Catholics in different parts of the country to improve their social condition in so short a period after the establishment of the Ecclesiastical Hierarchy in India. The Hierarchy, he said, was established by Pope Leo XIII. by his constitution of the 1st September 1886, and since then the community had already reaped

some of the advantages which His Holiness hoped it would bring forth to this country. It was hoped that the Sacred Hierarchy in India would be followed by an increase of charity among Christians, by a more uniform state of discipline, and by a closer union of people with the Bishops and through them to the Roman Pontiff. These fruits, His Lordship said, began to appear among the community and he was pleased to see that the Cathoiics in different parts of India were trying to create means, such as Catholic Societies and newspapers, in order to bring about unity of thought and feeling. He also perceived signs of great respect, obedience and love by the people towards their Bishops and the Sovereign Pontiff, and what was most gratifying to him was the arrival of many new missionaries from Europe, and of the opening of fresh fields for the conversion of infidels in India. So, the erection of the Ecclesiastical Hierarchy, he remarked, has been truly the dawn of a new era for this country.

A Bangalore paper says :—A young lady who was brought up in the Convent of the Good Shepherd from her infancy and recently given in marriage by the Lady Superior to a well-to-do gentleman, residing at Aresekerri, has subscribed Rs. 300, in aid of the funds for the new school of the Convent

Eurasian Clergy.—As some of our Indian readers were rather offended at a former reference by a correspondent to the excellent Eurasian Catholics, we have great pleasure in quoting the following:

Sceptics in the success of the Eurasians as clergymen would do well to peruse the "Voyage à Ceylan et aux Indes," an interesting work published by Monsignor Zaleski, the Polish Priest who came out to India as Secretary to the Delegate Apostolic for the execution of the Concordat of 1886, and now the Nuncio at Munich. Among other subjects treated of in the above work, Mons. Zaleski devotes a chapter to the Eurasian Clergy he met with in India, whom he speaks of as a body as equal if not superior to the European Clergy, and cites as apt illustrations, the Rev. Father E. H. DeSilva, of the Irish Archdiocese of Madras, and two other Eurasian Roman Catholic Clergymen of Ceylon.—*Madras Mail.*

CEYLON : A STREET IN COLOMBO, THE CAPITAL.

Father Lyle.—The Archbishop of Colombo recently received the visit of the Rev. J. Stevenson Lyle, so well known formerly as an Anglican clergyman in the district of Matara. The Revd. gentleman has received the priesthood in Rome, and is now on his way to Mandalay (Burmah), where he has accepted the post of Military Chaplain under the Vicar Apostolic.

For the Lepers.—Père Louis de St. Etienne, ex-Provincial of the Capuchins of Paris, has just gone out with several of his brethren to India, having volunteered his services for the Leper Asylum about to be established at Lahore.

Bangalore Convent.—(See also p. 5). We learn that prior to the departure of His Highness the Maharajah of Mysore to his capital, H.H. sent Rs. 500, to the Lady Superior of the Convent of the Good Shepherd, in aid of the funds for the new School of the Convent at Bangalore.

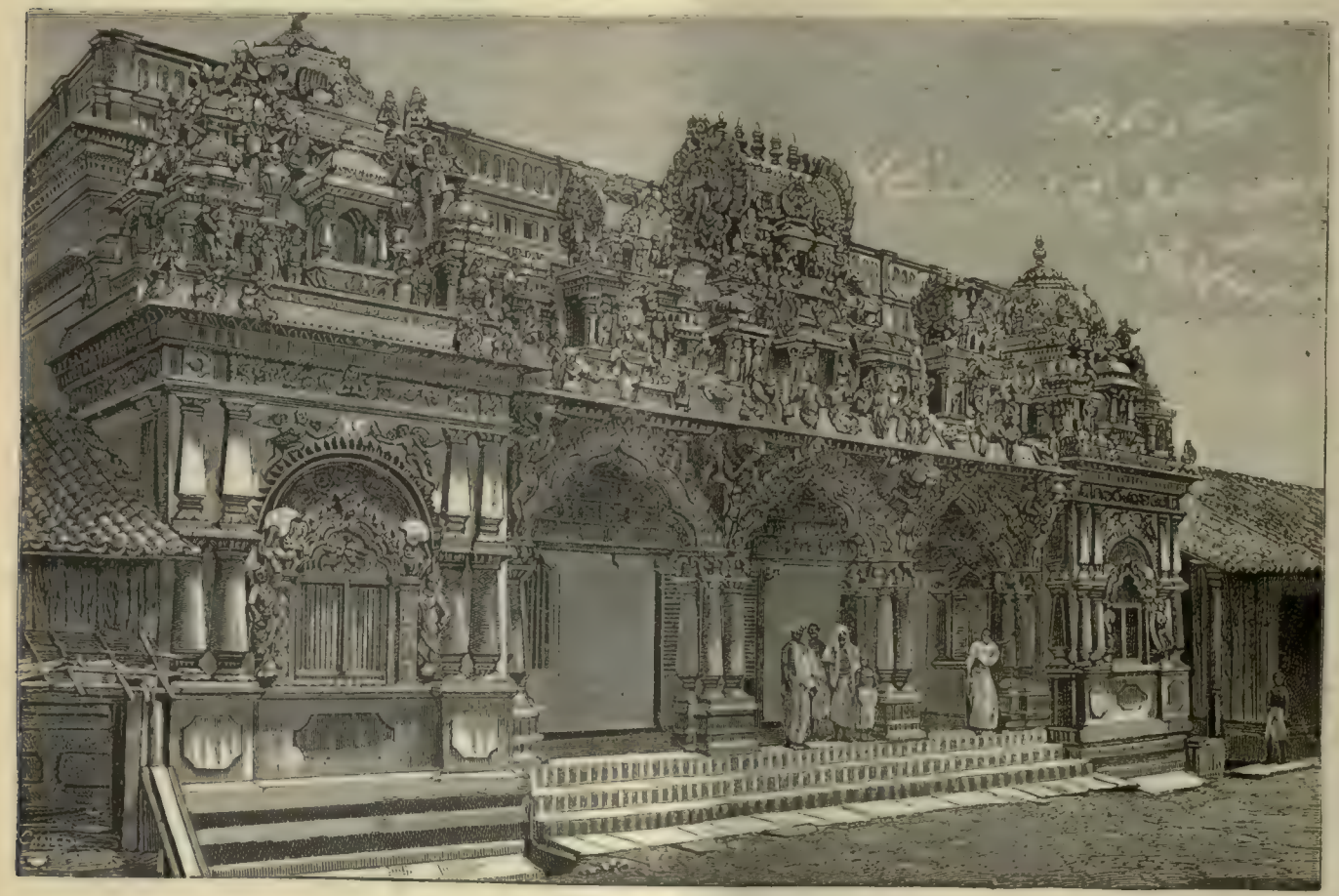
Progress in the Archdiocese of Colombo in 1889.—In reviewing the year which this day brings to a close the first thing to be noticed is the steady progress of the Catholic faith in the Colombo Archdiocese, as evinced by the establishment in the course of the year of nine new missions. Of these, three are in the city of Colombo, namely, Mutwal South, with three churches and 6,871 people; New Bazaar, with three churches and 1,344 people; and Borella, with its one new church of All Saints, opened this year for public worship and its population of 1,100 Catholics. The Kalutara Mission has been divided into three, leaving Kalutara with eight churches and 4,563 Catholics and assigning to the new missions of Maggona and Beruwala respectively five churches with 4,985 people and four churches with 1,599 people. The remaining three new mis-

sions are in the Negombo district: the Bolawalan Mission has been divided into two, leaving Bolawalane with seven churches and a population of 6,101 and assigning to the new Mission of Katunayake eight churches and two stations with 5,281 Catholics. Nagoda has been divided into two, giving Welligampitiya five churches and 4,310 people and leaving to Nagoda four churches with 8,816 people. Lastly, by the division of the Palansena Mission, Palansena has been left with seven churches and 7,031 people, while to the new Mission of Palagaturai there have been assigned six churches with a population of 6,112. The total number of Catholics in the Colombo Archdiocese is according to the census of this year 140,056, and of these 2,781 are in the Southern Province and 2,900 in the Province of Sabaragamua. In 1848 the Catholic population of the Archdiocese was 64,180, so that there had been in the last 41 years an increase of 75,876, or an average of 1,850 per annum. As this is a considerably greater augmentation than can be accounted for by the combined effects of immigration and of natural increase of population, it affords a refutation of the recent assertion of Sir John Dickson that the Catholic missionaries in Ceylon made no converts from heathenism.—*Ceylon Catholic Messenger.*

The Chief Justice of Ceylon and the Catholics.—The Hon. Sir B. Burnside, Chief Justice of Ceylon, visited the Catholic Establishments in Jaffna on Jan. 27th, and was much pleased with all he saw. In answer to the address presented by the pupils of St. Patrick's College he delivered a lengthy speech. Our Chief Justice is evidently a great and good man himself, and is ready to appreciate true excellence in others. Referring to the Catholic Priests, "these holy Fathers," he said, "have left their country, their kindred and heir friends, and everything that men consider dear to them in thise tworld, and have come here in order to better the condition of th people of this country, to teach them to distinguish right from wrong, and to do what is right and avoid what is wrong."

And again: "Now I turn to you Rev. Fathers of the College. I cannot adequately express how happy I feel about what I have witnessed to-day. You are doing a great work, a work that will be the means of incalculable good to the people; and on the success which has already attended your efforts, I sincerely congratulate you."

On another occasion a few days ago, a new Interpreter Modr. Mr. Parker, otherwise an amiable and intelligent man, but who probably, all nis life time had been accustomed to hear Catholics described as idolaters, translated the Singhalese name of what a Catholic witness spoke of as having been placed inside a Catholic church, as an "idol." The defect in Mr. Parker's education was rectified by the learned Chief Justice, Sir B. Burnside, telling Mr. Parker, that he was shocked to hear him speak of "idols" in a Catholic Church: "Catholics worship idols! I will have to stop you after that.—*Ceylon Papers.*



CEYLON: HINDU TEMPLE AT COLOMBO, LIGHTED BY GAS.

PERSIA.

The Shah and the Catholic Church.—The Holy Father is stated to have addressed a letter to his Majesty the Shah of Persia, thanking that monarch for the protection and liberty accorded Catholics in Persia, and forwarding him, at the same time, the insignia of the Order of Pius IX. So far as the question of religious toleration is concerned, the Persian ruler is a most enlightened monarch.

We may supplement this latter remark by stating, on the authority of Mme. Dieulafoy, quoted by the *Album des Missions Catholiques*, that not only are the Sisters of Charity at Teheran most generously treated by the ladies of the Court, but that the Shah himself has ever since the establishment of their Convent settled on them an annual subscription of £100.

CHINA.

Work of the Spanish Dominicans in Tonkin: The returns for the Vicariates of East and Central Tonkin, sent by the respective Vicars Provincial, include for last year:—

	Eastern.		Central.
Baptisms of Adults	213	...	809
,, ,, Children	2,203	...	5,610
,, ,, ,, *in articulo mortis*	18,215	...	32,042
No. of Communions	64,106	...	165,382
,, ,, Marriages	415	...	1,420
Total number of Christians	37,362	...	157,545
Native priests (5 & 4 respectively Dominicans)	32	...	47
European priests (Dominicans)	6	...	9

Las Misiones Catolicas.

JAPAN.

The Synod of the Vicars Apostolic of Japan which met as announced, on March 3rd, at Nagasaki, was but the prelude to a great developement of the life of the Church in the "Land of the Rising Sun," as unexpected as it is encouraging. Pope Leo XIII. has, with the consent of the Emperor, we believe, decided upon establishing a regular Hierarchy in Japan, with the Metropolitan See at Tokio, and three Episcopal Sees at Nagasaki, Kioto and Sendai, to take the place of the three Vicariates of North, Centre and South, which have existed since 1888. The four dioceses will have 40,000 Catholics and 499 "Christianities" to divide between them.

This is good news, indeed. It makes one ask when are Burma and British South Africa to receive their full hierarchial organisation.

BORNEO.

The First Catholic Wedding at Kuching.—The same day witnessed the celebration of the first really Catholic marriage in Kuching. The happy couple had been both inmates of the Mission-Schools, and being in fair circumstances, they were able to surround the celebration with that display of which the Chinese are so fond.

The Nuptial Mass was celebrated at 9 A.M The high altar was prettily decorated and the Sisters rendered the music.

The bridegroom was dressed in the flowing silk robes and plumed hat of a mandarin.

I am afraid I should make a bad hand at describing a lady's dress, but the bride was dressed in the richest approved Chinese style, and not to enter into details, she looked to me like a huge bundle of silks of various colours, surmounted by a high gold-spangled head-dress, from which draped not ungracefully a long lace veil.

The bride and bridesmaid had their faces painted white and red; quite a startling transition from the native dusky brown.

At intervals during the ceremony an attendant of the bride sprinkled the congregation with "Eau de Cologne." For the rest everything went on as usual. Father Haidegger said the Nuptial Mass and pronounced the blessing, after administering to them the Holy Communion.

As the wedding party left the chapel they were greeted by a tremendous tirade of crackers, and other noisy fireworks.—*St. Joseph's Advocate.*

AMERICA.

The Trappists in Canada.—Six years ago the Sulpitians of Montreal gave a few Trappist monks a thousand acres on the mountain side at Oka. It was such an uninviting spot that no one had courage to attempt to do anything with it, and only ten acres of the tract had ever felt a plough. They managed to put up a little house and stable for two cows that some charitable person gave them. They cleared the ground of wood and stones; they seeded it down and went to work to make butter. These monks have now two hundred acres under cultivation, have three hundred head of good milch cows, have a fine large creamery run by steam, and are putting up a fine monastery. Their action has stimulated despondent farmers near them, so that all around the Trappist farm land has been turned to grazing and the milk is sold to the creamery. They have introduced silos, and have three large ones full of fodder. The monastery is the centre of a prosperous population, and a school shows that their work is not all agricultural. This is a splendid opportunity for some one to lecture from a cosy reading desk in a well warmed and finely decorated room against the "lazy monks." Their monastery is at a place called Oka, and they are evidently O.K.—*American Catholic News.*

NEW ZEALAND.

A Missioner to the Maoris.—A priest of the diocese of Salford, F. Moriarty, having lately been on a visit to New Zealand, wrote thus to his Bishop, who is also Superior General of St. Joseph's Missionary Society. We quote from the *St. Joseph's Advocate*:—

"I was away for a few days a couple of hundred miles from here in the hot-spring region of Rotorua and called to see the priest there. I was surprised to find Father Becker, formerly of Pendleton, a zealous Missionary among the Maoris. There was something inexpressibly beautiful and touching in the heroic, cheerful way in which he fits into his very unwinning surroundings. I visited him again and again in his 'whare' (Maori hut). It was like the home of a spirit in its almost utter emptiness;—a rickety old table in a corner, with a crucifix on it—a small figure of St. Joseph and Child—some books—a lamp hanging from the low roof—a solitary chair sadly the worse for age and use, and an empty tin biscuit-box—'voila tout'; unless I am to add for the sake of minuteness of detail, a bundle of bamboo-canes in a corner to dry, for lining the 'whare' later on—a saddle and bridle, and a few sheets of brown paper on the earthen floor, because of the damp in that region of a thousand bubbling springs. He is very contented and happy, and has overcome what I should regard as the most piercing trial of his beautiful devotion. He lives on the poor, scanty and repulsive food of the Maoris, and according to their way of preparing it, literally as one *amongst* them and *of* them. He has some three hundred of them in all scattered over a wide wild mountain range; about 140 at Ohinemutu (the village or 'settlement') or Rotorua (the township) as it is often called; some near Oxford, nearly 30 miles away; one family at Waiotapu, 18 miles of; some at Tiketere, etc., and as far off as Toronga (40 miles)."

Foreign Correspondence.

FROM OUR CENTRAL CEYLON CORRESPONDENT.

The Veddahs—A Church Festival—An Urgent Want.

NUWARA ELIYA, CEYLON,
March 5th, 1890.

A priest is about to be sent from Kandy to take charge of the Uva province, of which the centre is Badulla, to the S. E. of Kandy. This province contains all that curious people called the "Veddahs," who must be a most interesting race and quite different from any of the other inhabitants of the Island.

A few days ago the Bishop of Kandy laid the foundation stone of a new church in honour of St. Joseph, at Hallaluva, three miles from Kandy. It was a pretty sight. Hundreds of people were gathered on the banks of the river, whilst others passed it in boats all day long. They will have a festival there on the 23rd inst. This church is a pet child of the people of Kandy town, and the feast is hence sure to be a success. They go early in the morning, bathe, catch fish, cook and eat it, and have a regular outing. There will probably be five o'clock mass for them on the festival, after which they will have plenty of fun.

We have now six European nuns of the Good Shepherd, of the same order as the one that wrote you that long letter some months ago from Bangalore.* Four of them have just been sent out from

* In October 1889, our last volume, p. 85; and also the letter in the present number "Scenes from an Indian Orphanage." ED.

Europe, so that, what with these and the Native Sisters, our Katukele Convent bids fair to become a success. It is greatly to be wished that we had funds to build an Institute for Magdalenes. We have met with many a woman who leads a bad life simply because doing otherwise means sheer starvation. Of course we Catholics know and say that she ought to choose the latter; but there is a gulf between saying this and getting it done. Orphans are not so badly off; many people will take them in and even adopt them in this country. Beggars are always fed and well provided. These unfortunate women however, have no assistance whatever, when they wish to turn over a new leaf. One of them was kindly taken in by the wife of a Protestant minister, who has made a decent member of society and a very good girl, too, of her; no one else would look at her.

Let us hope that soon there may be means at hand for this great work of charity!

Our Library Table.

The Pilgrim's Handbook to Jerusalem and its Neighbourhood; by Wilfrid C. Robinson (From the French of Br. Lievin de Hamme, O.S.F.) London: Burns and Oates. [1890.]

This is in every way a valuable book, full of all kinds of information, scriptural, scientific, historical, devotional, practical, and capitally illustrated with maps and plans. The quotations from Holy Scripture referring to each place of interest as described are most appropriate. We should say it will be indispensable to every English speaking pilgrim, and very useful to students of Holy Scripture. We notice a few awkward misprints.

Messrs. Herder of Freiburg and St. Louis, U.S.A., send us a specimen of their new and enlarged *Illustrated Bible History* by Dr. Schuster, well illustrated and with two good maps. It is a favourite schoolbook both here and in America, and has been approved by a large number of Bishops in every part of the world. How universal a favourite it is, will be gathered from the fact that it is published by Messrs Herder in no less than *sixteen* different languages, viz: English, German, French, Italian, Spanish, Dutch, Danish, Polish, Russian, Czech (or Bohemian), Croation, Slovenish, and Magyar (Hungarian), of European tongues; besides three of the languages of the Pacific Islands,—Samoan, Tongan, and Uvea. As these last are for use in the foreign missions we give, as a curiosity, the full titles of the book in each of the three Oceanic tongues.

Samoa.—O TALA filifilia mai Tusi paia mai le feagaiga tuai ma le feagaiga fou. Ta faaopoopo i ai o faatusa 113 ma le tusi fanua o le fanua paia. Na tusia e le alii. Ua tauleleia lala tusi e le au Epikopo e toatele lava. Na liliu i le gagana Samoa e le tasi faifeau katoliko o *Patele Lotovio*.

Tonga.—KOE gaohi talanoa meihe Tohi tapu kihe mama motua, moe fuakava foou ihe lea fakatoga.

Uvea.—KO te u kapu filifili ia mai te tohi-tapu, ki te tauhi-afea mo te tauhi-foou i te lea faka-Uvea.

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and a MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR MAY: The Increase of Zeal for Foreign Missions among Our Friends.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Annee Dominicaine (Paris).
Missions en Chine et au Congo.
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
The Review of Reviews (London).
Journal of the Manchester Geographical Society.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Donations for Foreign Missions :—			
Very Rev. Canon Hawksford	2	0	0
Rev. M O'Reilly, P.P.		14	0
Rev. M. Jones	1	0	0
African Missions :—			
Very Rev. J. M'Dermott		7	0
Propagation of the Faith :—			
E. de M.		2	6
E. Hodges Nugent		2	6
F. Brighton		16	0
Miss Swarbrick		7	0
Contribution of an American Friend	8	17	0
A Gift of a Priest for some destitute Mission		17	0
Fr. Damien's Fund :—			
W. V. Kane	1	0	0
Leper Asylum in Japan :—			
From a Lady		10	0
Rev. M. Ryan, C.C.	1	0	0
Miss Lewis		11	0
Canon Belloni's Orphanage at Bethlehem :—			
Anonymous		11	10
Mr. J. O'Reilly, Buxar, India		7	0
Cardinal Lavigerie's Crusade:			
Offering of a Protestant Lady	1	0	0
A Preston lad, (per Editor *St. Joseph's Advocate*)	1	0	0
For St. Joseph's Seminary, Baltimore :—			
M. Vannier		5	5
Donation for Lepers :			
Rev. V. Kearney		3	0

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free ... 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free ... 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

JUNE 29th

Our Subfrontispiece this month is appropriately dedicated to St. Peter, the Prince of the Apostles and the centre of Unity, who still in the person of his successors sends forth missioners to North and East, South and West.—Petertide begins on the Feast of SS. Peter and Paul, (June 29th), and ends on that of St. Peter's Chains (Aug. 1st).

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 50. JUNE, 1890. Vol. V.

MR. STEAD ON THE MISSIONARY LIFE OF THE CHURCH.

IN a former issue we quoted from Mr. Stead's letters to the *Pall Mall Gazette* his appreciation of Propaganda and the missionary work of the Catholic Church, (see our last volume, page 145, February 1890). How thorough that appreciation is will be gathered from the following passages quoted from the work he has recently published, entitled *The Pope and the New Era* and embodying in a collected form the letters referred to above. He thus introduces the Propaganda itself:—

IN THE SHADOW OF THE IMMACULATE.

"The most sacred place where life is most centred, is the plain and unpretending College of the Propaganda, in the Piazza di Spagna. Baedeker dismisses it in six lines and a half, and nine-tenths of the tourists never notice its existence. But it is from that dingy building, now half concealed by scaffolding, and chiefly noted as standing in the shadow of the column from the summit of which Mary, standing in the crescent moon and with the stars of heaven around her head, looks down upon the Square, that the great heart beats whose pulsations are felt to the uttermost ends of the world." (p. 91).

THE SERVICE OF MAN.

"From the point of view of the Socialist, the missionary activity of the Church is pure gain. To the vague aspirations of semi-savage man for a more human life, these teachers return a prompt and effective response. Not less and sometimes more than the missionaries of other creeds they are the devoted Servants of Man. If the Church could do for the modern civilised world what the poorest of the missionary orders do for the tribes among whom they labour, we should not in Italy and France to day be living *in partibus infidelium*. All that the early Church did for the barbarians of Europe, the Church to day is doing for the barbarians of Asia, of Africa, and of Polynesia. To teach letters, to inculcate industry, to war against war, to suppress the slave trade, to diffuse the arts, to introduce all that differentiates man from beast—these are social services to be welcomed with gratitude and enthusiasm, even if those who render this service are vowed to obedience to the Pope of Rome or to the General of the Society of Jesus." (pp. 101-2).

THE ELEVATION OF WOMAN.

"Nor is this less the case in relation to the third great group of questions that concern the position of woman. On the lower plane of savage and semi-civilised, and in fact of all but the most advanced civilisation of Christendom, even the lowest Catholic ideal represents an enormous advance. Woman outside Christendom, with few exceptions, is not an individual, much less a soul. She is a chattel, to be used or abused at the will of her owner. Nothing but good can follow the apparition of such sweet and saintly Sisters as those whom I saw in the anteroom of Monsignor Jacobini, in the midst of populations whose only idea of woman is that of a two-legged beast of burden, whom it is an amusement to degrade." (p. 102).

"THE GOLDEN CHERSONESE":

A YEAR'S RECORD OF THE DIOCESE OF MALACCA.*

[The following extracts are from the *Compte Rendu* of the Society of Foreign Missions, Paris, published in 1889].

Governor Weld and Family—The Pope's Jubilee—Who are the Ourang Outangs?—Chinese and Hindus—White Flags and Red Flags.

A MEASURE which gives to the labours of the new diocese a guarantee of important stability, is the favour of the civil autonomy graciously accorded by His Excellency the Govenor of the Straits. It is a further proof of the protection, as wide as it is generous, which Catholic missionaries have always enjoyed in the British Colonies. During the past seven years the mission has had the signal happiness of having a Catholic as Governor, viz. Sir F. Weld. 'His pious family," writes the Bishop of Malacca, "has been during his sojourn in Singapore an example of all Christian virtues. They frequented the Sacraments at the cathedral church on Sundays, (although by permission of the Holy See there was a private chapel in the Palace in which the Blessed Sacrament was kept), and this together with their regular and exemplary attendance at all services, even of devotion, created a favourable impression on our poor neophytes and tended in no small degree to strengthen them in the Faith. Thus it is with a natural feeling of regret that we witnessed the departure of the worthy Governor at the end of 1887."

The Jubilee of the Sovereign Pontiff was celebrated everywhere with remarkable enthusiasm. Europeans and Asiatics nobly rivalled each other in zeal. Never has Singapore seen, even on the visit of the Royal Princes, similiar demonstrations. A brilliant illumination transformed the tower of the cathedral into a veritable jewel. Pagans, Mohammedans and Protestants alike have been convinced of the attachment of Catholics to one whom they regard as the representative of Jesus Christ on earth. Penang and Malacca were not behind Singapore, and even in the smallest villages the Jubilee was celebrated with the liveliest demonstrations of respect and admiration for the great Leo XIII.

ROME: COLLEGE OF PROPAGANDA AND COLUMN OF THE IMMACULATE CONCEPTION. "MARY LOOKS DOWN UPON THE SQUARE" WHERE "THE GREAT HEART BEATS WHOSE PULSATIONS ARE FELT TO THE END OF THE WORLD."—(W. T. STEAD). See p. 17.

Two missionaries will now be able to begin in earnest their work among the bushmen, the *Ourang Outangs*—a name unhappily given in Europe to the famous apes which Darwin regards as our ancestors. There live, however side by side, in the thickest parts of the jungles, the real "Ourang Outang," the true 'man of the woods,' and the *mouniet*, or ape. For centuries they have been together, and yet the former, although truly backward compared to his brethren of the towns, needs but to come in contact with a kindly heart, a sympathetic soul, that the communication of this spirit may light the spiritual lamp which only needed a spark to shine forth with the greatest brightness. One soon discovers in these poor people remarkable talents and high feelings, which could hardly be imagined

*Catholic Population 12,582. Baptisms of Pagans (during 1888), 1,323. Baptisms of pagan children, do. 59

to exist beneath such a rough exterior.

And yet so far no one, in spite of all the efforts made, has been able to make of the ape anything but an animal more or less full of grimaces and tricks, and above all dirty, impudent and unclean.

This district is also about to be increased by the addition of a large and beautiful country,—the Sultanate of Pahang, which extends from Selangor as far as the eastern coast of the peninsula. The English have had an agent there for a year, and at the present moment are talking of placing a resident there.* Unfortunately, during six months of the year, passage by sea is impossible. But this will soon be remedied by the continuance of the railway from Selangor to the middle of Pahang.

During the year two new churches have been built. One dedicated to Our Lady of Seven Dolours, erected at a great sacrifice, has been opened exclusively for the Chinese at the eastern side of the mountain in the island of Penang, The other is the church for the Singapore Hindus, dedicated to Our Lady of Lourdes and on which Fr. Meneuvrier has bestowed all his care. "For a long time," writes Bishop Gasnier, "I have admired the wisdom of Mgr. Boucho, who, in Singapore, had separated the Chinese from the other Christians, giving them the beautiful church of S.S. Peter and Paul, built by Fr. Paris. Since this division the Chinese Christians have increased tenfold. At Penang, the same result took place with the Hindus, for whom Fr. Hab had built the church of St. Francis Xavier. The same plan therefore remained to be adopted for the Chinese of Penang and the Hindus of Singapore. God has blessed our efforts, and henceforth these Christian communities, taking new life under the direction of the zealous Frs. Barillon and Meneuvrier, will develop themselves for the glory of God and the salvation of a great number of souls. The parish priest of the church of the Good Shepherd, Singapore, had undertaken, on occasion of the Jubilee, to enlarge his church, which had become too small for the population. These works, forming a considerable undertaking have also been completed."

On the mainland the regular administration of the Christian communities now takes place ; exception however, must be made of the district of M. Terrien, which has unhappily been afflicted by sanguinary battles, waged between two hostile factions of Chinese. "The White Flags," writes Mgr. Gasnier, "victorious at first, have been attacked in turn by the Red Flags ; the latter, far superior in numbers, have carried fire and rapine everywhere. I have visited this country, and have been a sorrowful witness of its desolation. Only a few charred stumps remain to indicate what were formerly houses. Nevertheless during this terrible *mêlée*, only one Christian's house has been set on fire, and this inadvertently ; the remainder have been untouched. The prudent but firm conduct of the missionary has in no small degree contributed to this happy result ; he has succeeded in obtaining a guard for his church and school from the Sultan of Kedah, who throughout has shown himself very friendly on his behalf. The church of the Sacred Heart is ten minutes distant from the frontier, and one half of the Christians of this district of 500 souls dwell in the territory invaded by these hordes of barbarians. There has been considerable loss caused by panic, and our colleague has for some time provided food for those who, stupefied by fear, have fled to him seeking refuge and protection."

* This is now an accomplished fact. Ed.

KING MWANGA AND THE UGANDA MISSION.

PÈRE Denoit, writing from Rubaga, N.W. of Nyanza gives a full account of the return of King Mwanga from his exile. The original Arab uprising, the destruction of the Uganda Missions, and the expulsion of Mwanga, at the close of 1888, were fully narrated by us in an article of our issue for March, 1889 (Vol. III., p. 168). It has already been made known in the public press that the Mohammedans have been dispossessed with terrible slaughter, and Mwanga restored ; it has also been stated that the dusky chieftain and former persecutor of the Christians has become a Catholic (see our No. for Jan. 1890, p. 141). The following few extracts from F. Denoit throw full light on all these subjects :

"On arriving we found Mwanga victorious all along the line, the country all in his favour, and his people occupying all the islands of Lake Karema, and the Mussulmans remaining alone in the Capital, waiting for the final blow.

"The last battle was fought exactly on the land of our mission of St. Mary of Rubaga. Karema and his people had fled to Unyoro, leaving great numbers of his chiefs and men in the field and along the road; but at Unyoro the King Kabarega, who detests Mussulmans, would not receive them. So they are on the frontier not knowing what to do with themselves ; they who have put so many others to flight.

"We ourselves re-entered Rubaga on Oct. 12, but at first could not settle in our old residence. All the huts had been burnt, the land is waste, and the odours from the dead bodies makes it impossible to remain many days there.

"What about our Christians? Many are missing, and these the principal ones, the old chieftains who have been killed in the numerous battles. On the other hand, we have found many new faces ; for not only the Christians who had fled to Usagara, but many heathens had come to take refuge from the Arabs' intolerance and were very soon under instruction. In Mwanga's isle the ardour was no less ; thanks to Mwanga's followers, all entirely Catholic, coming from Guagezi, a 'christianity' on the south side of the lake, and so it was necessary to give catechism in the open air.

"Thus the Mussulman persecution, far from destroying our mission, will only have fortified it ; and if we left 3000 neophytes or catechumens at our departure, there must

now be at least 5000 or 6000. Judge of the work this gives us!

"Let us end with a word about Mwanga. Although he has been very good for a year at Bukumbi, and even on the island where he spent four months, and although he knows his catechism very well, it cannot be said that he is really converted. Polygamy will long be the great obstacle for the kings of Uganda, and Mwanga does not seem disposed to give it up. But we may hope that as he has need of Europeans for trade,–for the Arabs are expelled,–and will have to count upon the Christians who form his whole strength, he will leave each one liberty to teach or practice whatever religion he will. That is what we desire.

"You need no longer hide yourself to pray or to teach catechism, and you scarcely ever hear speak of *lubare* or sorcery along the roads or in conversation."

"I write from Uganda. Fancy! a fortnight ago the most fanatic Mussulmans were absolute masters in this very spot. What is more remarkable is that we arrived back on Oct. 12, *the very anniversary of the day we were expelled.* An exile of just one year,—to the very day!"

He concludes by begging both for prayers and for alms to revive the Uganda mission.

THE KARENS OF BURMA.

TRANSLATED FROM REV. FR. BRINGAUD,
BY M. L. C.

CHAPTER X.

§ 14. *The Timid Karen.—A remarkable exception.—The story of Abraham.*

BUT the Burmese is not the worst enemy of the Karen he receives much more harm from his laziness, from his pusillanimity, his fear of demons, of epidemics, of monsters and of spectres. He is always on the alert, in fear of some enemy either visible or invisible, real or imaginary.

"Before I was baptised," a fervent Christian told me, "I was like a traveller who had lost his way during the night among ruins, terrified and trembling, unwilling to leave them or to move, for fear of wakening a tiger or stepping upon a serpent. Now I seem to be on an open plain, in full daylight, breathing freely, no longer fearing the wicked spirits, because I know that the angel of the Lord is protecting me."

Besides, the Karen is very ignorant and superstitious. For example if a stork happens to settle upon his house, the house is no longer habitable for him; it must be sold or pulled down. If a serpent crawls up it, it must be abandoned. If three persons die in it, if the illness resists all efforts of the doctors and of the conjurors, it is necessary to

BURMA: VIEW OF PROME, ON THE IRAWADI, IN BISHOP BIGANDET'S VICARIATE OF SOUTH BURMA. THERE IS A CATHOLIC MISSION STATION HERE.

remove, or to give up to the Burmese (even for the smallest payment) house, rice-fields and orchard, and to go into the forest and begin fresh ground, after having sacrificed to the tutelary genii to propitiate them.

Nevertheless, there are sometimes to be found among the Karens, by way of exceptions, ardent, brave and bold characters, contrasting strangely with the great want of energy and laziness of the greater number. In the year 1872 while I was explaining the Passion of Our Lord, a catechumen, Abraham by name, rising suddenly from his place asked:

"And what were His disciples doing meanwhile?"

I answered:

"What should I have done? I should have defended Him and should have died with Him."*

I imposed silence so as to continue the instruction, but when it was finished I allowed our zealous Abraham to make all the remarks which his indignation suggested to him. He asked me: "Are there still such wicked men?"

"Yes," I answered, "there are, all the world over."

Then he abused the English and the governor of the colony, for allowing these deicides to live in peace instead of exterminating them to the very last, and freeing the earth of them.

I succeeded at last in calming him by telling him of God's mercy, who allows both the good and the bad to live upon the earth created by Him, and who waits until the time of death for the wicked to repent, and punishes those who do not do so.

BURMA: CELEBRATED BUDDHIST PAGODA OF SHWE-SAN-DAW AT PROME.
(See Hunter's Imperial Gazetteer of India, Vol. xi., p. 231).

"They had taken to flight through fear and had hidden themselves."

Then he said:

"Oh the wretches! Ah if I had but been there!"

"Let us hear what you would have done?"

"What would I have done? With my brave *da* I should have cut all those rogues of Jews to pieces, and I should have freed Jesus!"

"Oh, yes," observed one of the catechumens, "they would soon have settled you. What could you have done against so many?"

§ 15. *Drink.—Another Story of Abraham.—The Zealous Neophyte.*

The Karens distil fermented rice, and this, together with rice and herbs, forms a kind of beer, to which they give the name of *Casò*. When they are received into the Catholic religion it is necessary to take every opportunity to make them give up the vice of drinking immoderately. But with persons of the age and vivacity of the fiery Abraham, it is

* See our note on p. 8, May No.

necessary to use the utmost caution and to bring them step by step to total abstinence. Before he received baptism he told me of his defect in this respect, and said it would be quite impossible for him to abstain altogether. We made a compact, and I allowed him to drink from time to time, but only one cupful each time, and not more than three cups a day.

His village in which there are now twenty-five Christian families and which possesses a good chapel, is thirteen miles north of Mittagon,* where he had never been before he was baptised. I got him to come, making him very eager to see the mission and the church, so that he should assist at the services and make the acquaintance of the other Christian chiefs. He arrived during the fortnight. The first thing he did, after saluting me, was to visit the church, in company with a catechist, who explained the doctrine to him. He remained there nearly an hour and when he returned he was all in tears.

He said to me :

"Father, this time I have decided, I have really decided for ever !"

"What have you decided ?"

"After having seen what I have seen it would be wrong to give myself up to drink again. Since Our Lord has suffered so much for me I am obliged to impose upon myself this little privation for love of Him."

He had seen the Stations of the Cross.

Abraham is living still, and from that day has been ever faithful to his promise.

A neophyte in his village who was out deer hunting, one Friday in Lent, with his brother, who was a pagan, found a honey-comb and gave it to him. His brother divided the comb into two parts and returned him one half. But he said to him: "No, no brother, keep it all yourself; I cannot eat anything between meals, because, for us Christians, to-day is a fasting-day."

They killed a doe and upon arriving home divided it. The neophyte in presence of his brother, salted his portion well to keep it until the Sunday. When night fell, the pagan sought his Christian brother, led him into the house and set before him a most appetising supper which he had prepared in a secret corner, saying :

"Come, brother ; we have worked hard all day ; now let us eat of our game ; nobody will be any the wiser."

"No, no ; besides not being allowed meat to-day I have already eaten as much as I am allowed ; I thank thee but I shall not touch thy supper, because the God we serve sees and knows all things."

"Oh ! if such is the case I should not have the strength to practice such a religion, it is too severe and too difficult!"

All the same the grace of good example touched his heart: three months afterwards he was baptised with all his family. That is five years ago and he has always observed like others the days of fasting and abstinence.

§ 16. *Conclusion.*

In the mountains, when moving about every two or three years, the Karens make for themselves a long house of bamboo, where each family occupies as much space as it requires and is separated from its neighbours by a partition. These houses are sometimes 200 feet long, and contain up to sixty persons. In the plains they are better accommodated, and some possess houses of good wood and boards, well made and resembling one another, of forty and sometimes fifty square yards in size. The ground floor serves as a store house and as a shelter for the pigs and hens. Then the first floor has a large room, only a little less in height than the rest of the building ; it is kitchen, dining room, reception room, workshop and nursery combined. Higher up still, in the houses properly so called, there are as many rooms as there are families, with an extra one for the use of visitors and strangers who are travelling by. Adjoining the house is a shed for the animals and for storing the rice.

The Karen does all for himself, as far as it is indispensable and useful, but that alone. He builds his house, weaves his mats and baskets, makes and repairs the yokes, the ploughs, the wheels, the carts, and if he possesses a gun himself, makes the powder for hunting. The wife also is able to do everything that requires her care ; she crushes and prepares the rice, combs, spins and dyes the cotton gathered in the *tonga*, and makes of it clothes for her husband, her children and for herself, always giving the warmest to the grand-parents if they are still living.

Shy and almost without wants, the Sgo have few relations either with each other or with the Burmese. They rarely go into the city, for the travelling Shans bring to their houses everything they stand in need of : thread, needles, looking-glasses, knives, matches, clothes, and silk turbans.

After the harvests merchants go to buy rice from them ; others pass from time to time to buy or sell cattle.

They are very polite and courteous, though they have no words to salute you or compliment you. Their custom is to address one another thus : "Uncle, from whence do you come?" "Aunt, where are you going?" "Nephew, what do you want?" To say nothing when passing close by is a breach of good manners.

Whether relations or not a young man calls his comrade 'friend,' a boy 'nephew,' an old man 'grandfather' and an elderly man 'uncle.' In the families not only the children of one mother, but also the cousins german, are called brothers, both among themselves and by others and this sometimes causes great confusion.

THE END.

*See view near Mittagon in our April No. p. 180.

THE UNREALITY OF BUDDHISM.

BY GRAHAM SANDBERG.

(From the Contemporary Review).

THE parallel which Arnold attempts to draw between the life of Christ and the career of the Buddha is as unfounded in actual fact as it is chronologically and historically impossible. Christ's life as portrayed in the Gospels,

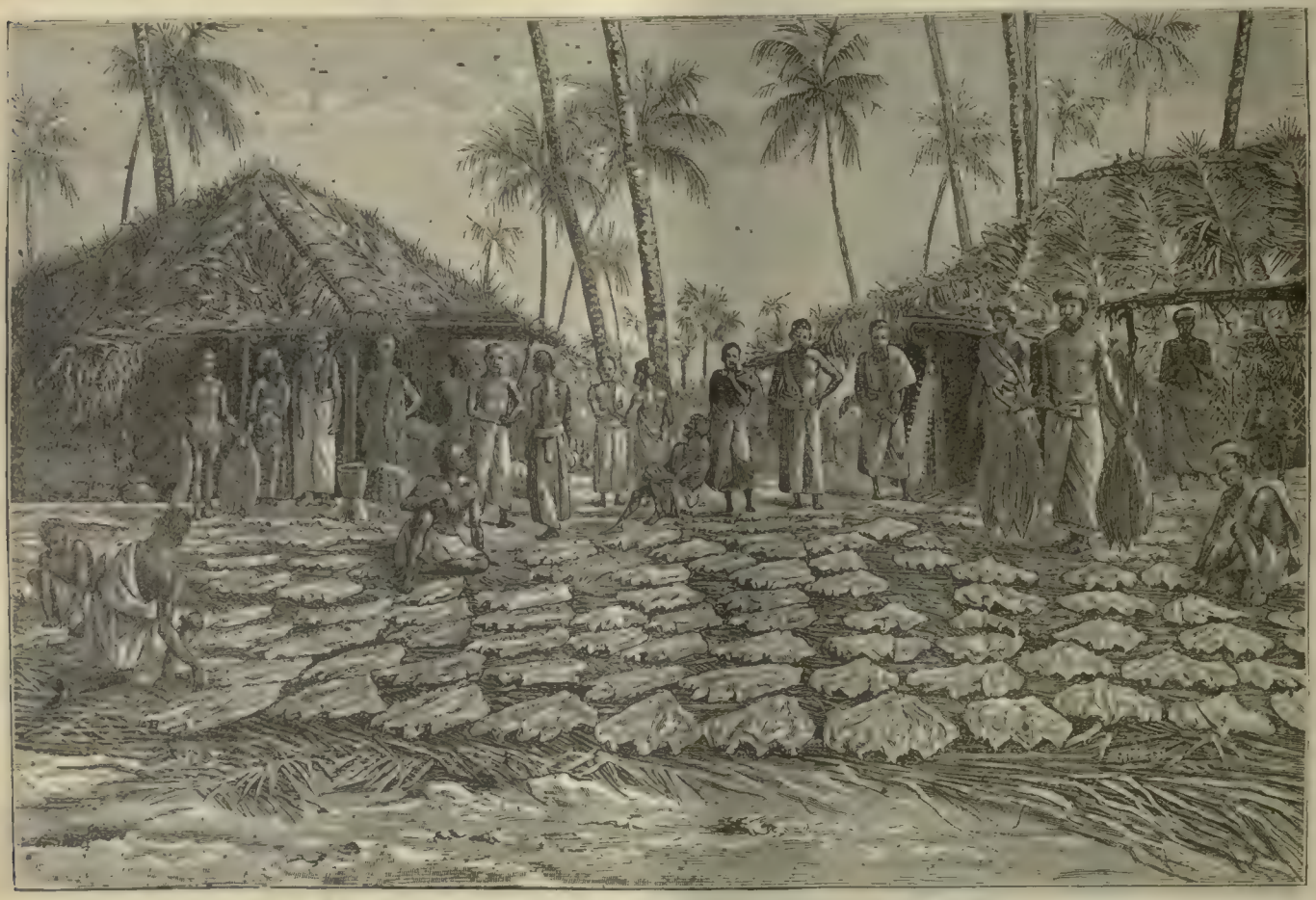
had been given to the world long before the *expanded* editions of Buddha's career, including the supposed striking parallel facts, had been invented and put into writing. Max Müller, whose disposition is to give a greater antiquity than justifiable to everything Sanskrit, confesses that the art of writing could not have been known in India more than 100 years before the Christian era. Most probably it was introduced even later. Now, the earliest accounts of Buddha are so slight and unpieceable as barely to individualize the hero as a distinct personality. Yet, on Max Müller's theory they could hardly have been written more than a few years previous to the Christian Gospels. Later and later writings gradually evolve and drape with more and more substantial details a defined being out of the shadowy generalities of the earlier narratives. And when does Sir E. Arnold wish us to believe his Buddha, stolen from Seydel the German, was shaped? When were the works from which he has drawn his facts written? Certainly not earlier than the fourth century after Christ. The very nucleus of the Buddha biography, giving it the utmost antiquity possible, as we have seen, could hardly have appeared earlier than the dawn of the Christian era. And every frank student of Sanskrit literature must confess that the enlarged biographies, such as that in the "Lalita Vistara," evidently were written several centuries later. If, then, there exist these alleged parallels (as they were clearly in the case of Buddha put into form and announced in the Buddhist world some centuries after the Gospel narratives had appeared) it would seem pretty conclusive who were the copyists. Nay, if these parallel incidents are to be insisted on, the Buddhist authors of the enlarged biographies of their hero, it must be allowed, had certainly good opportunities for learning the facts of the life of Christ. The Syrian Christians—"the Christians of St. Thomas"—had been some time settled on the Western Indian coast, in Travancore, when the later details were invented. If the most probable date of the appearance of the greater Buddhist writings be taken, we might say that the ancient Syrian Church had then held sway in Southern and Western India nearly 200 years, even if we delay the formation of the Christian colony to so late a time as 300 A.D. Moreover, the latter would not lose any opportunity of circulating their tenets.

BURMA: GREAT BUDDHIST MONASTERY AT MOULMEIN

But, as a matter of fact, there is no analogy in the *leading* occurrences of the two lives. One is a carpenter's son who passes thirty years of His early life in the round of daily toil in a provincial village. He is never married; leads an active life of practical temporal as well as spiritual benevolence; His doctrines are despised and unsuccessful during His life; and He dies a cruel and disgraceful death. The other is a royal prince, living, in his father's palace in the metropolis, a life of ease and pleasure; some accounts alleging immorality even, and dissipation. He is thrice married, and has also a son. After his conversion and per-

ception of the truth, he leads, on the whole, an inactive meditative career; does nothing for the mere temporal relief of his fellow-creatures, believing all earthly comfort and help to be illusions. His doctrines are received with acclamation even by kings: and he finally dies a *natural death*, lamented by thousands, and buried with honours.* Any such general comparison makes the minor likenesses of petty details lose all their significance.

Another point with the ordinary reader deserves to have made clear to him is this. The original Buddha of the Buddhist religion and of the ancient Buddhist classics is certainly not the Buddha of Sir Edwin Arnold, or of your modern convert to poetical Buddhism. The Buddha of European and American enthusiasts is quite a fanciful creation of their own. It had no existence in either facts or



CEYLON: SINGHALESE NATIVES DRYING FISH ON THE COAST.

doctrines in the minds of the original inventors and propagators of the old religion.

The truth seems to be somewhat this. We have all of us been brought up from the earliest childhood in an atmosphere saturated with Christian teaching. We may have been directly taught, and even personally touched, by Christian doctrines and their practical application in daily life. On the other hand, we may have had little real instruction on such subjects, and religion may never have made much conscious impression on our character. Yet, for all that, whether the teaching has been earnest or superficial, every European has been bred up in a society permeated with the results and feelings which centuries of Christianity have given rise to. Humanitarianism, charity, self-denial, purity, are all of them the offspring of Christianity, and have come to be recognised even by the irreligious and worldly as high and noble things, and as essentially part of any religion. Thus is every man born and brought up in England, unconsciously or consciously, possessed of a mind impregnated with such preconceptions and feelings. His cast of thought is insensibily moulded by Christ's teaching, however much he may befoul with his lips the old faith now. And so it comes to pass that when he fain would discover or make for himself a religious hero or a god, he cannot help endowing him with the qualities and attributes which are inseparably associated in his soul with a spiritual Ideal.

Apply this line of thought to modern Buddhism. There we find that the translators of Sanskrit works on the subject, who have had no Christian antagonism for the creed they concern, have yet had, as it were, minds evolved out of Christianity as well as Christian reminiscences, and have rendered expressions and sentiments in a high and ideal manner, which the Eastern originals were never intended to convey. Even renowned scholars, like Rhys Davids and Oldenberg—generally dispassionate and unsmitten with any taint of the new eclecticism—cannot help being led away in this direction. Meanings are given to words and doctrines such as would occur to the Christian-trained mind, but they are such as the Buddhist author and Oriental reader would neither conceive nor, uninstructed, understand. Thus, likewise, has the Modern Buddha been created. He has been endowed (by the unscrupulous partisanship of new converts), either wilfully or unconsciously, with the character and sublimity of the Christ of their old faith. Accordingly, it comes to pass that the hero of this new and dilettante religion is not the old Bhagavan and Shakya-muni of Indian conception, but a mystic hybrid, a modern ideal deity, a fanciful impossible CHRIST-BUDDHA, ingeniously compromised, but never existent.

*According to the Singhalese narrative, Buddha died from over-feeding upon pork.

Illustrated Catholic Missions,

JUNE, 1890.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE MARTYRS OF OUR DAY.

THE glory of the Catholic Church is not merely in the self-denying labours and the success of her missioners all over the world, to which Mr. STEAD bears eloquent testimony in the lines we quote elsewhere, but also in the heroic temper of both missionaries and converts, which has produced in every age so many martyrs, whose blood has been indeed "the seed of the Church."

Our own times are not wanting in such examples of heroism. Take a single paragraph from the current number of the *Madras Catholic Directory*, under the head of "Eastern Cochin-China," (p. 196) :—

Catholic population.—Now about 17,775. 24,000 Christians, together with 9 European Missionaries, 7 Native Priests, 60 Catechists, and 270 Annamite Nuns, suffered martyrdom for the Faith in this mission in July and August, 1884.

Do we fully realise that, not six years ago, over 24,000 martyrs sealed their testimony to the Catholic faith with their blood,—and these nearly all Asiatics, and the vast majority lay men, women, and children ?

These thoughts are forcibly brought to our minds by the festival kept at the beginning of May in Lyons, to celebrate the beatification of two martyred missionaries of our own day, Fathers JEAN GABRIEL PERBOYRE and PIERRE LOUIS CHANEL, which had been solemnised by LEO XIII. on Nov. 10th and Dec. 17th of last year respectively. Each of these brave priests is well worthy of a place in the glorious army of the Church's martyrs.

B. JEAN GABRIEL PERBOYRE, born in France in 1802, became a Lazarist and was sent out to the Chinese missions. He suffered at U-chang-foo, during the terrible persecution of 1840, of which Cardinal FOULON, Archbishop of Lyons, says in his pastoral, "We must go back to the persecutions of the first centuries to get an idea of it." Of the martyr himself, the Cardinal writes :

"In his long passion, a great glory is superadded to the merit of his constancy : the glory of being judged worthy to resemble JESUS CHRIST in many circumstances of his martyrdom. Like his Divine Master he was betrayed by one of his disciples, for money, into the hands of his enemies. It was in the midst of the most cruel outrages, succeeding the most terrible tortures, that he walked to his Calvary ; and to make the resemblance more complete, he expired on a gibbet in the shape of a cross."

The detailed description of his tortures is almost too painful to repeat here. For two months he was continually scourged in the cruellest manner ; hung up by his thumbs, with heavy weights to his feet ; forced to kneel for long hours on iron chains or sharp stones ; thrown down from a height with great force, so as to dislocate all his limbs ; his hair and beard plucked out ; kept for a whole year in a most filthy and nauseous prison, nearly starved to death for want of food, and allowed only fetid water to drink ! There is no more heroic martyrdom recorded in the annals of the Church.

His contemporary, PIERRE LOUIS CHANEL, has the honour of being the Proto-martyr of Oceania. Born a year later, he entered the Society of the Marists, and in 1836 was sent out to Oceania. He evangelised with success the island of Futuna, one of the Friendly Islands.

He had already brought several natives to the light of Truth, when it was decided by the enemies of the Faith to put him to death, so as to destroy the religion in the island. One day Brother MARIE NIZIER, his only companion, told him that he had just learnt the fatal design. "You know," answered the venerable apostle, "what is related of St. ALOYSIUS GONZAGA?—'If some one came and told you, that you were to die in an hour,' he was asked 'what would you do ?' 'I should go on with what I am doing,' answered the saint. 'Well let us do the same.'" On the 25th of April, 1841, the murderous savages treacherously massacred the servant of God in hatred of the Faith. Like his Master and his Model on the Cross, the martyr prayed for his executioners and begged that his blood might be to them a source of salvation, -and truly such has been the case.

Two or three years later the whole Island was converted to the Catholic Religion and has ever since experienced the salutary protection of its first Apostle.

It is barely half a century since these two men were added to the roll of martyrs,—during the lifetime of many of us. At the solemn triduum in Lyons last month, a brother of one of the two martyrs, Father PERBOYRE, himself a missioner, had the great consolation of being present and taking a part.

Surely, scenes like these must fire our zeal for the Apostolic Work of the Church, and increase our ardour to share in it by our prayers and alms-deeds !

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

Our proposal for a "Prayer Crusade" to begin on May Day has brought me so many beautiful letters from various young correspondents, that I really fear I can't find room for all. However, I will give you a few specimens. From the Notre Dame Convent, Plymouth, under date April 16th :—

A BIRTHDAY OFFERING.

Though we do not feel that we can become regular subscribers to the Spiritual Alms, we have thought that an occasional donation may be acceptable. We forward the following collected among our pupils, wishing I.C.M. all the success it so richly deserves.

Rosaries	248
Other Prayers	2517
Masses heard	53
Prayers of Little Children	722

The intentions recommended were (1) The Work of Foreign Missions, (2) Success of I.C.M., (3) Intentions of Subscribers.

*

"Prayers of Little Children!" Ah, that is what should make our work prosper, and bring down the blessing of Him who said: "Suffer Little Children to come to Me.'

*

Here is a welcome letter, too, from St. Mary's Priory, Princethorpe, near Rugby, dated April 27 :—

Dear Editor,—Last month, (or rather this month), we read over with much pleasure the correspondence in your Young Folks' Column, which gave us a great desire to do something for the birthday of I.C.M. But as we belong already to St. Joseph's Foreign Missionary Society, Mill Hill, we generally send there any money we can collect, and you know that school-girls' pockets are never very full! However we were determined to do something, so we collected an offering of Spiritual Alms, which I send you with a little contribution of 6s., independently of the annual subscription already sent for this school. . . . We like the story of Angela so much.

With all our best wishes for a happy birthday,

We remain,

THE CHILDREN OF ST. MARY'S.

*

Thanks, dear children; and we are pleased to hear that a little Protestant girl has joined in with your 'Spiritual Alms' offering, for which may Our Lord reward her. The children add: "Would you kindly ask your dear young friends to pray for her conversion and her sister's?"

No doubt, they will do so gladly.

*

The Princethorpe list is on a neat lace-edged card :

OFFERING FOR THE BIRTHDAY OF I.C.M.

Communions	35
Spiritual Communions	464
Benedictions, Visits, etc.	125
Masses	108
Rosaries	44
Various Prayers	449

*

Don't you think, my dear children, that other acts of virtue we had best leave to our Angel Guardians to keep count of?

*

Another kind birthday gift comes from St. Joseph's Orphanage, West Kensington :—

Dear Sir,—I enclose a postal order with Sister Superior's for I.C.M. The other is a little offering I have collected among my companions. It is not as much as we would like to give, for we are only poor children; but we all promise our prayers.

Hoping our litttle offering will be of some use,

I remain, with great respect,

FRANCES MERRICK.

*

But my space is running short. I can only say 'Thank you!' from my heart to Marie Louise van den Brule, Blanch Rapley, Laura Mary Lewis, and many other kind young friends, who send in their names and promises. Be sure, the Church esteems your Hail Mary's very highly, and so I am sure, does our Dear Mother Mary herself.

Let us continue to pray, then, not failing.

May, 1890. THE EDITOR.

P.S.—I am sorry to find there is not sufficient room to begin our new tale *Por Amor de Dios* this month, so you must allow me to put it off till July.—ED.

Missionary Notes and News.

GENERAL.

A New Missionary School.—Few European countries at the present day are so blessed with vocations for the Foreign Missions as Holland. This fact has induced the authorities of St. Joseph's Society of Foreign Missions, the head-quarters of which are at Mill Hill, near London, to open a preparatory establishment or Apostolic School at Rosendaal in Holland. Only students of Rhetoric and Philosophy will be admitted; the course of Theology being still at Mill Hill, the mother house; though theologians may spend a few months at Rosendaal to learn some English. The new 'Missiehuis', as it is called, has been placed under the direction of the Rev. J. Allen, who for many years was a missionary in Madras, where he was greatly beloved and respected. The nascent institution has already decided upon issuing a little periodical. to be entitled *Annalen van het Missiehuis te Rosendaal.*, which we shall welcome as the latest addition to Catholic missionary papers.

AFRICA.

Franciscan Predecessors of Stanley.—Over three centuries ago Catholic missionaries laboured in that part of Africa so extensively explored by Stanley. They formed a mission which became so important that it was erected into a prefecture apostolic by the Sacred Congregation of the Propaganda. In 1670, however, it was reunited to the present prefecture of the Congo, of which it has ever since formed an integral part. It was named the Micoco Mission, and was in charge of Italian and Portuguese Capuchin Fathers, whose labours there were extraordinarily fruitful in grace and salvation. One of them alone, Father Joseph de Montesarcho, baptized more than 50,000 people. In 1662 the then Prefect Apostolic of the Congo, Father Bonaventura di Sorrento, obtained a decree from the Propaganda authorizing him to ascend the Congo River up to Abyssinia—a thing he could not have thought of doing if he were not acquainted with the rediscovered Stanley Pool and the Upper Congo.

The Capuchins had, therefore, already evangelized Stanley Pool and the Valley of the Kasai. Here, then, is the Empire of the Grand Micoco, mentioned by these religious, once more made known to Europeans; and, no doubt, the other localities in this country mentioned by them, Concobella, Anzico, and Funzeno, will also be discovered. Pigafetta, who published Lopez's narrative, in 1591, "Relazione del Realme di Congo e delle circunvicine contrade, tratti delli scritti e ragionamenti de Eldourdin Lopez," Rome, 1591, speaks at some length of this Micoco, and says that his subjects give great hopes of their becoming Catholics, although they were cannibals, and that cannibalism was considered an honourable thing among them. This author adds that a good number of them, to please their king and princes, would offer themselves to be eaten by them, and that it was not rare in his time to see persons present themselves to the Micoco, in order to be served up as food at his table. In describing the country, Pigafetta said that beyond the

kingdom of Loango is the country of the Anziques or Anzicos, the latter the name of the people—Micoco being the sovereign's title. This country is separated from the kingdom of the Congo by the River Zaire in that part where there are a multitude of islands, scattered along from the lake downward—the river forming a means of traffic between the two countries.

Pigafetta's narrative is confirmed by Fr. Cavazzi, who relates that Father Joseph di Montesarchio, having been presented to the Grand Micoco, the latter, as a proof of his good will towards him, ordered a big, fat slave to be brought in, and had the skin of his arm removed to show the amount of fat underneath, and then gave him to him to eat. Father Joseph accepted the slave, but instead of having him roasted, healed his arm, and later on baptized him.

All these details are perfectly in accord with recent discoveries. Stanley states positively that these tribes are cannibals. The islands mentioned above, are to be found on ascending the river; and the great river which Father Bonaventure wished to ascend in order to get to Abyssinia, was, beyond question, the present Congo. Similarly, the position of the Anzico's country is clearly indicated to the east of the Loango, and north of the Zaire, which divides the Congo from the Anzico's land. M. de Brazza, like Stanley, a great explorer, affirms that there is still a tradition existing in the country of the missionaries having been there. It is further to be remarked that the narrations of the Capuchins are unanimous in proclaiming the special salubrity of this country; their testimony on this point is emphatic, and is confirmed by Stanley. Fertility, according to this explorer, is extreme—the palm tree actually forming forests.

The Fathers of the Holy Ghost and Immaculate Heart of Mary Congregation have now charge of the missions in that part of Africa.—*Catholic Mirror* (Baltimore).

Another Testimony to the Natal Trappists, comes from Sir Frederick Young in a paper read before the Royal Colonial Institute. He has lately been visiting Mariannhill and gave a description of it.

"There are at present about 200 brothers, without counting those that are expected, and 150 sisters, and 300 Kaffirs. These latter are taught, not only the various items of a practical education, but also numerous trades. We may say that a real Arts and Crafts School has been instituted. All that can be needed is made at Mariannhill; from bread to heavy waggons. Books are printed and bound, whilst houses are being built. Work is the essential characteristic vocation of the Trappists. Religion acts as the motive force and exercises here a complete influence. I was astonished with all I saw and much touched with the attentions of the Abbot. He is certainly a remarkable man, highly gifted and of rare energy.

"The farm of the Trappists is picturesquely situated. The section for Kaffir women is entirely separate and half a mile distant. These women are taught sewing, cooking, and domestic economy. The costume of the Trappistine sisters, who, like the men, have received a superior education, is of red serge, with a white apron. The brothers wear brown serge.

"I was struck by the excellent arrangement of the stables, built for twenty horses, the cattle and sheep stalls. The different work shops and manufactures show the scientific competence of the brothers and their energetic superior. I came away delightful with my visit and bringing with me a profound impression of all I had seen in this remarkable establishment."

A "High School" for Kaffirs.—From an advertisement in the late *Natal Record* we cull some curious items:

"With this month a preparatory course for the intended high-school at Mariannhill will begin. Talented young men without distinction of religion, even pagans, will be admitted. Pupils are served with rappist diet with the addition of meat several times in the week and Tamarind at noon and evening.

"Terms are reasonable. Board and tuition will be only £1 per month. Clothes, books and all other supplements form extra charge; but pupils are enabled to procure all these last mentioned necessaries free of charge, by putting in two hours of corporal work daily on the farm or in the shop. Only such will be admitted that have absolved a due elementary education and have finished the first four standard readers. All are subject to an examination before being definitively admitted. The hours addicted to instruction are 36 a week."

Among the Obligatory Branches we find "English, Kaffir, Latin, German, Arithmetic, History, Geography, Natural Philosophy, Religion, Book-keeping, Stenography," and the voluntary subjects include, strangely enough "Volapük."—Fancy the Kaffirs talking and writing "Volapük"!

A Bit of African Spelling.—F. Le Roy, writing from Zanzibar, corrects a few misspellings of African names which are current in our papers. Thus the name of the celebrated Tippoo Tib ought to written *Tipu Tipu*, a frequentative of *Mtipula*, derived from the Nyamwezi verb *Kutipula*, to devastate, sack, destroy. This is his 'war-name.' All the African slave-hunters have in the interior of Africa such war names. The real name of Tipu Tipu is Ahmed, and he is a native of Zanguebar.

Other corrections are these: We ought to write of Lake *Tanganyika*, and not Tanganyka; *Udyidyi*, not Ujiji; *Tobora*, not Tabora; *Muto wa Nzigé* ("river of mares"), or else *Mvuta Nzigé* (lit. "river mares"), and not Muta Nzigé, and so on.

INDIA AND CEYLON.

Capuchin Missions in India: Lahore.—There are three great Capuchin missions in Northern India, extending from Bengal on the east, where the Jesuit Fathers are established, to Afghanistan on the west, and are centred respectively at Allahabad, Agra, and the Punjab. These three missions, between them, comprise a third part of the whole of India, and a population of not less than a hundred million souls, and until recently were served by about eighty missionary fathers. It was thought advisable, however, within the last few years to divide this immense province; and by desire of the Holy See, the town and territory of Darjeeling was ceded to the Jesuits, and the eastern part of the Punjab given over to the Fathers of St. Joseph's Missionary College, Mill Hill, London. The remainder of the Punjab was confided to the Belgian Province of Capuchins, who began their labours last year, by sending out eight fathers.

The residence of the Bishop is at Lahore, a large town of 120,000 inhabitants, truly oriental in its strange medley of magnificence and squalor. The European portion is exceedingly handsome, with spacious streets and imposing public buildings, but a few steps from the principal thoroughfares lead us into the native quarters, with their narrow, winding alleys, and miserable tenements. Very few Europeans inhabit the town, nearly all of them preferring to live in the outskirts, where they have built themselves veritable little palaces of luxury and comfort. Our fathers possess a monastery in the town, and a chapel, which is dignified by the name of the Cathedral, and their is also a little convent of teaching Sisters. The villages around are miserable in the extreme to our European eyes; the houses are mere huts, without windows or fire-places, on account of the extreme heat, and absolutely denuded of any furniture, as the people invariably squat on the ground, and sleep in the open air.. Their food is of the simplest, a few "chupatties" or cakes of flour and water baked in the ashes, or for the more wealthy, a handful or two of rice, is all they have, and all they seem to want, and their wages average some six or seven shillings a month. The European houses are one-storied buildings, surrounded by a deep verandah, to exclude the sun, and the interiors are cooled by means of immense fans, or "punkahs," attached to the ceiling, and kept continually in motion by a native servant. The kitchens are separate from the houses, and for the most part consist of a hut, containing a brick oven, and two or three holes in the ground where a wood fire is lighted. With these meagre com-

modities, however, a native cook will turn out as good a dinner as many a European *chef*, with all his modern kitchen ranges and elaborate appliances, could do. Provisions are almost ridiculously cheap. Eggs are to be had almost for the asking, a chicken costs a penny, and excellent beef can be obtained at twopence a pound. The Hindus, by the way, regard the cow as a sacred animal, and can never be prevailed on to touch its flesh themselves. The heat is intense during the greater part of the year: burning winds like the blast from a furnace literally sorch the skin, and it is impossible to say Mass after seven in the morning, or to venture out of doors after eight or nine o'clock. One of the most serious difficulties to be encountered by any Christian missionary is the prevalence of the caste system among the Hindus. Almost every trade and profession has its own caste, the sweepers, the water-carriers, the seises or grooms, and hundreds of others, from the Brahmins or priests, down to the fakirs or beggars.

CEYLON: TRINCOMALEE HARBOUR, ON THE NORTH EAST COAST, (DIOCESE OF JAFFNA). "THE HEAD QUARTERS OF THE BRITISH FLEET IN EAST INDIAN WATERS."—FISHING BOATS ON THE BEACH.

The Mussulmans, who are the wealthiest and most influential body of natives, represent still another form of religion, and are the most opposed of all to Christianity. The Hindus are a quiet, peaceable, languid race, contented to worship their dozen or so of divinities in pagodas, to bathe in their sacred streams, and to propitiate the evil spirits, of whom they live in mortal terror, by flying flags in their honour. Of morality it is difficult to speak, for it can hardly be said to exist except among the Catholics. The Europeans, unfortunately, are seldom very exemplary in their own conduct, Mahometanism is notorious for its laxity of principle, and the poor Hindus, married sometimes at the age of five or six, can hardly be said to comprehend the rudiments of the idea of morality.—*Franciscan Annals.*

Neophytes and Caste Predjudice.—As an illustration of how undue official influence is sometimes brought to bear on our new converts to the Faith, in remote districts, we subjoin an extract from a letter received from one of the Priests in the Archdiocese. Besides being a protest, it is an eloquent testimony to the fact that even a native Christian convert well-instructed can give a reason for the faith that is in him:—

I beg of you to pray for these sheep who are new and weak of my flock. Some of them, though they may be only one or two in each place, are brave and strong. Only the other day, another brother of the Reddie who is sick, went to T———to the Dresser, there to get some medicines from the Dispensary. The Dresser happened to be with the Thasildar of T———The Thasildar, who is a Naidu and a Vishnuvite, asked our man how he happened to become a Christian and embrace this religion? The Christian answered him, "there are our caste people who are long standing Christians; the priest who is come to us is also of our caste, and through him we have learnt this to be the true religion." Then the Thasildar told him, it seems—"Be careful in what you say, do you mean to say that our religion is a false one?" The Christian Reddie answered him—"I said nothing of your religion, I said and I say again, that what I believe, I believe it to be the true faith." Then the Thasildar questioned him (in the presence of the Dresser, peons and many others). "Do the other (heathen) Reddies eat with you? Do you eat with your priest?' The Christian Reddie answered him, "We eat with our priest! we are not worthy; as for other Reddies who are not Christians, they freely come to us and eat in our houses; caste is one thing with us and Religion is another thing; let me ask your honour, Thasildar, you are a Vishnuvite and there are several others, Brahmins, Dhobies, Pariahs, &c., of the same sect, do all the Vishnuvites eat together? Are they all of the same caste?" The Thasildar's answer to this was "Oh! this very thing once your Priest told me; all right, go, go and

get your medicines." This Christian Reddie's name is Pedda Royapah Reddie, a brave soldier of Christ in this part, he is often attacked by Mahommedans, Comatties and others in T———, and other places, but, thank God, he has always come off victorious. His brother who was so sick and at the door of death, is called Chinna Royapah Reddie and is village Munsiff of A——, a large heathen village, he is a quiet sort of man. But this Pedda Royapah Reddie as a heathen, was considered to be a wicked man, but now as a Christian he is a striking example to all, so that the heathens are very much surprised.—*Madras Catholic Watchman.*

A Pleasing Testimony from a former Governor of Ceylon to a Catholic Missionary.—The following letter from Sir William Gregory (who was Governor of Ceylon from 1872 to 1877), to the Secretary of the Father Vistarini Jubliee Committee has been published.

GUY'S CLIFF, March 3rd, 1890.

Sir,—I have seen in the newspapers that a testimonial to my very valued old friend Father Vistarini is being got up, and it would give me great pleasure to have my name included among the subscribers.

I therefore enclose a cheque for Rs. 50. I am heartily glad this movement has been made. From my long knowledge of Father Vistarini I can testify that his piety, infinite love for and devotion to his flock will hand down his name as a household word among them, and also well know how successful was his great influence in improving the morality and general conduct of the Roman Catholic population of Negombo. I hoped to have seen him on Saturday at Negombo, but I hear he now resides in Colombo.

Pray present to him my most kind remembrance. I trust I shall see him before I leave the island.

I remain, Sir, your obdt.

W. H. GREGORY.

Three New Native Ceylonese Oblates.—On Tuesday last, the Rev. Frs. M. Joseph, D. Chrysostom, and John Pahamune finished their novitiate and made their oblation in presence of His Lordship Dr. Melizan. They received their appointments directly after, the Rev. Fr. Joseph, O.M.I. as Assistant to the Parish Priest at Batticaloa, the Rev. Fr. Chrysostom, O.M.I. as Assistant to the Parish Priest at Akkaraipattu, and the Rev. Fr. John Pahamune, O.M.I. as a Professor of St. Patrick's College, until the midsummer holidays.—*Jaffna Catholic Guardian.*

How the Ceylon Natives keep Holy Week: A "Passion Play".—At Parapankandal Easter was celebrated by the 14 Castes with great pomp. The different scenes of the Passion of Our Lord were shown with great effect to the number of spectators who came from the surrounding villages. On Palm Sunday there were about 3,000 persons present at the blessing of the Palms. There were three priests distributing the Palms to the pressing crowds. After Mass the Rev. Fr. X. N. Sandrasagra the native parish priest, preached a very impressive sermon. Immediately after the sermon the Representation of Our Lord's entry into Jerusalem was shown to the numerous assembly, who gazed on with great attention and interest. This being over the crowd dispersed to return again two days after.

On Wednesday people from all parts of Mantotte and Vanny and a fair number from Mannar began to camp themselves around the precincts of the church. The church itself presented a very neat and attractive appearance having been cleaned and repaired for the occasion. A stage for the different representations had been erected before the great arch of the spacious building.

On Maunday Thursday, after the Mass and Procession, began the Representation of the dolorous Passion of Our Lord. The Agony in

CEYLON: NATIVES WASHING PEARL OYSTERS.—THE OYSTER FISHERY IS A GOVERNMENT MONOPOLY AND IN 1889 PRODUCED 500,000 RUPEES.

the Garden and the Last Supper were very well shown and could not but inspire devotion into the hearts of well disposed Christians. The ceremony of the washing of the feet was performed by the Rev. Fr. Superior in the evening. The betrayal by Judas closed the ceremonies of that day.

On Good Friday the crowd was immense; the number present is estimated at over 6,000, the carts numbering 108. The Mass of the Presanctified began at 8 o'clock.

Mass being over the representation commenced. In the evening the procession of the Cross was made in the bed of the tank surrounding the church.

At about 9 o'clock the Crucifixion was beautifully and devoutly gone through. Every one was silent with his eyes fixed on the image of Him who had shed His Blood and died for us on a cross between two thieves. The body of Our Lord was taken down, and being placed in the "Assendi," was carried around the church, after which it was reverently laid to rest in the Sepulchre, and there remained for the veneration of the crowds that flocked around.

On Saturday at an early hour the ceremonies proper to that day were begun; the blessing of the fire, water, and the Paschal Candle. The church was full as the Mass commenced. The Rev. Father Daurat officiated. In the evening the Fathers were occupied hearing the confessions of the many Penitents.

On Easter Sunday the ringing of bells and the beating of tom toms began at on early hour. The people poured in from all parts and surpassed the number present on Good Friday. At the close of the High Mass the representation of the Resurrection having been gone through, a large procession took place, at which all the faithful assisted. It took about one hour before they returned to the church. Several native sacred songs were sung along the way of the procession.

Once within the walls of the edifice all said a parting prayer to thank God for the great blessings they had received and set out home. Thus ended a Feast which will never be forgotten by those who took part in it. The best thanks are due to the Parish Priest the Rev. Father Sandrasaga for the pains he took in organizing and conducting such a splendid manifestation of Catholic unity.—*Ceylon Paper.*

ASIA.

New Vicariate of Arabia and Aden.—Through the Sacred Congregation of *Propaganda*, the Holy Father decreed, on July 2, 1889, that the Vicar Apostolic of Aden should have spiritual jurisdiction over the whole of Arabia, and might assume the title of Vicar Apostolic of Arabia and Aden. The newly-formed Vicariate, of which the Vicar Apostolic is Mgr. Louis Lassere, O.S.F.C., of the French Capuchin Province of Lyons, will include all the islands geographically situated near Arabia, notably Perim, in the Straits of Bab el Mandeb, and Socotra, in the Indian Ocean, as well as Assab, on the African Coast; the Sinai region, which belongs to Egypt, will be under the jurisdiction of the Vicar Apostolic of Egypt.—*Franciscan Annals.*

CHINA.

From Near the Great Wall.—The Rev. Father Athanasius Goette, a Franciscan, who has been eight years a missionary in Northern China, next to the Chinese Wall and Mongolia, recounts many interesting facts relative to his experiences in the province of Shensi, where he mainly laboured. "To get there," he said, "I went by steamer 700 miles from Shanghai to Hankow, up the Yang-tse-Kiang; then on a Chinese boat for fifty days on the Han river. Then we took mules, and rode eight days over what are called the Southern Mountains, when we finally arrived at Singanfou, the old Imperial city of China. This city is the capital of the province, and has 800,000 inhabitants. We have two churches, a college, and a school of about eighty Chinese boys; also an orphan asylum with about 1,500 Chinese girls, picked up from the graveyards, where they were thrown to die. Bishop Pagnucci, of the province, which is as large as France, lives at Koolen, where he has been 26 years, 30 miles from Singanfou. There is a seminary there. The Chinese of the North are a much finer class of people than those of the South. There are now about 30,000 Christians in the province. Not far from the great Chinese Wall is a massive monument erected in the 7th century A.D. On it is inscribed the whole history of the creation and the story of Christ. A good deal of the inscription yet remains. Six hundred and twenty years after Christ there were missionaries where I have been labouring."—*Franciscan Annals.*

JAPAN.

The *Hochi Shimbun*, one of the most highly esteemed Japanese papers, thinks that the progress of Christianity in Japan is slow but sure. The yearly number of converts or new mission stations may not be striking, but the Christian Faith makes good the ground gained and never retrogrades. The influence of Christianity on the people is not easy to estimate; but its benevolent care of the education of girls and the elevation of the position of women is opening the hearts of the people to Christianity. If it continues to render the same services and make the same progress, the future belongs to it.

AMERICA.

Some Catholic Redskins.—In a letter from a friend contributed to the *Daily Graphic* by Lady Middleton, and dated from the Great Slave Lake, we get a glimpse at some of our Catholic Indians, together with a genuine tribute to their honesty. Here is an extract:

"Some time about middle hour
300 miles from anywhere.

"I am still alive and well. If you get a map and look for Slave Lake, and fix on a spot about 100 miles due south, it may give you an idea where I am. An Indian is going to try and get to Edmonton in a dog sleigh, and I send this by him on chance of its reaching you. Weather has been fine—for here; up till now, thirty-one degrees below zero being the lowest I have registered as yet. Game has been very scarce, so much so that I tried to eat a bit of fat wolf the other day but broke down at second mouthful. (N.B.—The writer is 6ft. 4in. high, built in proportion, and possessed of a good appetite!) Next day, however, I killed three sheep, and we sat up most of the night, filling up! The Indians have been killing and eating their horses. I have already got a pretty valuable lot of furs together. I have also done a deal of prospecting (for gold), but only got small encouragement. An Indian came in two days ago, and said he had found gold north of here. . . . This whole country has been burnt out this summer. It is a curious climate. One day last week thermometer was zero; next day thirty-one degrees below; next day twenty degrees above! One does not feel the cold. I have as yet never worn more than a shirt, coat, and pair of leather trousers, and no waistcoat; in fact, less clothes than I should wear at home. Of course one has to look out for hands and feet freezing.

"I am living in an Indian tent, or 'teepee'—a lot of small poles tied at the top, and canvas round them. The fire is in the middle, and the smoke goes through a hole in the top. They are warm enough when the fire is going, but at night there is only about four degrees difference between inside and out. When the thermometer is about twenty or thirty degrees below zero, and you take your lighted pipe out of your mouth for a short time, when you put it back you find the juice in it frozen solid. This is a bad country for travelling in summer on account of what are called muskegs (?)—big swamps covered with stunted spruce and shrubs. A little further north you can shove a stick down a few feet and strike ice which never thaws.

"The Indians here are the only people I ever 'struck' who never steal. They make what are called 'caches'—(French)—all through the timber, made of heavy logs, to keep bears, &c., out, but without any attempt at concealment; and a case of theft *by Indians* from one

has never been known. I have at present two (caches), full of what they most prize; one about a hundred miles away, and many of them know of these, and what they contain ; but I have not the least fear. Should they be starving they might take some flour, but they would either leave or bring fur in payment. They are a curiously religious lot as far as praying goes—Catholics, but with a strong belief in devils and charms.

"I am busy now getting a big supply of white fish—Corrigonus albus—setting nets through holes in the ice ; and a little later I shall dip and spear them when they come into shallow water to spawn. I have just had eleven Indians in, tea-drinking and trading, and, as my house is only fifteen feet across, and the fire takes up a big bit in the middle, you can imagine there was not much spare room. It sounds like a Yankee yarn, but a most curious thing is now happening here. I had been told of it, but did not believe it. On the spawning-ground of the fish the ice was eight inches thick, and it is now broken by the fish. They are in millions, and their backs against the ice keep up a continual rattle."

For some account of these Indians and a map of the Great Slave Lake, see our number for last August, p. 50.

those few brave Tertiaries who were anticipating by 20 years the heroism, but not the publicity, of their now famous sister, Rose Gertrude.

We have presented to our readers this month an engraving of the orphanage at Belmont, Port of Spain. Strange to say, the same charity that binds the sores and soothes the pillows of the lepers at Cocorite here instructs the souls and guides the hearts of the little waifs of the Trinidad poor. The sisters were not four years in Cocorite when new exertions were asked of them. The orphanage was being founded, guardians were wanted, "would they take charge of the new work?" Looking only to [their charity, they found it impossible to refuse; the result is this beautiful building amongst a tropical verdure, and 130 children under their daily protection. Quite delightful are the stories told of some of the children, indeed of the babies, for some are not a year old as yet. There is little Damien Lapassion, whose poor mother, a Hindoo, died almost as soon as she arrived at Trinidad. When she stepped out of the vessel she became more convinced at each step that her strength was quickly failing her, she struggled on however to the orphanage of of the Sisters, and then went back to the city, and was soon beyond

TRINIDAD, WEST INDIES: DOMINICAN ORPHANAGE AT BELMONT.

WEST INDIES

Trinidad: The Dominican Orphanage and "Little Amen":—Our ears are ringing with the charity of the Martyr of Molokai, and this same name, since Sister Rose Gertrude's departure, is often coupled with the Third Order of St Dominic. The Hospital at Cocorite, Trinidad, [fully described by us in our last December and January numbers ("The Home of the Living Dead"), Ed. I.C.M.]-is purely a government institution. Till the year 1868 it was served by paid servants, not very well we should imagine, for in that year the visible neglect made it quite clear that the service of the sick must be the work of charity and not of simple gain. Sir Arthur Gordon, accordingly, *on behalf of the government*, opened the matter to the Archbishop, asking him whether he could not find some congregation of nuns willing to assist in the difficult work. Archbishop Gonin at once wrote to the Congregation of St. Catherine of Siena, nuns of the third order of St Dominic, whose head house is at Etrépagny in the diocese of Evreux. In asking for these volunteers, the Archbishop's only earthly bribe was the chance of a loathsome disease, his only temporal reward, the company for life of society's outcasts; yet in March, 1868, unknown but to a few, there left Marseilles

he reach of sorrow. Little Damien is only eighteen months old, so he does not realise his loss. He is persistently bright and lively, and has a great attraction for the word "Amen." Sometimes, or rather at all times, when his little brothers and sisters have ended some prayer or hymn with this word, the whole orphanage can hear him with his piercing little treble singing gravely to himself: "Amen, Jesus, Amen, Amen, Amen.—*The Rosary* (March).

Dominica.—(See our March No., p. 176, and View, p. 163) Bishop Naughten, of Roseau, has had to appeal to Lord Knutsford, Colonial Secretary, for protection, refused by the Governor, against a Methodist minister, who entered the Poor House, and outraged the dearest feelings of the inmates by tearing down the pictures of the Crucifixion which hung at the head of their beds, breaking their rosaries, and then throwing all through the window, besides threatening the people with his whip! "This, my Lord," says the bishop "is conduct very trying to Catholic feelings and sufficient to exasperate our people *who number 26,000 in a population of 28,000.*"—We should think so!

OCEANIA.

An Episcopal Consecration and a Native Feast.—Probably for the first time, a Bishop was consecrated in the midst of the simple natives of Oceania towards the end of last September. The consecrating prelate was Archbishop Navarre, Vicar Apostolic of New Guinea, and the new bishop, Mgr. Verius, appointed to the newly founded Vicariate of New Britain, (Decree of May 1, 1889). The ceremony took place in the church at Mohu, gaily decorated for the occasion by the good Sisters of the Sacred Heart, the 'holy women,' as the natives call them. These natives were delighted to see that their great friend, Fr. Verius, who though young had so often heroically forced his way through dense forests in the interior of New Guinea, to villages reported cannibal,—had been made a "Great Chief." Frequently had he exposed his life for them, evangelizing villages where no white man had ever been, and no black dared to accompany him ; or launching out on a voyage of 300 miles in a frail canoe. After the consecration, all the natives of Koko, Chira, Erierina, Pinupaka, the chiefs of Mohu, and a few strangers, altogether 400 people, assembled at Roro to enjoy a feast. The poor people were very anxious to accept the invitation, because owing to the two years' drought and consequent destruction of the crops, many of them had suffered grievously from hunger. No wonder they eagerly consumed the rice, bananas and potatoes, spread out on matting in the yard, and solemnly distributed by the chiefs. These latter were regaled on a pig. There was no dancing, because of the recent death of a chief's wife of Yule Island. It was a pleasing trait, that, towards evening, the poor people 'gathered up the fragments' of the feast to take home to the sick and infirm. So ended an eventful, and probably unique, day in Oceania.

Our Library Table.

A hearty welcome to our youngest missionary contemporary *Annalen van het Missiehuis te Rozendaal*, (1e Jaargang, Aflevering 1, Mei 1890), which we announce elsewhere, and which has just reached us. In its first article it appropriately quotes these admirable words of Cardinal Manning, which cannot be too often repeated :—

'I can conceive that some one may say, "We need everything at home. We have thousands and tens of thousands without education. Half the population of London never go to church : perhaps have never been baptised ; or if they were, they live as if they never had been. Here is our heathen world. Here is our missionary work. Why, then, send missionaries into other lands?" The answer is—If you wish to put out a fire you have only to stifle it. Stifle the zeal of the Church and you extinguish it. Keep down the flame of the love of God and of your neighbour, and it will soon die out. This answer would be sufficient, but we have an ampler reply. Our Divine Lord has promised : "Give and it shall be given to you ;" *and therefore if I did not know how to find the means even to build a school, I would not refuse alms to send the Gospel to the heathen.* Be assured that the same Lord, who is Almighty is also generous. He is able and willing to give us all we want. It is an axiom of faith that the Church was never yet made poor by giving its last farthing for the salvation of souls.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Donations for Foreign Missions :—			
Anonymous		6	0
D. T.		14	0
Poor Clare Sisters, Omaha		1	0
J. D.		10	0
F. Tideswell		2	0
Lawrence Curnew, New York	1	0	0
Leper Hospital, Japan :—			
Convent of Notre Dame, St. Helens		10	0
A Friend	1	0	0
New York	20	9	10
Rev. A. B. Parker		2	0
E. Caldwell		6	0
Famine stricken in China :—			
Miss Jane Allingham		17	0
Expenses of "I. C. MISSIONS" :—			
Rev. Canon Cassey		1	0
Rev. Thos. Gaughran		1	0
Rev. L. Casati		1	0
Offerings of poor children at West Kensington		5	6
Children of St. Mary's School, Princethorpe		6	0
Very Rev. Canon Scully		7	0
Dr. O'Hare		1	0
Superioress, Workhouse Hospital, Galway		2	0
For St Joseph's College Mill Hill :—			
Anonymous	3	0	0
For Convent of Good Shepherd, Bangalore:—			
Mrs. Prestage		5	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription ; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR JUNE: The Mission of Uganda and the Conversion of King Mwanga.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Annee Dominicaine (Paris).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozéndaal).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
The Review of Reviews (London).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS :

For Europe and North America :
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription ; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription ; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for July represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country.—To the left are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa.—to the *right*, "the West," and the "Islands afar off," (Ecc, xlvii. 17.)—America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 51. JULY, 1890. Vol. V.

AMONG THE CEYLON COOLIES.

By a Missionary Apostolic.

Chapter III.

The Priest in the Village—Some Conversations.

THE several groups of 'lines' on a Cooly Estate for which the priest is bound are, as usual, about half a mile apart; he walks from one to the other to ferret out the Catholics and march them off to Mass, for he thinks, no missionary having been there for some time, that there must be many who dread seeing one, just as naughty children dread meeting their teacher when they have run away from school. Nor is he mistaken.

"Father," says a Cooly whom he meets on his way, "we cannot get some people in those lines before you to baptize their children. We are 'Akyani' [*i.e.* without wisdom: a term applied to themselves by heathens], so it is natural that we should do wrong; but *they* belong to the 'Sattiyavedam' (the true religion), so they ought to lead a good life. I have a child myself that I wish to give to St. Ann's religion; my wife and I made a vow that we would give it to that mother, that it may go to the good place when it dies."

"But what about yourselves?"

"Oh! we are 'this world people'; when we die we shall go to the bad place, naturally."

"But wouldn't it be better for you to be baptized too, and go to the good world with your child?"

"Why! we never thought of that. If you can get 'that mother' to cure my wife, we will come."

"But supposing God sees that it is better for your wife not to get well, what then? Which ought you to care most for, your bodies or your souls?"

"Our souls, of course."

"Then if God wills that your wife should die, is it not better for her to go to the good world, and for you to follow her there, than for both of you to go to the bad place? You can't cure your wife by disobeying God, can you?"

"That's true Father; we'll do whatever you say."

Such are, often, the heathen Coolies and Kanganies. They give us their children without reserve, build Catholic chapels on their estate, contribute towards the maintenance of these, but, unless the priest suggest it, they do not think of themselves becoming Catholics. At the same time they are so Catholic in feeling that he can safely trust them to see that his own Coolies obey his orders in his absence (a matter in which he is often greatly assisted by their Protestant master); to prompt them both by precept and example to regular attendance at the estate chapel, and so forth.

But to return: the missionary reaches the lines, where he finds some Coolies whose conduct is by no means ex-

emplary. "What do you mean by this life!" he exclaims. "Are you not perfectly ashamed of yourselves to have gone on in this way for so long?"

"Father," here breaks in a heathen, "we are so glad you have come to speak to them like this. We have told them, over and over again, not to misbehave, but to go to you and get everything put to rights; it has been quite useless."

"Well" resumes the missionary, "what have you to say for yourselves?"

"Father, we have done wrong; if you had been here to tell us common-sense, we would not have done so."

"So what are you going to do now?"

"Now you have told us common-sense, how could we dream of doing anything but what you say?"

The priest then turns to some others: "And are you good Catholics, or people like these?"

"How can we tell the Father a lie? We are sinners like them. But we are ready to listen to the common-sense you tell us and act as your Reverence thinks best."

Is is not a boon to deal with persons of this kind?

CEYLON: TAMIL COOLY "LINES" (See p. 2, May).
From a Photograph sent by a Missionary Apostolic.

CHAPTER IV.
IN CHURCH.

As it is about ten by the time the Coolies are collected in church, the missionary begins the mass at once, having given strict orders that *no one should stand up* on any account. Why is this? you will wonder. Estate Chapels, it may be as well to know, consist of two small rooms: the priest creeps through a low door, passes through the first (into which all who can squeeze themselves, leaving the others under their sacks in the rain) and creeps through a lower door into the second. These low doors are of great value as windows, the latter having been omitted in the architect's original design. Hence if any of the congregation were to stand up, the noon-day sun, already exchanged inside the edifice for a somewhat advanced twilight, might turn into something still more akin to pitch. The corresponding atmospheric change, to put it technically, would be from "half-choked" to "full-choked" especially when the fragrancy of a blown-out cocoanut oil lantern has been wafted through the building for an hour or so, and the Coolies have profusely improved themselves with the same perfume in its uncooked form.

Except in the case of some holiday, the priest's only opportunity of doing anything in these places is on a Sunday, for it is cruel to take up the time of a man, who, returning at 5 p.m. from twelve hours' work,* has to cook his rice for that day and the next. Hence there is barely time to attend to the wants of Catholics; little, if any, to attempt the conversion of the heathen. Yet the Catholic Church can show a score of baptized adults for every "enquirer" of the Protestants, even where their ministers and catechists preach a monthly sermon to the whole of the workmen. These sermons are encouraged by a few planters and barely tolerated, or even forbidden by the majority, though they be themselves Protestants, as worse than useless. The Coolies every morning, present themselves for the roll call, when the planter allots them their tasks; if, instead of having to set about these at once, they are made to listen to a sermon, and thus, afforded the opportunity of enjoying a quiet chew of betel, they are as pleased as a school that is spared an hour's lesson. Their glee sometimes manifests itself by a running fire of jokes, carried on in an undertone varied by an occasional "Hush! don't make a noise," roared out at the top of his voice, by some Kangany.

An instance or two will best express the Coolie's opinion

* They have to start about five to be at muster before six; at four the signal is given that their work is over, but it takes about an hour before they give their names, etc., and get home.

of these sermons. On one occasion several of them explained their reason for not minding whether the minister came or not, to be this: "We know, before he begins, that every word he says must be a lie." On another, a Kangany, being asked what he thought of a long discourse in classical Tamil, said he had not understood what it was about. The minister, attributing this to the man's stupidity, picked out another Kangany whom he considered intelligent looking; on the latter's asseverating, in the Tamil equivalent, that he had not only failed to understand the sermon, but that it had been High-Dutch to him from beginning to end, the conversation dropped. And yet these very same individuals, heathen though they be, hang from the lips of the Catholic missionary, and literally throw themselves at his feet to ask his blessing; whilst their Protestant employers not unfrequently say they like priests to come to their estates, though they will not allow their own cathechists upon it. "What is the use of encouraging them," are the words of a planter, "when a minister himself tells us that, in the course of a long life, he has not made three reliable converts?" This is all Protestants gain by their sermons, never complete without some attack on Papists,* whilst the Papists without interfering with any one, baptize large numbers of Protestants as well as heathens.

CEYLON: GROUP OF MY TAMIL COOLY CHILDREN.
From photograph sent by a Missionary Apostolic.

Catholicism has a hold upon the Cooly which heresy lacks: those born in the "Mooshoom (mission) religion"—on which so much money and reports are yearly wasted—those who have become "native Christians" and those who have remained pagans, all give us their share of converts. These once Catholic, let their controversial theology merely consist in a rude notion that their faith is a true one (a conviction largely shared even by those of the "mission"), remain Catholic to the end. Nay, on an estate whose manager forces Catholic children to attend a Protestant school he patronises, boys of ten and twelve, rather than learn heresy on Sundays, pluckily submit, every Monday, to an unmerciful beating. These little recruits to the noble army of martyrs must for the present, be content with our sympathy and our prayers; we are too poor to give them the material help they deserve.

But the reader's curiosity being, doubtless, more than satiated, it is time to say good bye till some future occasion.

* One denomination is throughout alluded to; the others make themselves little if at all, obnoxious.

THE MARTYROLOGY OF UGANDA.

[These accounts of the heroic martyrs of Uganda, in the beginnings of the reign of King Mwanga during 1886, are taken from a long letter addressed by Cardinal Lavigerie to the Anti-Slavery Congress sitting at Brussels. They certainly remind us of the early Christian Martyrs].

FATHER Lourdel, who was himself a spectator of the first details of the persecution at the court of Mwanga, writes:—

I saw the chief of each group of attendants collect those who were Christian near to the door of the courtyard in which the royal habitation was. Many of our neophytes were full of joy, others seemed somewhat intimated, whilst others replied bravely to their pagan friends, who urged them to save themselves "Save myself! What for?"

Charles Lwanga, the head of the pages, amongst whom we counted the largest number of converts, was called the first with his followers. They were received with hooting, the thundering voice of the king predominating. He reproached them very bitterly with their religion and then said: "Those who pray stand on this side."

Immediately Charles Lwanga and Kizito, a young catechumen of singular firmness of character for his age, went towards the place assigned, and those who were Christians followed their example.

At a signal from the king the executioners threw themselves on the brave confessors of the faith, binding them with thick cords and dragging them brutally from the courtyard. At the same time, I heard the *yanzé* (thanks!) of their still pagan companions.

The heroic band stopped a few paces from me. They had tied together the young men of eighteen to twenty years old. The children formed another bundle. They were so tightly bound that they could only walk with great difficulty step by step, which threw them against each other.

Andrew Kagona, chief of the Bagoa country, had shown a devotedness to Mwanga which was proof against everything. He was one of the three who had discovered the conspiracy planned against him by the minister and other grandees of the kingdom. Intelligent, fearless and affable, ready to render a service to everybody, he enjoyed the esteem of all good people. The king himself called him his

mounganzi (friend), and wished to make him chief general of his army. Now he commanded several hundreds of soldiers. Mwanga would scarcely allow him to be away from the capital, knowing well, that in case of insurrection he would give his life in his defence. When he hunted, during his excursions on the Nyanza, Andrew was always at his side. The martyrdom of Joseph, one of his dearest friends, put to death by order of Mwanga, drew from him no complaint, though it grieved him deeply. He was content to weep in silence, and to obey God by serving his master with the same fidelity, although guessing that soon he would share the fate of his friend, as like Joseph, he was a Christian. His zeal was known to everyone.

They knew he had converted his wife, and gathered round him more than 500 neophytes or catechumens, who loved him as a father. They accused him also of converting two of the minister's children, an enormous crime which ended in incensing Katikiro (the name given to the first minister in Uganda) against the guilty one, and of making him resolve to neglect nothing that would ruin him. Thus from the time that he saw the king resolved to massacre the Christians, he hastened to denounce Andrew as the most dangerous of all. Mwanga hesitated at first to sacrifice one whom he looked upon as the most faithful friend,* but the minister depicted him in such black colours, that he ended by giving him permission one day, to act as he liked. Katikiro fearing that Kabaka (the name of the king in the language of the country) would recall the verdict that he had wrested from him, called in great haste Mkadjanga, the most terrible and expeditious of the executioneers.

Andrew being then bound, was conducted to the tribunal of the minister, who affecting not to recognise him, said: "Is it you who is the chief of Bagoa?" Andrew answered him quietly. "You do not know me then! . . . . And yet you have seen me many times in private, when I came with my people to thank you on my promotion to the grade of *mgoa*."

The minister replied: "You have instructed my children in religion?" "Yes," answered Andrew, "I did instruct them."

The minister added, "Mkasa (*i.e.*, Joseph the first victim of the persecution), before dying gave you a gun to kill the king with." "If I had had bad intentions, would the gun have been necessary to accomplish them with? Are not the numerous guns which I keep belonging to Mwanga himself, as good as the one I received from Mkasa? You yourself have received many guns from Mtésa: did he give to you to kill his successor?" . . . "Take him away and execute him" concluded Katikiro. And addressing Mkadjanda, he said: "Kill him at once; I shall not eat till you have brought me his hand cut off, in proof of his death."

Andrew on his side fearing that Mkadjanga, who showed him some pity, would delay the happy hour of his triumph, said: "Hasten to accomplish the orders that have been given to you. When the master tells you that he is hungry and orders you to kill a fat goat, you hurry in order to be able to give him to eat as soon as possible. Kill me quickly, then, to spare your self the reproaches of the minister. You will carry him my hand, because he cannot eat till he has seen it."

The executioner then led Andrew into a court, at some distance from Katikiro's hut, and cut off his head. Then he cut off his hand and went in all haste to present it to the minister.

*

The following are the acts of the martyrdom of one of the chief attendants of the king:

Lwanga, the head of the Christian pages, was separated from his companions. Perhaps they hoped thus to make him renounce his faith more easily. The executioner, Leukolé, to show his zeal begged the king to deliver Lwanga to him, promising to torture him as he deserved. He burned him slowly, commencing by the feet.

Stirring the fire, he said to him: "Let us see if God will come to take thee from the flames."

The martyr calmly replied, "Poor foolish man, you know not what you are saying. Now it is like water that you pour over my body; but the God that you insult will one day plunge you into the true fire."

After this, recollecting himself, he bore his long pain without uttering a word of complaint.

The recital of the death of Matthias Murumba is no less admirable:—

Another of our Christians, worthy also of cementing with his blood the foundations of the new-born Church of the Uganda, was for a long time marked out for the rage of God's enemies. This Matthias Murumba was baptised on May 8th, 1882, and always showed himself a staunch observer of religion, believing that once knowing the right road one could not deviate from it. Since his baptism he lived peaceably with his Christian wife and children, to whom he taught the catechism and prayers. He fulfilled the functions of judge in the principal districts of the country. He was taken up during the first days of the persecution. They conducted him before the minister, who casting on him a look of scorn, asked: "Is that Murumba? Is it he, who at his age has embraced religion?"

"Yes it is I," replied Matthias.

"Why do you pray?" continued the minister.

"Because I wish to pray," replied Matthias.

"You have sent away your wives," said Katikiro in a mocking tone, "do you then prepare your own food?"

"Is it because of my thinness, or on account of my religion that I am brought before the tribunal?" asked Matthias

Turning towards the executioner the minister said:

"Take him away and kill him!"

"That is what I desire," replied Matthias.

"Executioner" said Katikiro who felt humbled before

*A second St. Sebastian!

so much firmness, "cut off his feet and his hands, and take strips of flesh from his back, and broil them before his eyes." And cruelly smiling he added, "God will deliver him."

Matthias, wounded to the core at this outrage against God, replied with noble pride, "Yes, God will deliver me; but you will not see how He will do it, for He will take to Himself my spiritual being and leave you only the mortal covering."

Mkadjanga prepared to carry out conscientiously Katikiro's brutal sentence.

So as not to be troubled with spectators, he conducted the fearless Christian to the wild hill of Savaridja.

His hands bound and a cord round his neck, Matthias followed the executioners, with a quick step and a face full of joy.

His friend Luke Banabakiaton, baptised on the same day, and a fervent Christian like himself, was led with him to the sacrifice.

On the road the executioners met a man whom they suspected, I know not for what reason, and immediately bound him, to put him to death with Matthias and Luke. Matthias pleaded for him: "I know those who pray. Thisone does not pray; let him go." The executioners then loosed him.

Arrived at the place of sacrifice, Mkadjanga, with the help of his men, cut off with his axe the feet and hands of Matthias, which he roasted before his eyes. Then laying him with his face on the ground, they dragged from him pieces of flesh and roasted them also. The horrible torments did not draw any complaint from the heroic Christian.

The executioners used all their power to prevent the blood from flowing, so as to cause the martyr a longer and more cruel agony. They succeeded but too well; for *three days afterwards*, some slaves going to cut reeds and passing that way heard a voice call them. They approached. The dying man begged for a little water, but, frightened at the sight of the unhappy man so horribly mutilated, they took to flight and left him to finish his sacrifice, deprived like his Divine Master of the least consolation in the midst of the most dreadful sufferings!

STATUES OF BUDDHA: FIG. I.—THE SEDENT ATTITUDE: TWO PRECIOUS STATUES IN THE ROYAL PAGODA, BANGKOK, SIAM.

Varieties.

THE STATUES OF BUDDHA.

SIR Monier Williams, in his great work on *Buddhism*, (John Murray, 1889), remarks with great truth: "It was indeed by a strange irony of fate that the man who denied any god or any being higher than himself, and told his followers to look to themselves alone for salvation, should have been not only deified and worshipped, but represented by more images than any other being ever idolized in any part of the world. In fact images, statues, statuettes, carvings in bas-relief, paintings, and representations of him in all attitudes are absolutely innumerable." (p. 467). Elsewhere the same writer states that he was repeatedly informed in India by intelligent Pandits that "spiritual worship was at first the only form of religion dominant in India till the Buddhists set the example of worshipping material objects and images (pratimā-pujā)." Nor, as a matter of fact, "have any images of Hindu gods been found which are so ancient as some Buddhist images. At the same time nothing is said about image-worship in the Buddhist Piṭakas. The statement that the Buddha himself sanctioned idolatry is wholly legendary. Nor is there any proof that carved images of his person were common in India till several centuries after his death." (pp. 465-6).

It must also be said in favour of Buddhist statuary that, unlike Hinduism, "Buddhism, when it began to encourage

idolatry, did not make it hideous, by giving monstrous shapes to its idols." The figures of Buddha are generally dignified, calm, and majestic, and moreover not naked. The robe is often very close fitting and thrown over the left shoulder, like a toga, leaving the right bare; and in some statues this is merely indicated by a line running across the breast, which has been mistaken for the sacred thread, (See the figure 1 on p. 37), but even then the figure is not really meant to be nude.

Many statues of Buddha are perfectly colossal. The famous bronze 'Daibutsu' sitting statue at Nara in Japan has recently been calculated by a Japanese mathematician to weigh the enormous sum of 8,166,739,230 pounds. In Ceylon, some statues are over 70 feet high (see figure 4, p. 40).

These postures again are differentiated in various manners. The commonest of the squatting attitudes is the *meditative* one, wherein Buddha is represented with his hands resting one upon the other, and plunged in deep contemplation (see figs. 1, 2, 3). Sometimes he is figured under the shade of the bodhi or bo-tree, (the *ficus religiosa*, or *pīpal*), beneath which he attained to his Buddhahood; and sometimes under an umbrella or canopy (see figure 1).

The *benedictive* attitude represents Gautama raising his right hand in blessing. These are generally erect statues, like the colossal one shown on p. 40. But even the sedent statues occasionally display this pose, as in the small side figures of p. 38, to right and left of the great statue.

The *recumbent* figures are supposed to represent the Bud-

STATUES OF BUDDHA: FIG. 2.—THE SEDENT ATTITUDE.—COLOSSAL STATUE IN TEMPLE AT COLOMBO, CEYLON. (SMALLER FIGURES ON WALLS AT SIDE IN THE BENEDICTIVE AND IN THE ERECT ATTITUDES).

Others are made of the most costly materials; such are the two in the Royal Pagoda of Bangkok, depicted on p. 37, of which the upper one is of massive gold and close upon 5 feet high, the lower small one, about half a yard high, is made of a single emerald, and is said to be worth over £40,000! The pedestal or table is of precious metals, and studded with priceless gems, and the very floor of the sanctuary is of rich marble covered with silver mats.

Considerable importance is attached to the *attitudes* of Buddha's statues. Generally speaking, there are *three* kinds of position: the *sedent* or *squatting*, the *erect*, and the *recumbent*. Good examples of these are seen in our engravings,

dha dying, just passing away to Nirvâna (see figure 5).

Other peculiarities of these statues may be mentioned. Thus Gautama is generally represented wirh enormously *large ear-lobes* (see figures 3, 4); often with *curly hair* (see figs. 3, 4). Sometimes he bears a 'caste-mark' on his forehead, (fig. 3), or the sacred sign of the 'svastika' on his breast (fig. 3). He is seated sometimes on a serpent, sometimes on a lotus, (fig. 3); at others on a throne with lions supporting it (fig. 2).

THE HARVEST IN SOUTHERN BURMA.

THE Venerable Bishop, Mgr. Bigandet, writes as follows: Although the number of baptisms of adults is slightly inferior to that of the past year, it is most consoling. My *confrères* inform me that in most of the districts the feeling of the people in favour of our holy religion is growing to a remarkable extent, and everything leads to the belief that in the coming year the harvest of souls will be an abundant one. A few months since a Karen, —a very intelligent and influential man, —became dissatisfied with the Burmese religion, which he at that time held. The Anabaptist ministers tried all the means in their power to draw him to their sect, but his answer to them was: "I wish to abandon Buddhism which I believe to be a false religion, but I want to know whether the Catholic religion or yours is the better. Before I decide, I will go and see the priest of Kanatzogan, whom I have several times met. After seeing him I will decide." He accordingiy sought the priest of this district, and meeting him, simply said, "Which is the older religion, yours or the Anabaptists?" The priest replied, "Our religion dates back nearly nineteen centuries; the Protestant 'or 'Anabaptist hardly four." "Then in that case," said the Karen, "the Protestants, by separating themselves from you, have cut themselves off from the ancient church, and consequently I cannot join their body, for I desire to be a member of the ancient church. I intend to give you my name, as well as the names of ten families, my followers, that we may become catechumens." The Karen kept his word; and he and all his followers have been baptised.

STATUES OF BUDDHA: FIG. 3.—SEDENT ATTITUDE: COLOSSAL FIGURE FROM CHINA, SEATED ON A LOTUS, WITH CASTE MARK ON FOREHEAD, THE 'SVASTIKA' ON BREAST, THE LARGE PENDULOUS EARS AND CURLY HAIR (See p. 38).

By permission of *Missions en Chine et au Congo.*

In another district, a village numbering 25 families has in a body entered the ranks of Catholicism. They have built themselves a chapel and a school. It is surprising to see the ardent desire these new Christians have to erect schools for the education of their children. Our missionaries do their utmost to encourage their praiseworthy desires.

In Rangoon we have commenced a mission for the Chinese. It is yet only in its infancy, but by perseverance and zeal we hope to succeed in forming a numerous congre-

gation. I must also mention one fact which is very consoling and which I have gathered from the various reports of my fellow-labourers, viz: that the religious spirit seems to have grown much stronger than in the past. The services of the church are attended by a greater number of the faithful than formerly, and the Sacraments are more frequented. Everything leads one to hope that this movement will be still further increased.

In a later letter, to the Directors of the work of the Propagation of the Faith, Bishop Bigandet says:—

During 1889 my zealous colleagues have laboured with great fruit in their various 'Christianities,' but they have had many afflictions: cholera and dysentry have done great damage in the three districts. In many places, too, cattle disease has broken out and reduced our converts to misery. It is very consoling to see the great resignation with which some of the neophytes bear this misfortune. Father Bringaud writes me that one fervent Christian had lost several head of cattle. The missioner advised him not to go to any expense on the occasion of a religious festival about to be celebrated. The good man replied: "No, father, that won't do. All I possess is from God, and my duty is to treat as well as possible all His children who come to adore Him in this chapel. Look at this big ricefield all round us. Perhaps you think it is mine? No! it is God's who has lent it to me. So I am bound to pay Him the rent by going to some expense in His honour."

In the districts of Myaung-mya, Kanatzogan and Bassein there has been a noteworthy increase last year, both in the number of conversions and in the improvement of the conduct of the Christians.

STATUES OF BUDDHA: FIG. 4.—ERECT ATTITUDE: COLOSSAL STATUE AT POLLONARUA, THE MOST ANCIENT CAPITAL OF CEYLON. (See p. 38).

In 1888 a movement towards our Holy Religion had already begun; this year we have had the consolation of seeing the first consequences of these good dispositions, and I doubt not that for 1890 we shall have a still more abundant harvest.

Some 60 miles from Rangoon by rail, is the mission of Thonzay. The missionary has succeeded in giving a great impulse to this mission in all the districts near the railway, to east and west. Among the Karens and the Burmese many have already received baptism, and still more are preparing for it. In the village of Jobingauk, half way between Thonzay and Prome, a church of teak wood has been built on a piece of land given by the municipality, and was solemnly blest last September. All the surrounding district is covered with villages.

I note with great satisfaction the growth of the school for Malabarese at Rangoon which has now over 200 pupils. Lately a Malabaree benefactor gave money to extend the school. The boys passed splendid examinations and the Government Inspector warmly congratulated them and their teachers.

I need not repeat what I say every year: that our schools, both of the Brothers and of the Nuns, give excellent results at both Rangoon and Moulmein. Although they do not seek popular applause, it is a great consolation for these teachers, who sacrifice themselves with so much charity, to see how their labours are valued, and what great advantages they procure for the moral regeneration of youth. Wherever one goes, he hears, from pagans and from Protestants, the praises of the brothers and nuns who teach the schools.

Illustrated Catholic Missions,

JULY, 1890.

"Amare et servire."

DO YOU READ?

THE meeting of the Catholic Truth Society at Birmingham, which is just beginning, reminds us of the immense importance of Catholics *reading* Catholic literature. And in our own work of labouring for the Church's Foreign Missions, how much depends upon Catholics *reading* missionary literature!

How little do Catholics, as a rule, know of the glorious work that is being done by their fellow Catholics, men and women, in all parts of the world on foreign missions? How little do they realise the heroism of our good missioners and nuns, who give up home and kindred, and all the comforts of civilization, to carry the word of GOD to pagan nations; exposing health and life, nursing lepers and fever-striken, and again and again sealing by martyrdom their testimony?

Why this indifference? Because Catholics often, don't *read* missionary literature.

We sometimes meet with good and charitable Catholics who say: "Oh, I subscribe to ILLUSTRATED CATHOLIC MISSIONS, but I *never read them*!"

Now we are grateful for your alms; but, really, we don't much appreciate the mite of your subscription, if you will not read our pages. For what is the end and object of our existence? To quote the words addressed to us by the CARDINAL PREFECT of Propaganda, it is "by exhibiting the example of so many missionaries who are preaching the name and gospel of CHRIST in the most distant countries, to invite the servants of the Church to undertake this holy work." And the late ARCHBISHOP PORTER, of Bombay, declared our paper "admirably calculated to excite zeal for the salvation of souls;" whilst from distant Hong Kong, BISHOP RAIMONDI reminds us that our task is "to make known what we do in the missions, and how rightly we consider as one of the principle glories of our Catholic Church the Propagation of the Faith."

Now it is clear that this work of instruction and edification cannot be carried out by us, unless Catholics *read* us: and therefore, to tell truth we had rather lose subscribers than readers

If therefore you chance to go into a Catholic house, and see lying on the table our little periodical, just ask: "do you read it?" And if, as not unfrequently happens, you are told 'no': well try and put before these well-meaning but mistaken friends the fact that the Church and her work "do not live by bread alone," and that the keeping up of the fire of zeal in the Church depends upon knowing her and her work better.

POR AMOR DE DIOS!

BY MRS. DANIEL.

CHAPTER I.—TRUXILLO.

TRUXILLO* lay basking in the broiling sunshine, its old Spanish fortress built on the foot of a huge mountain. To the right of the harbour stretched away a long line of mountains, mostly extinct volcanoes, as far as the Gulf Dulce; the most prominent features of the town being the ruins of the ancient castle, and a large barracks. A few cannon still bristled from the embrasures, but all the pomp of old Spain had sunk into a miserable semblance of defence. Behind showed the red tiled houses and at the other side, the thatched huts of the Caribs. The vast bulk of the mountain made everything look small; one or two ships in the harbour appeared like toys, and the town like a place built of cards. All the works of man seemed puny beside the magnificent works of nature.

The old citadel was large and could mount some twenty cannon, but two or three small brass guns were all that could now be seen. The great walls, 12 feet thick, facing the sea, sloped to the edge of a steep declivity. The courtyard was broken up into holes and grown over with grass and shrubs. On the plaza might be seen a few soldiers in blue trousers and white shirts, looking scarce able to carry their muskets under the tropical heat. Not far off was the church, with tower unfinished; a little spire stuck on the top, and the sudden termination of the nave, showing that funds had fallen short; badly finished doors and windows told the same tale. And yet all round it were good well-built houses; the streets, however, were mere roads which the rains had scooped out into hollow ways, where pigs, dogs and fowls seemed to thrive.

Out in the country what a paradise! Grand trees, glorious flowers, birds and insects of loveliest form and colour, fruits of the most luscious kinds abounded.

A good priest had ridden out that hot day; and as he rode beneath a perfect avenue of shade, he took note of all the beautiful things that crossed his sight, and regretted only that men were not as beautiful in their lives as their surroundings. Bye and bye he passed through a village close by the sea, and he stopped to watch the Carib women and children coming from the plantations with their loads of plantain and cassava, and toiling up to

*This Truxillo is on the northern coast of the Republic of Honduras in Central America. There is another Truxillo in Peru and one in Venezuela.—ED.

the town, their baskets made of cane, suspended by a belt over the forehead, the great loads making them look anything but picturesque. A blue frock, very short, was often the only garment; arms and feet were bare; the former sinewy, the latter large and flat. There was no beauty, either, in the faces; broad noses, large mouths and long dark eyes. The Father stopped to chat a little with some old men who were sorting the herbs which they use in sickness, and patted on the heads some little children, giving them words of loving advice. Some few were Christians, but the work of conversion is slow where ignorance is so great.

The sun was by this time beginning to go down, and remounting his pony the priest continued his way back to the town.

This priest, strange to say, was an Englishman. His health having failed, he had been ordered a sea voyage, and he had first come (some twelve months ago) on a visit to a relative who was agent for an English firm. The climate suiting him, he remained, and as soon as he felt strong enough he offered his services to the old Spanish priest, who, being somewhat feeble, was glad to accept them. So he had settled himself down, and was trying his best to do good; he made little progress with the Spanish population, the men eagerly engaged in the pursuit of money, the women, vain and lazy, and all self-indulgent, difficult to move in the path of good works. Almost despairing, he began to turn more towards the Caribs; he found most of them speaking Spanish little, and he tried to learn what he could of their own tongue. Here and there he found traces of earlier faith, mixed up with their own gross superstitions; altogether he began to feel deeply interested in his work.

With this necessary digression we now resume our simple narrative.

CHAPTER II.—CORA.

Father Ormond, rode on slowly, reciting his Rosary on his way, but often distracted by the flight of some bright-winged bird, or a shower of white or scarlet petals from the wreaths of the liana flowers above his head. He had arrived within a short distance of the town, when he saw before him a young Carib girl, unusually slender and small of limb, toiling very slowly under a heavy basket of fruit. Before he could reach her she tottered, stumbled, and fell; the contents of her pannier scattering on the ground. Seeing that she did not rise immediately, he dismounted and, leading his pony by the bridle, approached her.

She sat up and tried to rise and lift her basket, but with a cry of pain, she dropped it and stood looking rather dazed and bewildered. The good Father asked if she was hurt, she turned a very sad pair of eyes upon him and shook her head. "Me sick, no carry; me had bad fever; load hurt my shoulder." Seeing that her arm and shoulder had been bruised in her fall and that she appeared weak and faint, he bid her rest awhile. Then, to her astonishment, he commenced to pick up her treasures, replacing them in the cane basket, which he secured on the pony's back.

"Tell me where you were going with this heavy load, and why, in your weak state you were obliged to carry it."

"Father tell Cora to take the fruit to the Comandante's house; father been sick too, only Cora to work for him."

"If you think you can walk now, come with me to my house and I will send the fruit for you."

The girl silently obeyed and before long they arrived at the house. At the sound of their approach, a Spanish youth who was lying half asleep in the verandah came forward.

"Basilio" said the priest "take this load of fruit to the house of the Comandante, and say that Cora from the Carib village was ill and is resting here; and you must bring back the payment for it."

The lad looked from one to the other and hesitated. "I? padre mio! I, a Spaniard, do the work for a dirty Carib!"

"Yes my son, for the same reason that I have brought the load here on my pony; you will take it on; *por Amor de Dios*!"*

"Basilio will go" was the answer; and taking the pony by the bridle he departed on his errand.

Opening the door of the house Father Ormond called "Dominga;" and an elderly negress, very fat and shiny of skin, appeared from the back yard, where she was engaged in cooking, the primitive oven being built up with clay in the middle of the open space. Into her charge Cora was given with a few words of explanation. She led the girl in, bathed her bruised arm and shoulder with some cooling lotion and gave her some food. She then returned to her work of preparing the Father's dinner, and while so engaged she sang a hymn, in a shrill piercing voice; for Dominga was not only pious, but also musical.

When however the dinner was dished and she was ready to carry in the soup, she relapsed into silence putting on, with a clean white apron, an expression of importance and gravity befitting a serious occasion. The Carib watched her in some surprise till she had carried in the various dishes, and just then the pony's hoofs sounded outside, and Basilio entered bringing Cora her basket and also the payment for its contents. The girl rose and thanked him with a grateful look and prepared to go, but old Dominga stopped her and said she was going to show her the church. But first she went to one of her cupboards, and bringing out a large cotton handkerchief which she folded over the bare neck. "More becoming young maid in house of God," she remarked. Taking her hand, then, she led her across the garden to the church and showed her the gigantic crucifix above the altar, explaining in answer to her enquiring gaze, that it was the love of God which made Him send His Son, to suffer that we might be happy. Then she paused before the image of Our Lady, gaudily decked with silk and beads and surrounded with flowers, by Dominga's own care. She told Cora that this was the heavenly Mother given to us to help us in our miseries. Cora tried to under-

* "For the love of God!"

stand and, on returning to the house, "This is good" said the girl, "the Great Spirit is kind to his children and he teach men to be kind. For the priest and the boy were good to me, and he said it was *Por Amor de Dios*. May I come again to hear about it? Can I have this love of God?"

The black woman's face grew radiant with delight at the request and she told her young visitor that she might come as often as she liked, and she would teach her to sing. Cora looked rather dubious at that; perhaps she did not greatly admire her new friend's style of singing.

As they passed into the house again Father Ormond came from his room, and the Carib kneeling at his feet, raised her large dark eyes to his face; and taking his hand in hers pressed her forehead and lips with it. The good priest, touched by the look of trust and gratitude in the sun-browned face, laid his hand upon her head; and blessing her, bade her hasten on her way while it was light, and tell her father Wapiti that he would come soon to see him.

ELIZA A. DANIEL.

(To be continued).

A MISSIONARY IN THE JUNGLE.

CHRISTANPARA, GANGES DELTA, *March 9th, 1890.*

MY DEAR READER,

WHILE I am in a writing mood I will give you some details about my last excursion to Kharee and Christanpara.

I pass over a pretty tedious journey in boat for seven hours on a canal with very little water left, where sometimes the boatmen have to drag our conveyance over the sandy or muddy bed of the canal. I have plenty of time to think over all the duties that await the missionary on his arrival. Sicknesses of soul and body, ignorance such as one can scarcely imagine, disputes to be settled—cases sometimes pretty complicated to be decided, in one word simple and rude people to be made better and souls to be gained to Jesus Christ, such is the programme before us. Without a pice in my pocket and in place of shoes, slippers of the country, the resemblance to the Apostles, at least for what concerns these externals, is rather striking.

We are landed at a chapel that is certainly not better than the stable of Bethlehem, but one thing consoles us, it is to see an altar nicely adorned with native-made flowers and gaudy colours, and if it rains during mass, the priest at least will be dry under a white hanging or canopy. You have not to look very far for a subject to be explained to your large and poor auditory. *Evangelizare pauperibus* is our motto and principal work. Speak to them in the most simple way; choose by preference, as Our Lord did, comparisons from daily life; make them touch, so to say, with the hand the objects that surround them in nature; console them in their miseries; show them the destitution of the holy family, their pattern by excellence, point out to them the Blessed Virgin suffering with Saint Joseph for Jesus and with Jesus, and it will happen very often that in the eyes of those people you will see rising a tear of compassion for the sufferings of the God made man.

Among them how many truly good souls must be agreeable to Our Lord! And what a consolation for the missionary to think that he is doing a most meritorious work! There are certainly some heavy trials in the life of a missionary, but the roses among the thorns, however rare they may be, relieve the sight and refresh the mind and are a stimulant to try ever more to multiply them by pruning the old branches and watering the young shoots.

But as yet I have been speaking of a field where more experienced men have been at work before me, now I have to visit a neat village pretty recently brought over, and where the elements are still, I may say in their primitive state. Before me I have a collection or rather a mixture of everything Some stray Catholics, some Protestants, more Baptists; some know something, others know wrong things, most of them know nothing at all. The plane must pass over all of them. The wood presents some hard knots and nevertheless everything has to be made level. Where to begin first? Let us think and plan, and think and plan again, and say Mass and rosary, of which they understand very little, if anything; let us do violence to Heaven and infallibly a shower of graces will pour down from the Sacred Heart upon these poor people. Mary will have compassion on them, and St. Joseph, who knows by experience what it is to deal with idolators, or people that are no better off for knowledge of religion, will assist the missionary in his endeavours.

We shall divide the people into three classes. I take the small boys and girls in the morning after Mass. The women will come at 1 o'clock when all their work is done at home, and the men will make their appearance in the evening when back from the fields and before taking their meal. Remark that this last precaution is not useless, for a hungry stomach after a day's hard labour, having satisfied its cravings, might induce them to sleep and not listen to my talking; and do not think that my people raise any objection to this my programme. Do not think that everything has gone astray with them. No, I must confess that the sense of submissiveness towards their brahmins of old is still alive in them and leads them readily to agree to any arrangement of the priest. Then my Catechist, by the bye, pretty new in the work, is also set to the task.

(To be continued).

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

"Trivandrum? Where on earth is Trivandrum?" I hear some of you say.

Take your atlas, and look at the map of India. There, just near the southermost point, but a little to the west or left-hand side of the point, you will see the place marked, the chief city of the Native State of Travancore, one of the most picturesque parts of India, famous for its mountains

and vast forests, where 'big game,'—elephants, tigers, leopards, elk, and what-not,—roam in abundance. "The large Christian population," says Sir W.W Hunter, "is a distinctive feature of the country." Well, from Trinvandrum the post brought me two letters the other day. Here is one :

ST. JOSEPH'S SCHOOL, TRIVANDRUM,
29th April, 1890

Dear Mr. Editor,—I hope you will be glad to receive a letter from so distant a part of the world. We, the boys of St. Joseph's School, get your very interesting Magazine from Rev. Fr. Victor our Director. Your kind interest in children has made me bold to send you the enclosed report of a Society we have formed amongst ourselves. I know it is rather too long for your columns ; but I beg of you most earnestly to make room for it. By adding a page more in your next issue you will be doing a great favour to us. May I not presume to hope that it will, like the noble example of Master Bernard Marshall and his Sister, exert an influence for good on all young hearts ? The publication may further get us European friends and supporters. Charitable people in England may think of sending us money or books. Your Journal may also be made more popular in Travancore and many may order for copies of your Magazine for the sake of the Report.

I have obtained a subscriber for you. As I am only 15 years old I hope you will give me a chance in your prize-drawing.

I am, Dear Sir,
Your most obedt. servant,
VINCENT LOPEZ,
Pupil, Upper IV. Class.

*

I should be delighted to give *all* the Report of St. Aloysius' Juvenile Association ; but our pages are not elastic, and therefore I can only do my best, and give *as much space* as I possibly can to an abridgement of it, which I hope Vincent Lopez and his friends will accept as a proof of my sincere desire to meet their wishes. May their excellent Society have all the success it deserves !

*

A short note from the Convent of the Holy Angels in the same town of Trivandrum tells us that "the Influenza having found its way into our Convent, Rev. Mother, Sisters, and several of our boarders are just getting over it." This last bit is good news, and as I.C.M. is an old friend at the Holy Angels, we think we ought to express a hope that by this time Nuns and girls may be as well and happy as ever.

*

From Southern India to Malta,—a goodly jump :—

SEMINARIO ARCIVESCOVILE, FLORIANA, MALTA :
May 25th, 1890.

Rev. Father Editor,—Whilst reading your interesting I.C.M., a few weeks ago, I noticed the wants of Father Testevuide, for the remittance of debts on his new leper hospital in one of the Japanese Islands. I proposed to my companions a small subscription, and in less than a week I am enabled to send you 10s.

It is very little, but as Malta is swarmed with beggars, it is all that can be got at present.

I must now conclude, begging you kindly to excuse mistakes in writing, etc., as I cannot spare much time for the English language ; and wishing you all success in your great work,

I remain, yours truly,
CHO. B. MONREAL.

*

We congratulate our young Maltese friend on his English, and at his request acknowledge the contributions of the following subscribers : Revs. Dr. Dericco, MM. Barbara and Cammilleri ; and of Messrs. Callus, Psaila, M. Cassar, J. M. Cassar, Carbonaro, Magri, Bugeja, Manche, Cauchi, M. and J. Falzon, Azzopardi, Vassallo, Francalanza, Curmi, Ciangura, Busutil, Testaferrata, Cammilleri and "N.N."—Thanks ; the money has been forwarded.

*

The Japanese Lepers are in favour, it seems. A charitable lady from St. Louis, in the United States, sends a munificent donation of over £20 for Father Testevuide's work, (see our Donation list). What makes the gift more touching is that it comes "in memory of an only daughter," with the sorrowing mother's "request for prayers on her behalf, and sincerest wishes for the wide-spread circulation and success of the noble work of the ILLUSTRATED CATHOLIC MISSIONS." I feel quite sure, dear children, that you will be glad to join in this act of charity, and that each one of you will remember in your prayers this month the repose of the soul of

ESTHER JEANETTE PALLEN,
WHO DIED MARCH 28, 1888.
R. I. P.

*

Do you often wonder what to do with old postage stamps, or with collections of stamps when you are tired of them ? If so, read the paragraph about the Work of Mary Immaculate in our "Notes and News," and you will be surprised to find how much good you can do with the commonest stamps.

*

Besides, they will be welcome elsewhere, as the following letter from a young reader will show you :—

3, PARK GROVE, WHETSTONE LANE, BIRKENHEAD.

Dear Mr. Editor,—I am writing to see if you can get me any foreign stamps. Any sort will do (except English). I come from Rangoon, and the Christian Brothers have a nice school there. I used to collect them for the Brother Director, who sent them to France, where they are sold and help to support an orphanage. When I came home I promised I would still go on collecting and send him all I could get.

I will tell you about something I never saw in England. On the Feast of Corpus Christi I was one of the boys attending the Bishop at the chapel near the Dhoby's Tank—(Dhoby means washerman). All the natives used to be sitting on the floor, with their babies and little children beside them, and at the Elevation two or three of the acolytes went round carrying trays with bread cut up into small pieces and gave everyone a piece.

I will now finish for this time hoping you will be able to get me some stamps, I am your sincere friend,

G. O. WINTER.

*

So there are two chances for you all, and no doubt many of you will help either or both of our friends.

Let me not forget to add that our May prize went to a little girl (aged about 7) in Ceylon,—Olive Griffin, of Viharagala, Haputale ; and the June one goes to E. A. WALLINGTON, Aged 10, Springfield, Sutton, nr. Warrington.

Your Affectionate Friend in J.C.,
June, 1890. THE EDITOR.

Missionary Notes and News.

GENERAL.

What to do with Old Postage Stamps.—The Paris correspondent of the *Daily Telegraph* furnishes the following information towards the solution of the question "What is done with old postage stamps?"

"Very few people who ask you for them are able to answer this question. They always say they are collected for somebody else; but they believe that a charity has the benefit of their sale. An institution which does in fact, receive part of its income from this curious source has a house in the Rue de Bourgogne. It is a society ("Oeuvre de Marie Immaculée"*) of maidens and widows, who, without taking vows of Sisterhood or adopting a religious dress, are leagued together to perform missionary work in different countries where men would find it difficult, if not impossible, to preach to women. The rules forbid the collection of subscriptions, which might otherwise be given to some other object of charity; but the society asks for obliterated postage stamps, which it costs nothing to give away. The question arises—how does the institution convert them into coin of the realm? Of course rare specimens have a special value, but no collector would buy the commoner sorts. They are purchased, however, in large quantities for decorating purposes. They are arranged in more or less ingenious designs upon cardboard porcelain, and walls instead of paperhangings. Sometimes maps are made of them, each country being delineated with its own issues; china services are covered with them and then lightly coated with a varnish which is afterwards burned in to form a kind of enamel. Screens, window sashes, and wainscotting are ornamented with them; and, in fact there is no end to the fantastical devices which may be executed with old postage stamps. There are, it is said, more consumers than there is supply."—*The Irish Catholic.*

With reference to this curious work, the Secretary General of the Oeuvre de Marie Immaculée, Mdlle. Cardon, writes to us as follows:

"Our work requires no subscription from the associates, and its *only resources are in the sale of old postage stamps* given to us in charity. You will be doing a real work of charity if you will reproduce the above cutting from a newspaper. We are glad to accept *any* stamps that are sent us, even the commonest. We are always glad when we can get some collection of rare stamps, but we don't disdain the commonest. So all can help according to their means. The stamps may be sent to: Mlle. Elisa Léon, 48, Rue de Bourgogne, Paris."

We may add that we have already received a large number of stamps, some rather rare ones, from several students of St. Bede's College, Daniel Lyon, James Mulgrew, Prosper and Alfred Paris, Charles Charnley, Fred Browne, etc.; also an album of stamps from H. Rooney; and a box of 8,200 stamps from a little girl (Edith Foster, Southport).

WEST AFRICA, SENEGAL: FALLS OF FELOU ON LEFT BANK OF THE SENEGAL RIVER ABOVE MEDINE.

AFRICA.

Senegal.—The Senegal is the great river of French West Africa. The Prefecture Apostolic of the Senegal contains some 5,500 Catholics, belonging to the Volof and other tribes, of whom 3,000 are at St. Louis and 3,000 at Goree. This Prefecture has been for many years attached to the Vicariate Apostolic of Senegambia, which also embraces the British Colony of Gambia. The whole of this region is one of the parts of Africa where Catholicism has made most serious and durable progress. The Senegalese race is strong and energetic, very difficult to convert, but once converted firm and ardent in faith. It furnishes the best and most intellectual native African priests.

* See our issue for October 1889, p. 81; also our volume for 1887.

he mission is in the care of the Fathers of the Holy Ghost. Statstics of the Vicariate and Prefecture:—12 European and 4 native priests; a Seminary with 30 students; 16 schools with 1,500 children; 20 Christian Brothers, and 79 nuns. (See our view, p.).

Basutoland.—A letter just received in Dublin from a correspondent in Roma, Maseru, Basutoland, South Africa, gives a very glowing account of the climate and fertility of that far-off colony. There is an abundant growth of grain; the pastures are good; vegetables grow healthily and plentifully, and there is a splendid supply of pure wholesome water . . . The writer gives an interesting narrative of the noble work done amongst the Pagan natives by the missionary Fathers of the Oblates of Mary Immaculate, who have a large Ecclesiastical establishment in Roma. The good Fathers went there about twenty-seven years ago, and found the Basutos a very abandoned and degraded race. The population is about 250,000, and, through the heroic and indefatigable labours of the Oblate Fathers more than 2,000 of these poor Pagans have been converted to the Faith. They are most fervent in the practices of their holy religion, and recently many of them travelled ten, fifteen, and twenty miles that they might make their Easter Communion in the Fathers' Church at Roma. On Easter Sunday about four hundred of them received the Holy Communion, and the scene on the occasion, as they knelt around the altar with their swarthy faces, and in the vari-colour dresses of their respective tribes, and with their intense earnestness in their prayers and pious exercises, is described as having been picturesque, touching, and expressive in the extreme. There is a school for native girls under the care of the Sisters of the Holy Family, and the Sisters are said to accomplish wonders with their little Negro charges, of whom they have 70 as boarders in the Convent. There is an industrial school for native boys under the direction of the Oblate Fathers, and nearly 70 boys receive instruction and industrial training from competent and devoted teachers in the school. Altogether, much has been done in this portion of Basutoland, and it is clear that a prosperous future is opening out for religion and for industry n the favoured district.—*Weekly Freeman.*

President Krüger on the Church in the Transvaal.—In our May number we gave some details of the state of the Catholic Church in the South African Republic or Transvaal. A testimony to the excellent work being done there by the Church comes from President Krüger himself. According to the *Volksstem*, a Transvaal paper, the President of the Republic during one of his official tours was addressed by a Lutheran pastor, Mr. Malherbe, who begged his protec tion against the invasion and encroachments of the Roman Catholic Church in the Republic. President Krüger replied by declaring himself to be a zealous Calvinist, but at the same time declining as Head of the State to interfere between the two churches. "If the Calvinist church wishes to maintain its supremacy in the Republic, it has only got to imitate the Catholics in their works of charity. It has only to make the same sacrifices for education and so many other works. If the ministers had done their duty better, the Catholic church would not have won the position she now occupies in the South African Republic." In its leading article of March 13, the *Volksstem* entirely approves of this reply of President Krüger.

INDIA AND CEYLON.

Pontifical High Mass by a Vicar General of the Syro-Malabar Rite.—The Very Rev. Mampulli George, Cathanar, Vicar General of the Syrian Vicariate of Trichur sang his first Pontifical High Mass on Easter Tuesday. The Vicars General of the Syrian Vicariates on the Malabar Coast enjoy, it must be remembered, the privilege of officiating in Pontificals, a favour granted them by His Holiness Leo XIII, by the Brief *Quod jampridem*, dated 20th May, 1887. The event was celebrated with great rejoicings by the Cathanars (Syrian priests) of the Vicariate. Just before the Mass, the Right Rev. the Vicar Apostolic, Dr. Medlycott, blessed the Pontifical insignia; and on His Lordship retiring, the service began and lasted for about two hours. After the Mass, the Vicar General was presented with a couple of addresses; as also with a chalice from the Clergy of the Vicariate, and a set of mass vestments from the parish of Niarakel, to which he belongs. Later in the day the Very Rev. Cathanar gave a grand dinner at which over sixty Cathanars and amongst these the Priors of the Syrian Monasteries of Ambalakad and Elthuruth, were present.

The Juvenile Association of St. Aloysius, St. Joseph's School, Trivandram: Report for 1888-9.—*Origin of the Association*:—The Feast of St. Aloysius was annually conducted by the teachers and pupils of St. Joseph's School. Judging that it would be greatly to the advantage, both spiritual and temporal, of the school to place the management in the hands of an organized body, the Headmaster convened a meeting of Catholic Teachers and Pupils on the 28th June, 1888, and laid the proposal before them. It was heartily and unanimously approved of by Teachers and Pupils alike and the "Juvenile Association of St. Aloysius" was formed.

The Rules for the management of the Association were laid before His Lordship, the Right Revd. Ferdinand Ossi, O.D.C., Bishop of Quilon, who was highly pleased with the happy scheme the Society had set on foot, and conferred his blessings upon the undertaking.

Spiritual Rules for the guidance of the Society were also drawn up and submitted to the Bishop, for approbation, in granting which he wrote as follows,—"We do hereby give our Episcopal approbation to the above said Rules for the Juvenile Society of St. Aloysius Gonzaga and very warmly exhort the members to observe them with constant exactness. This new Institution has given us very much consolation and we hope that it will be a source of great and many blessings to our community at Trivandram."

Object of the Association.—While it is the recognised duty of the Association to celebrate the Feast of St. Aloysius every year with due solemnity, our aims are:

First and principally, to glorify God; secondly, to imitate the innocence and purity of St. Aloysius, our Patron; thirdly, to assist one another by prayers and good works; and fourthly, to seek mutual improvement both morally and intellectually.

Numerical Strength of the Association.—The members are divided into three classes.

(i) Teachers of St. Joseph's School paying 4 chs. monthly.

(ii) Pupil members who pay 1 ch. a month.

(iii) Others not connected with either of these schools, paying 2 chs. per month.

The Society started with 129 members. The numbers at the end of July, 1889, were five teacher members, 142 pupil members, and eight others. Besides the members, we have in our books 45 donors, amongst whom it is our pride and our pleasure to number two Bishops, viz.: their Lordships the Bishops of Quilon and Cochin.

The total expenditure for the year was Rs188 – 28 – 5; Balance in favour of the Society Rs36 – 7 – 1.

Work of the Association:—We shall divide this into two kinds,—Spiritual and Temporal. Spiritual Works consist of the prayers, confessions and communions daily offered up for the spiritual and temporal welfare of the Society individually and collectively. In the next place Adoration of the Blessed Sacrament; and thirdly celebration of the Feast of St. Aloysius.

The Adoration of the Blessed Sacrament was carried on during all Maunday Thursday, by a large number of members.

Solemn High Mass was sung on the 21st June, at which a large number of our members received Holy Communion.

Temporal Works:—Weekly meetings have been held for the purpose of reading Essays or Selected Passages from books. We have had 9 English and 8 Malayalam Essays on different subjects and 5 Selected Passages from well-known authors read at the meetings.

Of the 17 Essays, 15 were read by School-members and 2 by others.

In this connection we must say that we have also started a Library on a very small scale,—so small indeed that it is with considerable hesitation we call it a Library. Our thanks are due to our Bishop for his kindness in sending us from time to time the *Ave Maria*, and to the Rev. Fr. Victor, our Patron, in giving us *The Illustrated Catholic Missions*, *The Messenger of the S. H. of Jesus*, and *St. Andrew's Magazine*, regularly every month, besides a large number of the Catholic Truth Society's publications. The members of the Society have also come forward to the help of this embryo Library by either lending or presenting books to it. We may here mention that all presents from charitable ladies and gentlemen in the shape of new or second hand books or periodicals, not prejudicial to religion or morality, will be most thankfully accepted by the Secretary or Librarian of the Association. With help from outside we hope to place our Library on such a footing as to make it beneficial not only to the pupils of St. Joseph's School and Catholics in general, but to all earnest enquirers after Truth.

We further made an attempt at forming a choir; but we regret we have not been successful in this direction. We have, however not yet given up the idea entirely.

In conclusion we offer our warmest thanks to His Lordship, Our Bishop, who has been the chief source of our strength as well as to all the other benefactors of our Association for helping us with advice as well as with money and books.

(Signed), Francis Joseph Gomez, *President.*
A. C. Appavoo Pillay, *Treasurer.*
Thomas Joseph, *Secretary.*
For the Committee.

In his Reply the Bishop said:

"My dear children,—It is with the greatest pleasure I have the honour to preside over your first general public meeting, and very sincerely do I repeat to you what I said, when you presented to me the Rules of your Association for my approval and sanction.

"This new Institution gives me very much consolation, and I hope it will be a source of great and many blessings to our community at Trivandram . . .

"At the same time I recommend to you, nay, I inculcate the necessity to persevere in your love after knowledge and fervent attachment to religion. Remember, that your future happiness depends upon your actual correspondence to the care of your instructors. Remember that you are by every law obliged to give satisfaction and consolation to your parents, and there is no greater consolation to a father or mother than to see their children progressing satisfactory in their studies and fulfilling the duties imposed upon them by Religion. With sincere wishes for your welfare I give you and the other members of your family my Pastoral Blessing."

STATUES OF BUDDHA: FIG. 5.—RECUMBENT ATTITUDE. FIGURE IN TEMPLE AT COLOMBO, CEYLON. (ON THE TABLE IN FRONT, OFFERINGS OF FRESH FLOWERS OF THE 'MICHELIA CHAMPAKA.') See p. 38.

CENTRAL AMERICA.

An Indian Settlement: British Honduras.—As we mentioned in our last issue Very Rev. Fr. DiPietro was about to visit an Indian Settlement newly formed on the banks of the Sarstoon River. He and Fr. Piemonte left Red Cliff on Thursday, February 20th at 10 a.m. They soon reached the Bar of the river and after paddling some 8 or 9 hours up the Sarstoon, about 8 p.m. they saw before them a distant light the first sign of a human habitation in their ascent of the river. After much knocking in answer to their query for a night's lodging a man's voice replied they were sick in the

house and a-bed, and could not let in the Fathers, but they might use the kitchen. Here in a tumble-down hut they found some shelter which they were glad to quit as soon as it was light and continue their journey though in heavy rain. After 6 or 7 hours further paddling they arrived at a place of landing. One house alone was to be seen the house of the first settler and chief man of the place. The village was about a mile away. A half-hour's walk through mud brought them to a large thatched building surrounded by four smaller huts. The other houses they were told were scattered around in the bush. That evening was too wet for any service in the Church, but next day the Fathers visited the inhabitants. They went from house to house and everywhere found extreme poverty, the people being almost in a state of nature from want of necessary clothing. The Indians were about 150 in number speaking a dialect different from the Maya prevalent in the Colony. The work of instructing them had to be done entirely by an intrepreter. There were seven couples to be married. After the marriages had been performed they were told to go and enjoy themselves. It was asked if they might dance in the Town-hall where the Fathers were lodged. Certainly, they were told, and the Fathers would be glad to witness their dancing. It was a sort of zapatèo in which men and women danced separately, and when the dance was finished he or she bowed to the spectators and thanked them. A harp, etc., formed the band for the dancing. After they had thus amused themselves till well nigh midnight Fr. DiPietro in a few words thanked them through the intrepreter and bade them good night. On Sunday the whole Community were confirmed, except some 16 who had before received the Sacrament, and a man and a woman who where leading a bad life. These simple children of nature might well serve as an example to many civilized communities in the absence of vice among them.—*Angelus* (Belize).

SANDWICH ISLANDS.

Dr. Whitley, who recently arrived in San Francisco from Molokai, speaking of the leper settlement says: "The work there is in charge of the Franciscan Sisters, who are doing noble work for the afflicted creatures." The San Francisco *Monitor* also learns from a correspondent in the Sandwich Islands that Mother Mary Anne of the Franciscan Sisters and Brother Dutton are in charge of the work among the lepers. It also states, for the information of those who may not be familiar with the fact, that the Catholic Church is amply prepared to attend to the wants of all the lepers at Molokai and other places in the Sandwich Islands, and it desires to state that there are 24 priests already occupying that field of charitable Christian labour. The missionary Fathers attend 34 churches and 59 chapels. On the island of Molokai alone there are 7 churches and chapels, Rev. F. Wendelin being stationed at Kalaupapa, and Rev. L. Conrardy at Kalawao, who also attend to the lepers. The Catholic population of the island of Molokai is estimated at 800.

The Franciscan Sisters, who went to the Islands several years ago, have charge of three hospitals, one at Honolulu, one at Wailuku, and one at Molokai. Every Sister of that Order generously volunteered her services to attend to the sick lepers in the Sandwich Islands. The divine grace of Christian charity impelled these Sisters to leave their religious institutions in the Atlantic States in order to go out into the region of a dreadful epidemic so as to Christianize, civilize, and prepare for death those who might succumb to the terrible tortures of leprosy. The Sisters have lived with and among the lepers for years; they teach the children that are afflicted with leprosy; they nurse and care for the parents afflicted with the same dreadful disease. Yet so truly Christian is their conduct, in their great labour for the love of Our Lord, that they do not permit their acts of valourous charity to be mentioned even by the local press of the Sandwich Islands. No persons save those who belong to Catholic Religious Orders can ever expect to successfully carry on a mission among lepers. Individuals may promise to accomplish great deeds as far as newspaper paragraphs go, but the true Christian work of God has ever been accomplished in silence and humility, through prayer and works of mercy dictated by rules laid down for their spiritual guidance by religious organizations.—*American Paper.*

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Expenses of I. C. MISSIONS:			
Anonymous	1	6	6
For Lepers in Japan:			
Very Rev. Canon Bamber	1	0	0
H. A.	1	0	0
Mrs. Montrose A. Pallen	20	8	0
Collected at Malta by C. B. Monreal		10	0
For education of Negro Boys and Girls at Asaba, W. Africa:			
A. C.	2	0	0
Foreign Missions:			
Old Colonial	1	0	0
A Friend	2	0	0
Famine Stricken in China:			
Offerings of Catholics at Jagersfontein, S. Africa ...	6	17	6

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condicion being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR JULY: The Uganda Mission.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholicke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendraal).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London)
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).
The Review of Reviews (London).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.

Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

August 4th is the Feast of St. Dominic, Founder of the Order of Friars Preachers, one of the great Missionary Orders of the Church.—To the left, St. Hyacinth (b. 1185), Dominican Missionary, who spent 40 years evangelising Norway, Prussia, Austria, Poland, Russia, Tartary, Tibet, and even China.—To the right, St. Louis Bertrand, of the same Society, (died 1581), called "the Xavier of the West." preaching to the natives of the West Indies.

The Dominicans at present have missions in: China, Tonkin, Formosa, the Philippine Isles, Mesopotamia and Kurdistan, Jerusalem, Constantinople, Smyrna, Santorin, Brazil, Trinidad.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 52. AUGUST, 1890. Vol. V.

A SERMON TO ZULU GIRLS:

Abbot Francis speaks his mind plainly.

SOME months ago the opening by Abbot Francis of the Industrial Native Boys' School at Mariannhill was reported in these columns. The other day the Abbot blessed the sister-institution, a similar Industrial School for Native Girls. The ceremony was carried out, with band and banner, in the most solemn manner. The building itself, build of red-brick and consisting of two floors, was adorned with an ample display of bunting, and from the top of the steps before the main entrance, the Abbot addressed the multitude, who from their garments of every fashion and colour of the rainbow, presented a very pretty sight.

"I had originally the intention," he said, "of deputing one of our Fathers to bless this house in a merely customary and simple manner; but then it was suggested that the Native girls might become somewhat jealous if the proceedings were not carried out on the same scale of festal magnificence as at the blessing of St. Joseph's School. At this last mentioned ceremony, three months ago, I had graced the girls with the appellation of 'geese,' for the reason that immediately one of them took it into her head to make an escapade, a troop of others, without thinking of the why and whereto, would be sure to follow. This reproach made such an impression upon them that since then none has taken to flight. All the geese, then, are now outside in the exterior darkness, and those who have remained here are—well, they are no longer geese.

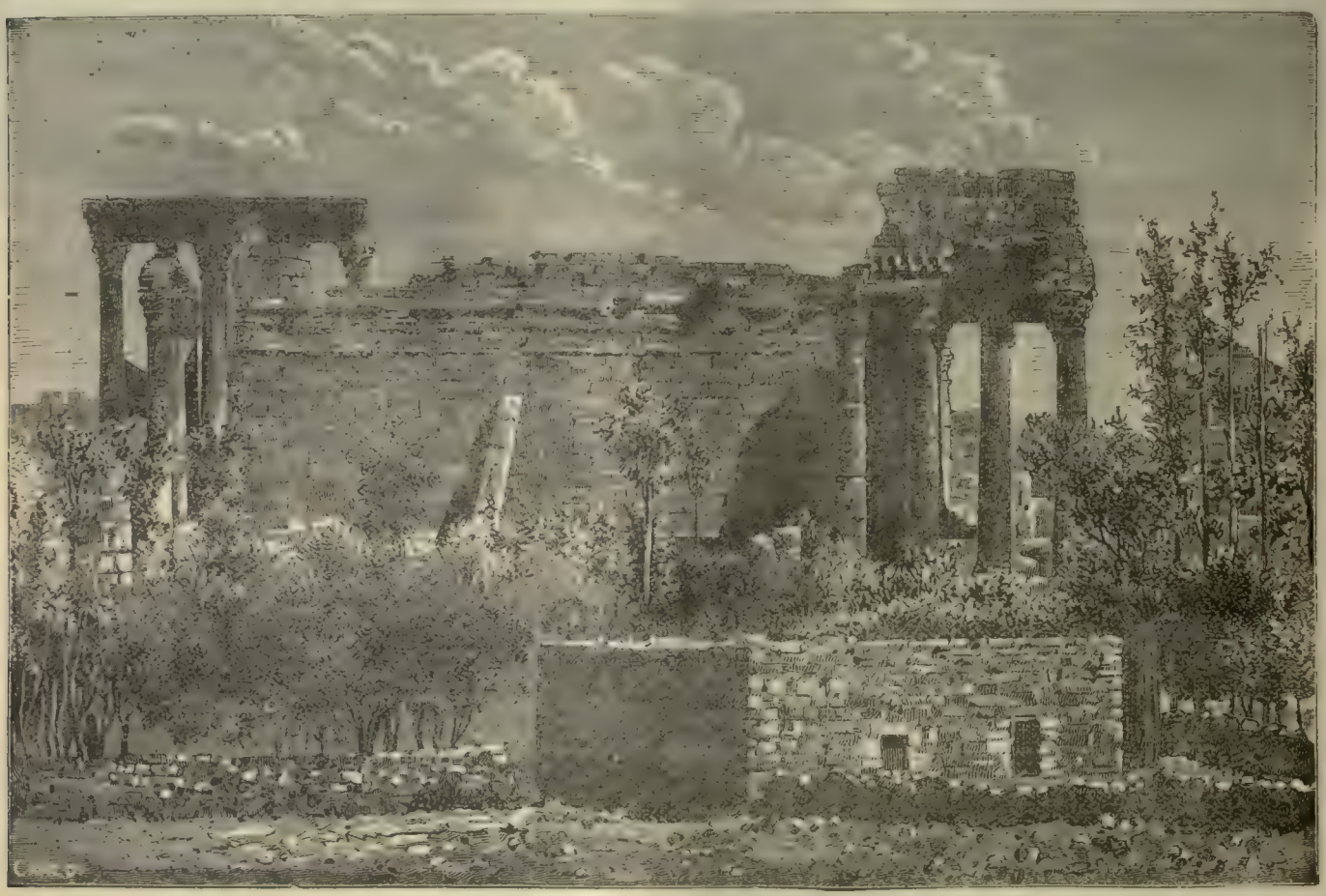
Now I will tell you, my dear people, what the existence of this house means; or rather first I will tell you what it is not, and then what it is.

In the first place it is not a *children's house.* Girls of fifteen and twenty years can scarcely be called children. It is not a house for child's-play, and such girls as these are not for playing. It is, also no *Ladies' School*, for many reasons of which I will give only two. Firstly, because real ladies are not so accustomed to take snuff (laughter). Then our girls can never become ladies, since their feet are already grown too wide. Young ladies must wear finely pointed shoes, and this can only be done when the feet have been pinched up from the cradle. Furthermore, it is not a *nunnery.* What is a nun? It is a young lady who wishes for no other spouse than Christ, and, within the solititude of the cloister, to lead with Him a life of poverty and prayer. But you girls are not the material for such a choice article. You never could, never should become cloistered religious: you have quite another mission.

I must now explain to you what, then, this School really

is. It is above all a house of *work*. The elder girls must here perfect themselves and practice the different branches of manual-labour. New-comers will, of course, receive an amount of schooling; nevertheless the learning of work shall always remain the matter of chief importance. On this account will this institution be less a school for book-learning, than a purely industrial one.

It is neither good nor necessary that the girls make such an extensive study of book-subjects as the boys. We have already found by experience how unbearably proud those girls become, who have obtained an unusual quantity of book-learning, so as to be able to stand on a par with the boys.



SYRIA: BAALBEC, RUINS OF THE GREAT TEMPLE OF THE SUN. (See p. 52).

This school shall be, furthermore, a retreat or refuge. It is not good that a Kafir girl, after leaving school, that is to say, the book-school, be left without some protector. Where will she betake herself to? If she returns to her old kraal-home, she will soon be found without clothes, and with her clothes she will lose her innocence and her soul. In the usual run of domestic service it will be but little better both as regards soul and garments.

Turning to the young man, it will be scarcely more profitable for him to be alone. He will require a help. When he returns from his work, there must be somebody who shall have prepared his dinner, and who shall arrange his bedroom, so that, when tired, he may betake himself to rest. When he comes home from his hard work, running with sweat, bespattered with lime and mortar, covered with dust and dirt, black from the coals, wet-through to the skin by rain, frozen by the wind and frost,—then it is this 'help' who cleans his clothes and mends them and makes up a bright fire. 'She considers how she shall please her husband.' And if she has little to cook, or has cooked too little, she does not eat first, but contents herself with what remains from her husband's meal. But there is something still more important. A man needs a help also for prayer. When he prays: "Holy Mary, Mother most amiable," then he requires another to answer, "Pray for us." Yes, she must help him even to pray. When he grows lukewarm and worldly, *she* must lead the devotions; and when herself she becomes lazy and gossiping, *he* must intone the prayers.

Until, however, the young man in question finds the road clear to take her unto himself as his helpmate, and until she can claim the protection of the other, this house can be her home. It is the aim of this institution, like that of St. Joseph, to raise up good, genuine Christian families.

A girl's previous life in the kraal was anything but a family life. The woman obtained no protection there from the man, but was rather his slave. It was she who had to do the work, since manual-labour was deemed unworthy of a full-blown 'man'; and as for washing his dirty clothes and repairing his torn ones, that was entirely out of the question.

There remains a word or two more to be said to the pa-

rents of these girls, whether they be christians or heathens. The oxen, the precious oxen which you men expect to receive in exchange for your daughters, you shall all obtain. Nevertheless, it is no longer permitted to *sell* your children. That is a very great sin, bearing a similarity to that called simony, inasmuch as every human being has been purchased for GOD by the Precious Blood of our Saviour, and we have no right to trade in what belongs to GOD. For the same reason, it is equally unlawful for anybody to buy a human being, that is, to offer a price for him or her. Both one and the other are a disgraceful God-robbing trade in souls. If Native girls had no souls, then, of course, they could be put up as oxen or geese.

In what manner, therefore, shall the father regard the cattle he obtains on account of his daughter? Not as a profit produced on her, nor as a price for her; but purely as species of complimentary wedding present, excluding all bargaining or trading.

The whole affair will bear an aspect entirely different from that it has hitherto borne. When a young man is sufficiently advanced in age, as well as the knowledge of his particular trade, he will no longer go off to the girl's father if he should be desirous of taking a help-mate. With that gentleman he has no more business to transact; but he will arrange his little affair with the assistance of the Director of the schools. If this latter finds both can be classed as 'good children,' then he will give his consent to the case being carried forward, and I will give the Amen, and the intended couple my blessing. Beyond this it will be necessary to consult nobody, neither the father nor the mother, the sister or the brother, the local chief, or the local policeman. He is absolutely free to elect a bride for himself; and once selected, that one he will, he must, in spite of fathers, mothers and brothers, obtain for his lawful wife, until death do them part. This life-long contract the Catholic Church will bless.

Finally, I must christen this house and give it some suitable title. We will call it *Marian House.*

What the boys strive after in St. Joseph's House, the girls must strive after here. Therefore have both buildings been designed upon exactly the same plans—the same length, same breadth, same height, only the front steps in this case are somewhat higher, in order that the girls may be able, from their top, to get a better view of what is going on over the hills; for we have no reason to believe that the Kafir female sex is even slightly less curious than the European. But there is a sublimer meaning in these steps. Every time you mount them, or descend, you will be given an opportunity of pausing and thinking. Think that you are following Mary in and out of the house,—Mary, the spotlesss Virgin, the lovable Mother, and imitate her.

You may reply that it is impossible for you to imitate her. I answer, Do what you can; for instance, be, like Mary, reserved and retiring and industrious. But, perhaps, even this you will not quite understand, since words for retiring and reserved do not exist in your vocabulary. I will give you a similitude. It is said of Christ, that He always spoke in parables, and in any other manner He did not speak. If you do not know what reserved means, then I will change my advice and say, Conduct yourselves like the house-cats. And how do they behave? They remain chiefly at home, that is to say, in the interior of the house. It is only seldom that they wander abroad in the fields after some unlucky mouse; and even then, immediately a stranger approaches, back they scamper to the house. A good, retiring girl acts something in the same way, and immediately she sees a visitor coming up the walk, she at once conceals herself in some inner recess of the house. She is always busy, never surrendering herself to idleness. A good, domestic cat gives itself no rest and remains on the continual watch, until it has cleared every mouse from the house. Oftentimes it gets up from its repose during the night to go on the hunt, since many mice refuse to put themselves at its disposal during the day-time. In this industrious manner it spends its life, and when game no longer exists indoors, then and only then does it begin to hunt in the fields.

Then again, there is another simile on this industriousness to be drawn from the fowls. You must work and seek your bread just as diligently as they. As soon as it dawns in the morning, the hen begins its search, and if it has a brood, then it becomes doubly diligent, so as to procure food for them also. When nothing is to be found on the surface of the ground, then, with 'all hands and feet' it digs down into the bowels of the earth to find some grain or seed. There will no doubt be many an unpleasant meeting between the gardner and this species of invader; but notwithstanding that, the hen remains still an excellent example of diligence for a Native wife and mother. From it must she learn to work a little for her own support, and not let herself entirely be fed by her husband.

In conclusion, therefore, when the girls become as retiring and industrious as the cats and hens, then may we expect them to make good 'helps' for their husbands. These two qualities will be of greater use to the latter than twenty oxen, or a perfect knowledge of the English grammar. If a young man sees that, on the contrary, his intended is lazy and forward, let him think twice before asking her hand in marriage.

To form and train up useful girls and honest wives is the aim of Marian House; and from the realisation of the object of this institution and that of St. Joseph, a true Christanity will flower forth."—*Natal Record.*

We think our readers cannot fail to be impressed with the honest and breezy words of the great South African Abbot, which have called forth the following letter from an experienced colonist:—

"Ingele" Alfred Co. Ocbr. 22nd. 1889.

TO THE RIGHT REV. ABBOT PFANNER
TRAPPIST ABBEY, MARIANNHILL.

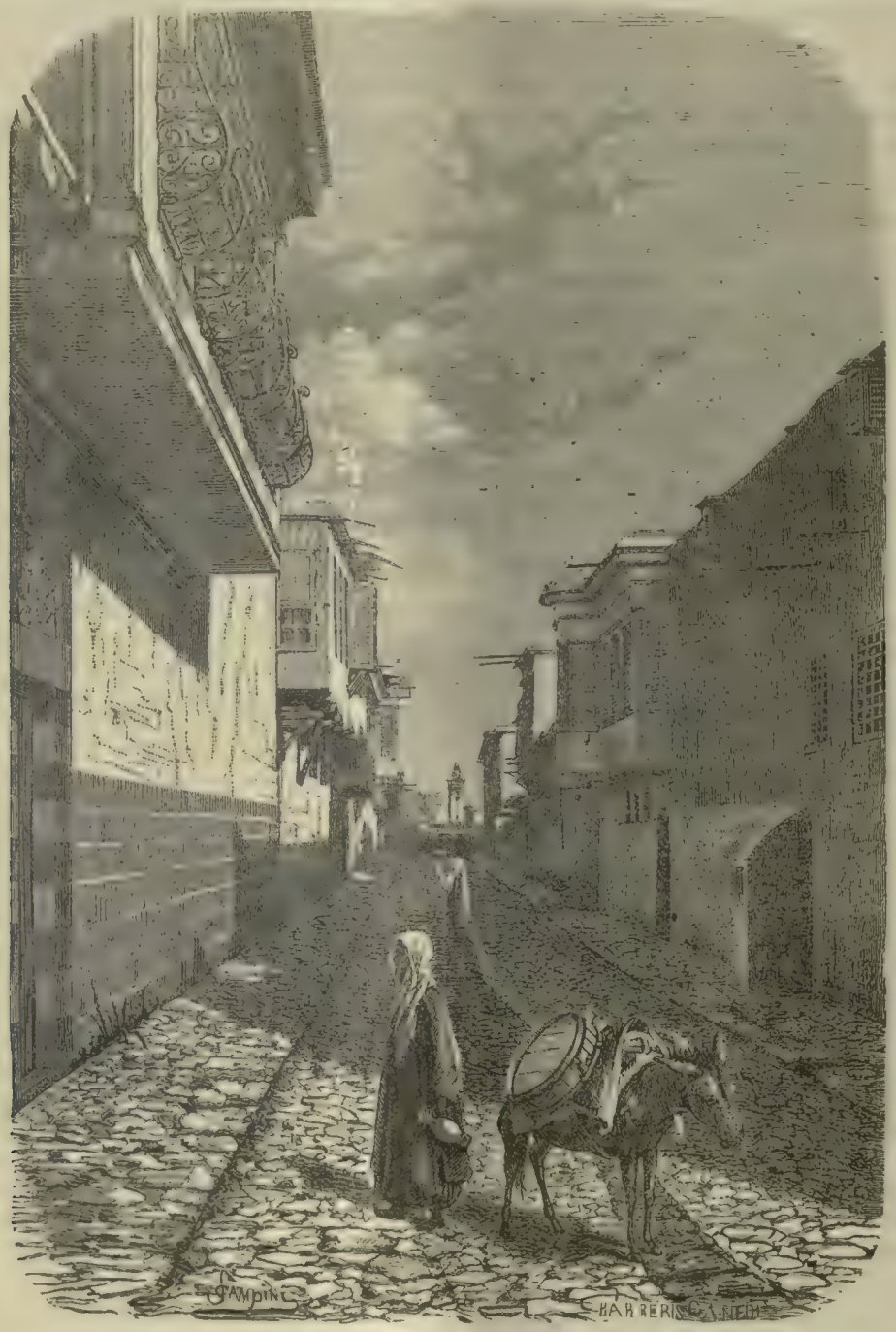
Sir—I take the liberty of writing to-day that I have read with interest your pamphlet on the education of Native girls. I feel that it is the right system. As a Colonist of 21 years, I can say that from my own idea of the native teaching in the schools and many of the missions, there has been no proof of advancement, except perhaps in cases where more than ordinary intelligence and goodness has shown itself in individuals; and if members of the A.P.S. in England were to come out, and live, and work among the natives, themselves, their notions of how the native should be treated and brought up, I think, would be altered, as no doubt that body has a good deal to do indirectly with the framing of the system by which the schools should be worked. I venture to think that we as Colonists should and do know better how to treat the natives amongst whom we live. However I intended merely to say a word of approval in the system of the treatment of natives and working of your schools as set forth in the pamphlet, and wish all success to attend your efforts.

Remaining Rev. Sir
Yours truly
G. B QUICKE

SYRIA AND THE MARONITES.

At the Consistory held on June 23, Leo XIII., in presence of a large number of oriental priests and prelates, as well as of students of the Maronite, Amenian and Greek Colleges, solemnly preconised the new Patriarch of Antioch, of the Maronite rite, recently elected by the archbishops and bishops of his nation in succession to the late Patriarch Peter Paul Massad. The patriarch elect, Mgr. John Hagg hitherto bishop of Baalbec, or Heliopolis,—celebrated for the ruins of its great temple of the Sun (see p. 50),—had sent to Rome, as his procurator, Mgr. Elias Hyayek, Maronite Archbishop of Arca, to ask for the pallium as symbol of unity between the patriarchate and the Apostolic See. The Pope in his address dwelt upon the faithful attachment of the Maronite Catholics to the Holy See. This part of the Consistory was, contrary to custom, a public one.

Who then are the Maronites? The question is well answered in the following article, translated from our Spanish sister-review, *Las Misiones Católicas*, by one of our friends:—



SYRIA: DAMASCUS, THE "STREET THAT IS CALLED STRAIT" (ACTS IX., 11.), WHERE ST. PAUL LODGED AFTER HIS MIRACULOUS CONVERSION AND WHERE ANANIAS RESTORED HIM TO SIGHT AND BAPTISED HIM.

See p. 54.

SYRIA, so rich in natural products, with its clear sky and delightful climate, is a land over which God seems to have showered his bounty. How pleasant it is to climb its mountains, roam through its valleys or traverse

its plains; in each of which is found constant variety, so agreeable to the eye! Its mountains, according to the Arabian poets, "bear winter on their crests, spring on the slopes, autumn in their bosom, whilst summer nestles peacefully at their feet."

This beautiful region has been visited by every race, carrying with it ravage and death. Its population is about $2\frac{1}{2}$ millions of people, whilst it extends from 31° to 37° North atitude, being enclosed between Asia Minor and the Mediterranean, Egypt and the Euphrates. It is divided into four provinces, Tripoli, Acre, Aleppo, and Damascus.

Over the mountains of Lebanon are scattered, townships, villages, hamlets, and monasteries. Three distinct peoples dwell in these parts,—the Maronites, the Druses, and the *Metwalis*, the former Christians, the two latter Mohammedans. The Maronites have preserved their faith in the midst of heresy and Mohammetanism. Maron, to whom it owes its origin in these parts, was a recluse, very notable for his piety and virtue. St. John Chrysostom held this holy man in high respect, and when in exile he wrote recommending himself to his prayers. In the year 405 he was raised to the priesthood, and the fame of his virtues becoming gradually spread abroad, he was consecrated Bishop of Botrys, and later on, Patriarch of the Lebanon. This saintly man died in the year 433, having established many monastries and drawn many souls to the faith. The Maronites regard him as the founder of their race.

SYRIA: THE EASTERN GATE, LEADING TO "THE STREET THAT IS CALLED STRAIT.
Nos: 1 disused minaret; 2 remnants of old gateway; 4 actual entrance to city. (See p. 54).

The Maronites from time to time have fallen into error. In 1450 two Franciscan fathers were sent by the Holy See to rectify some abuses that had arisen, and again in the year 1596 the Jesuit Fr. Geronimo Daudim was sent for the same object. In both instances their mission was successful and the necessary reforms were made.

Notwithstanding these divergences, the Maronites deserve great praise for their attitude towards the Church. They are the only Eastern people that has never fallen into

schism. They have always regarded the Latin Catholics as their brethren, for instance as Michaud tells us, in the first Crusade a multitude of Christians from the Lebanon assisted their European brethren, bringing them supplies and acting as guides.

In 1840, as they were no longer able to bear the oppression of the viceroy of Egypt, Mehemet Ali, who had taken possession of Syria, an uprising took place on the 29th of May. The Druses and Metwalis took part in the revolt, but the latter turned traitors and Soliman Pasha entered. Lebanon at the head of his Egyptian troops, ravaging the country with fire and sword. The Maronites sought refuge in the mountain fastness and providing themselves with arms, in union with the Turkish troops they attacked the Egyptians, routing them and forcing them to withdraw for good from this land.

The ecclesiastical hierarchy is composed of one Patriarch having under his jurisdiction nine residential archbishops and bishops, and six titulary bishops; one thousand two hundred priests who fulfil their ministry in 356 churches, and 4 colleges where youths intended for the priesthood are trained. The bishops are elected from the monastic clergy. There are also 67 monastries, containing 4,000 monks, as well as 15 convents, in which there are some 300 nuns. The Jesuits have a college at Ghazir and the Lazarists one at Antura. The Church attached to the monastery of Canovin is hewn out of the solid rock, and is dedicated to Our Lady, to whom the people show great devotion.* A short distance from the patriarchal residence is Kaddisha, or the valley of the saints. In these rocks there are deep caves, which at one time, according to the missionaries of old, were the cells of a large number of recluses who had selected them as the dumb witnesses of their penitences.

The principal monastery of the order of St. Anthony is at Kasbaja. It is most irregular in shape, and looks as if suspended in the air. Its foundations are laid in the fissures of the rocks, and the steps are hewn out of solid rock. In this monastery there is a printing-press and various workshops. On the hillside facing the monastery are several caves which form the abodé of some pious monks who have inherited the spirit of their predecessors. Their only nourishment consists of herbs, and their constant occupation is prayer. The existence of these spots is indicated by wooden crosses placed at the entrance. The Blessed Sacrament is kept in one of the caves. The silent grandeur of the place passes description, and one cannot but feel a sense of awe and reverence on visiting this holy ground.

As a people, the Maronites are simple, and the clergy are only moderately learned, but their lack of education is counter-balanced by their goodness, simplicity, and devotedness to their faith. Moreover the lack of science among the Maronites does not indicate brutality, corruption, or barbarism as in other eastern countries. Catholicism has supplied their moral education, and reared them in the Catholic belief, which is essentially civilizing. The Maronites remain intelligent, simple and generous. It can truly be said of them, they are the oasis in the desert of unbelief, schism and Mohammedanism which encircles them. Amidst this cloud of error they have kept their faith pure and intact.

Let us add that among the other Maronite Sees are those of Damascus, so sacred to the memory of St. Paul, the doctor of the Gentiles (see views p.p. 52, 53, 55), whose Archbishop is Mgr. Namatalla Dahdah; Tyre and Sidon (now called Sûr and Zaida); Jebail and Batrun, where the Patriarch resides; and one in British territory, viz.: Cyprus, under Archbishop Zogbi, who rules over some 5,000 Catholics, with 20 churches and chapels, 20 priests, and 20 elementary schools.

* See engraving of Shrine of Our Lady, in our Vol. IV., p. 55, where the Maronite women are offering their children to "La Consolata."

A MISSIONARY IN THE JUNGLE.

(Continued).

[We continue the letter of Father Maene, S.J., from Christanpara, in the Delta of the Ganges, District "of the 24 Pergunnahs," Bengal.]

A THING to be remembered here is that when a village comes over, it would be imprudent to dispatch there a *pakka* catechist from some other village. For by the very fact that he is a stranger among them, he would do less good than the catechist you appoint from among the new comers, and who, by his influence among his kindred people, will supply many wants of knowledge and experience. Little by little he will take the Catholic bent and render you service, such as you could never expect from any stranger. So my young catechist is packed off to the houses of my new Christians. And his work? His work is manifold. He has to inquire into the number of inmates. What is the condition of father and mother? Where were they living formerly? What sect did they belong to? By whom and when were they baptised, if any baptism has been given them? How many children received baptism? How many children have to be brought to chapel to be baptised? And, of course he will come back with some other details which were not entered in the list of the inquiries, but which it might be useful to know afterwards, or give you some information made to puzzle you the more.

So far, so good; but here I put down my pen and first want to know what will be the result of my plan, and when I see through it and reach the end of the week I will let you know all about it, and then will continue this letter. For the moment everything is problematic and if any proof were wanting to show you that the missionary may plant and water, but that God must give the increase. This I suppose will suffice to try to convince you of it.

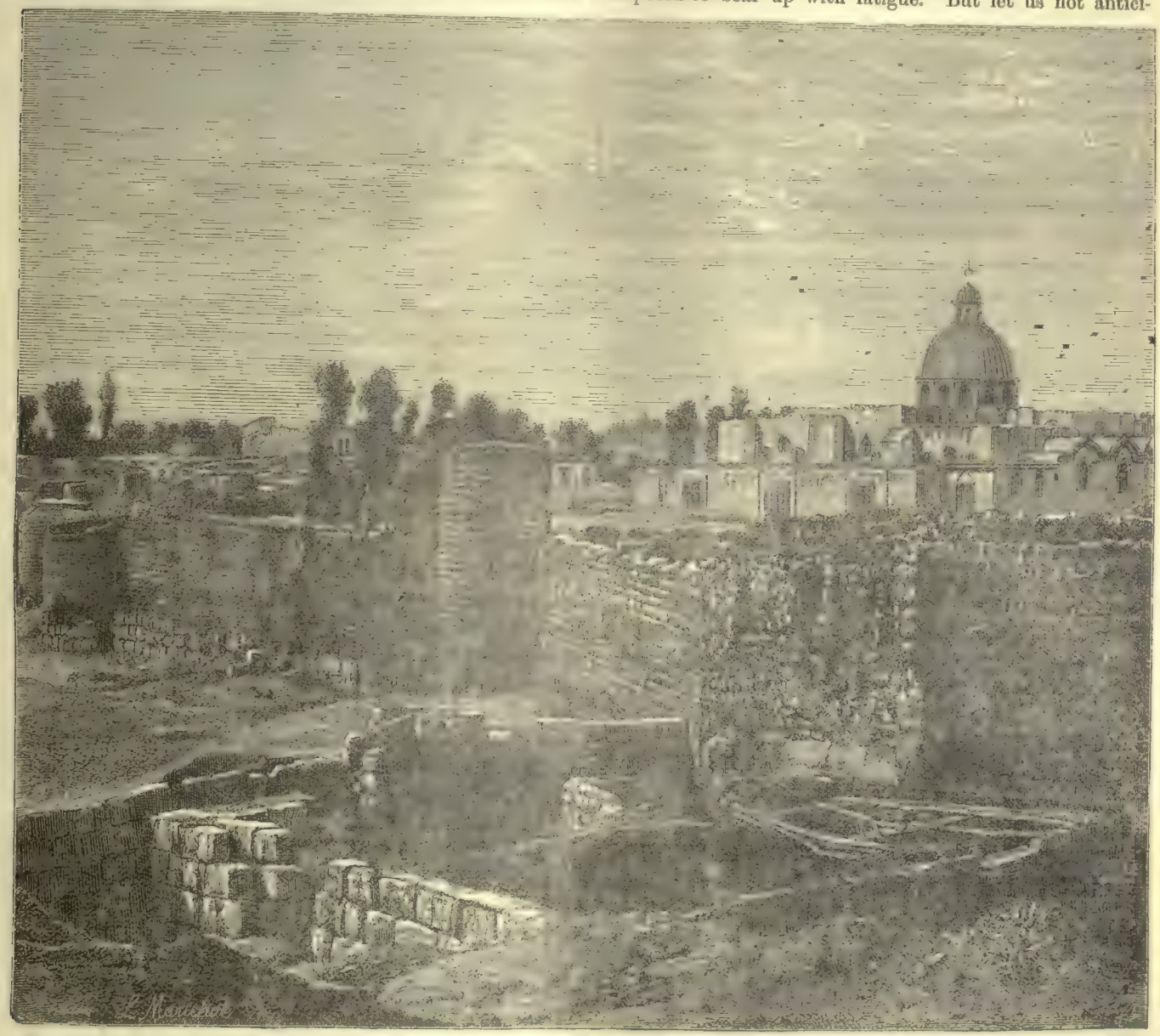
Sunday: I began my introductory instruction in the presence of a miscellaneous audience of babies, young boys and girls, grown up people and old papas and grannies — about one God in three Persons. Imagine such simple notions addressed to people that have read the Bible, they say, from one end to the other, and to say that those notions

however simple they may be, still draw the attention of all as if they were a never-heard-of piece of news.

I continue my letter; we are at the end of the fourth day of instruction. My *catéchisme en images* works wonders. One proof the more that all of us, young and old, remain always children, and that nothing attracts our attention more than instruction with pictures. I have no difficulty whatever to keep my numerous audience attentive for a whole hour, which is to say much, when one has to treat with people living in the jungle, naturally inconstant and distracted by the slightest thing. I have run with them through the whole of the Old and New Testaments and have just finished my instruction on Confession. People are satisfied and become daily more punctual and everything makes me expect good results from this eight days' stay among them. To-day I baptised 14 children; expect some 4 or 5 more to-morrow; have to baptise the grown up people to-morrow, and the day after to hear the confession of those best prepared for the reception of that Sacrament.

It is somewhat tiring to go through the long ceremonies but it is as if God were strengthening the priest in a special way while he is fulfilling the duties imposed upon him by Our Lord. Rarely have I been in better spirits, or better disposed to bear up with fatigue. But let us not anticipate the morrow and see what will come out of it.

Thursday the 13th is over. Let us give due praise to God. I had 24 baptisms of women and men. That makes on the whole 40, and there are some more expectd for Saturday. What patience is required to get through long prayers and to make the women especially remember their baptismal name! Two or three times they have forgotten their patron saint and you have to repeat it to them a fourth time, with a smile, not to frighten them out of their wits.



SYRIA: DAMASCUS, —WALL NEAR THE "GATE OF ST. PAUL."

Here the Apostle entered the city after his conversion (Acts ix., 9), and here in later years he was "through a window in a basket let down by the wall and so escaped" the governor under Aretas the King (2 Cor. xi., 33). See p. 51.

I have just finished writing down the names of those that received baptism these last days and I find the respectable number of 47. It is not of course by hundreds that they flock to us, as is the case in Chota Nagpore; but we are satisfied with little and find time at least to instruct them well as they are not so numerous. Through them we shall gain over the others, for *verba movent, exempla trahunt.* Our prayers may do much to hasten the time destined in God's Providence for the conversion of those thousands of Hindus and Musulmans, who as yet listen only to what you may have to tell them, but have not the courage to break that chain of caste that rivets them to paganism.

The Anglicans and Baptists through their newspapers inveigh against our Jesuitical intrigue as they call it. I think the best is not to hear their clamours and to go on quietly doing our work, or to say to the credulous: come and see for yourselves the tactics we follow, and do not think the Bengalis so stupid and short-sighted as not to judge for themselves of Catholic doctrine and Catholic ethics. Bengalis, I speak from experience,—and the writer of the last articles that were published in the *Indian Witness* against Catholicism knows something of it,—are shrewd not only in temporal but also in spiritual matters; and who could help smiling when in their simple way of speaking they draw a comparison between the Catholic priest and any heterodox minister, and come to a conclusion quite their own and remarkable for its natural logic? Our Lord knew best where to choose his comparisons; and "from the fruits you will know the tree" is such a familiar expression with the Bengalis, that, without having run even over the whole of the Bible, they quote it as their reason for joining the Catholic church.

Yours most sincerely,

A. T. MAENE, S.J.

MODEL MISSIONARIES:

A GERMAN PROTESTANT PAPER ON MISSIONS IN EAST AFRICA.

THE *National Zeitung* recently published a quite remarkable article on this subject. Speaking of German East Africa, it says that the converts of the English Protestant Missions "are conspicuous by their cleanly exterior, generally foppish carriage, and also by their dislike to work and inclination to deceit and theft," defects which it attributes to the "mistaken methods" of the English missioners. It gives the highest praise to the Catholic missions, especially to the French missionaries, the Fathers of the Holy Ghost and the Algerian 'White Fathers.' It writes: "A glance into the model establishment of Bagamoyo is sufficient to make us understand and appreciate the system of these missionaries. No German can feel any grudge against the French origin of these institutions, for the nationality of these monks is entirely hidden beneath their pious activity; moreover a large number of the brothers are actually of German origin, and come from Rhenish Prussia, Alsace, or the banks of the Rhine. Even a Protestant will not hesitate to testify to these men, when he sees in them the practice of true practical Christianity. Over 100 boys and as many girls are quartered in the great double mission, which has existed since 1869. The children are kept with the greatest possible simplicity, and entirely according to native custom, being trained simply to cleanliness and labour. Next to this comes instruction in an elementary stage and instruction in Christian doctrine. Each brother understands some handicraft, and the co-operation of these energies naturally assists education by personal example. The brothers have built with their own hands the stately church; they have a carpenter's shop, a locksmith's shop, and splendid farms, real model plantations. Here are cultivated coffee, cocoa, vanilla, indigo, and other tropical products, and thereby a proof afforded as to what the land is capable of, which brings forth spontaneously cotton and tobacco. These Catholic brothers may be put forward as the teachers of the whole land, whose example calls aloud for imitation. Their efficiency is doubled by the fact that they induce the grown-up youths and maidens, when married to settle around in the form of villages, and thus found new stations, and so give to their fellow-countrymen the example of industry and a Christian life. Let it be added that the instruction is given almost exclusively in the sonorous native language, the Ki-swahili, which all the German officers and employes also apply themselves to, in order to communicate with the natives. The intercourse between the Catholic brothers and the Germans of all classes is a very cordial one, and the former are unwearying in rendering every kind of good service and also are thankful for the restitution of order in the land, which allows them the free exercise of their vocation.

"Germany, as a State with two religions, has opened out a field of activity for the missions of both religions. Rome has decided upon Bagamoyo as the southernmost point for extension of the French missionary societies, and consequently the Bavarian Benedictine Mission went from Dar-es-Salam to Pugu, in the 'Hinterland' to found a settlement. The attack upon and slaughter of the brothers and sisters by Bushiri at Pugu in the winter of 1888 is well known.* Lately a second body of missioners has been sent out, which at present has settled in Dar-es-Salam itself, until it can find a suitable field for work. Here too the excellent method of the co-operation of several brothers, each skilled in a different handicraft, can be very advantageously employed. A settlement is thus made with surprising rapidity, and the impression produced on the natives soon makes itself felt."

* See our No. for March, 1889, Vol. III., p. 161, "The Catastrophe at Pugu.

Illustrated Catholic Missions,

AUGUST, 1890.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE GLORIOUS TESTIMONY OF OUR MISSIONS.

THE recent successful Catholic Congress, held under the auspices of the Truth Society at Birmingham, clearly brought out the immense advantage to the Church of her true character and work becoming better and better known to the non-Catholic population among whom we live. She has no greater and no more valuable evidences of her truth than her own life and activity. The Birmingham Conference was so exclusively devoted to home work, however, that nothing was said about what is perhaps the most striking and wonderful of the Church's claims to the attention and veneration of man,—her Foreign Missionary activity.

Yet we can scarcely exaggerate the value of this kind of testimony. Look, on the one hand, at her unbroken record of heroism and martyrdom, as full to day as fifteen centuries ago. We need but refer to our "Martyrology of Uganda," printed last month, or to the leading article in our June issue.

Look again, at the extraordinary success of her missionary zeal, shewn in both the great numbers and the excellence of her converts among all races. This varies much with times and places; but our present century is shewing some quite remarkable examples. We have no space for many details; but here is a cutting from an article of our contempory *The Antidote*, of Preston:

There is at present publishing in the *Missions Catholiques*, of Lyons, from the pen of a very competent authority, M. Louvet, of the Society of the Missions Etrangères a most valuable series of papers on the history of all Catholic missions during the present century. Let us gather a few statistics from these papers as follows:

	Catholics in 1800.	Catholics in 1890
Oceania (including Australasia) ...	2,800 ...	900,860
India and Ceylon	475,000 ...	1,665,500
Indo-China, &c.	326,000 ...	620,800
China	187,000 ..	544,370
Arabia	— ...	1,100
African Missions	48,000 ...	362,140
British North America	137,000 ...	2,038,000
These seven divisions combined ...	1,175,800 ...	6,132,770

Some instances are so amazing, as to recall the days of St. Francis Xavier. Everybody has heard of the "outpouring of grace" in Chota Nagpore, Bengal. We have in our hands a letter from a Bengal father, who says of this district: "God has indeed wonderfully blessed the endeavours of our missionaries, for in the short space of five years the number of converts has risen from 255 to over 50,000!"

Lastly, a word on the effect produced by acquaintance with the missionary *methods* of the Catholic Church. To the long roll of non-Catholic witnesses, must now be added the most emphatic of all, the German Lutheran Major von Wissmann. His testimony as to comparative methods and results is too important to be passed over in silence. The Berlin correspondent of the *Standard* of June 28th, writes:

In a recent conversation Major von Wissmann spoke very bitterly of all the Protestant missionaries in Africa, both English and *German*, because they tried to play a political part, as mischievous as it was unjustifiable. He contrasted their conduct, by no means to their advantage, with the good works of the self-sacrificing and indefatigable Catholic missionaries, whose labours materially contributed to spread Christian influence, civilisation and morality. The Catholic Missioners were the real pillars of civilisation, whereas the Protestant missioners actually threw obstacles in his way, so that great sums spent on them were really thrown away. Instead of helping, they, by their political agitation, did nothing but harm.

No wonder these words excited astonishment and displeasure; but the great explorer and administrator has since confirmed them; for, says the Berlin correspondent of the *Morning Post*, telegraphing on July 8th:—

Major von Wissmann sends a long letter to this evening's *Post* from the Hartz to explain the statements reflecting on Protestant missionaries which have been attributed to him. He reiterates his belief that the Roman Catholic missions are by far the most successful and the best managed. This is owing to the discipline of the Church, which sends the missionaries to Africa for life. Instances of their return home even on grounds of ill-health are extremely rare. The ritual and ceremonial of the Roman Catholics are also calculated to make a much speedier and more lasting impression upon the natives than the simpler forms of Protestantism. Further, Major von Wissmann states that the Catholic missions proceed upon the maxim *labora et ora* rather than *ora et labora*. The natives are accustomed to their civilising occupations, whereas the Protestants first waste their energy in trying to convince them of religious truth. Major von Wissmann says he did his best to help both the German and English Protestant Missions in Africa, and can show many letters of gratitude for what he did. but he thinks that the vast sums of money expended, on the English missions in particular, might be much better employed.

Lessons such as these tell their own tale; and whilst avoiding all boasting about ourselves, still we cannot fail to emphasise so much that tends to edification and to the glory of the Catholic Church, whose Divine Master has said: "So let your light shine before men, that they may see your good works and glorify your Father who is in heaven." (Matt. v., 16).

POR AMOR DE DIOS!

By Mrs. Daniel.

CHAPTER III.—NEAPITI.

THE next day Fr. Ormond rode out once more to the Carib village and found out the hut where Neapiti and the child of his old age lived alone. Cora was seated by her father's side, and the priest soon saw that the man's strength was fast failing. He took the place which the girl resigned to him, and began to speak in simple impressive words of the truths of salvation. Neapiti had at one time been a chief and leader of his race; but age and infirmity had caused him to fall into obscurity, and he had thus been left neglected by all but his young and devoted daughter. He was a man who, in his time had moved about and mixed with the Spaniards and English and so had quickened his natural intelligence. It was easy then to speak to him on religious matters and feeling that his end was approaching, he listened with interest to the exhortations to prepare, as well as possible, to meet that Great Spirit, the God of the Christians, and of the poor Carib alike, of whom the father spoke in language of love and mercy.

Day after day saw the minister of the Most High, seated in the humble hut, imparting divine knowledge to the dying chief and his daughter, and by degrees the natives from the neighbouring huts stole in one by one, so that on the day when Neapiti and Cora were baptised, the tiny room was filled with swarthy faces, and some of the women kneeling at the priest's feet held up their brown babies begging for baptism for them and themselves.

Neapiti died, and Cora, now a very devout Catholic, came in tears to Dominga and implored to be her helper and slave if need be. "Dominga no want silly girls," said she, "Basilio near 'nuff for me to manage, girl worse perhaps." Cora clung to her. "Let me stay here; the Padre say Basilio not enough to do here, going to work for the Comandante, only come here on Sunday,—Cora will work in the garden,—do anything,—only let her stay. Magouma say that my father promised me for his wife and he wish me to go to his hut and be his wife, and he is a bad man. He will not be baptised; he likes rum and fighting, and Cora is afraid of him."

The pleading tearful eyes—the earnest entreaties of the poor child went to the heart of Dominga. She took the girl in her ample arms and pressed her close, and told her she might stay. So the gentle Carib found a home, and, under more easy surroundings, grew almost beautiful. Her old companions seeing her piety were led to imitate her in some degree; and so her example was the means of bringing many to seek for religion at the hands of the missionary.

CHAPTER IV.—A "CONJOY."

Time passed on. Basilio grew into quite a fine man at his new employment, though still keeping good and pious, and coming always on Sundays to wait on his old Spanish Padre and Fr. Ormond in Church or house. He could not help admiring the alteration effected in the appearance of the despised Carib by Dominga's additions to her clothing and the better food and lighter labour.

Magouma was very angry at Cora's disappearance from the village, and, when he found out where she was, his expressions of anger deepened into threats of revenge; but for a time nothing came of it.

One evening a number of *pitpans* rowed by Caribs might be seen crossing over to Bonaco. They went swiftly across the gleaming water, passing close to the island of Rattan, a vast solitude, with a smaller one close to it, covered with a cocoanut plantation. Here were a few huts, but no one could live on the great island on account of the flies; for with all the beauty of these tropical regions, there are serious drawbacks in the shape of both insect and reptile life.

Faster and faster paddled the *pitpans*, and soon reached their destination—a loose cluster of houses and huts at the mouth of a broad river. Here the wood had been brought down from the mahogany cuttings far up in the forests. Here lay the great logs lashed together in rafts, and, as was usual on the completion of this part of the work, the employers were giving their men what is called a *conjoy* or dance.

A large house was prepared. Rum was supplied for the men; sweet wine for the women. The music consisted of two drums made of hollow pieces of the palm tree, covered at one end with a deer skin.

The players hold these primitive instruments between their knees, and tap on them with their fingers, produciug a monotonous tum-tum, in tune like the sound of an old steam-engine, accompanying it by shouting a Carib song. This delightful sound might be heard a long way off.

The room was barely lighted by a few candles nailed to the beams. Benches round the walls accommodated the lookers on, who were a goodly company, old and young, English and Spanish, Negro and Carib; a strange looking assembly. A dozen couples were soon dancing in somewhat orderly manner. A constant setting to partners and twisting of them round. One very striking couple consisted of a towering giant of a negro, dressed in white, who danced with immense energy, evidently trying to show off his skill in double shuffle with his great feet, and swinging his huge arms about, to the peril of his neighbours:—and as his partner a tidy little Carib girl, prim and stiff, trying to look disdainful, but no doubt proud of her partner's accomplishments.

Some of the dances were performed by women in couples, though still with the same setting and turning. And so went on the ball, with occasional pauses for the due enjoyment of rum or wine.

Prominent among the revellers was the Carib, Magouma. He turned a savage look on Basilio, who, with a number of

young men from Truxillo, entered in the middle of the dancing, but stood looking on, not appearing to care to join in the fun.

Magonma hated the young fellow because he was connected with those who had taken away Cora, his promised wife, from him, and he quietly planned to revenge his supposed injuries.

The *conjoy* came to an end at last; the night was far advanced, the company had become just a little riotous, and quarrelling was taking the place of festivity. The Englishmen who had supplied the feast came down and turned the remnant of the feasters out of the place.

ELIZA A. DANIEL.

(To be continued).

THE ANCIENT RELIGION OF THE PHILIPPINE ISLANDERS.

TRANSLATED FROM THE SPANISH OF ISABELO DE LOS REYES, BY JOHN CORRY.

CHAPTER I.—BATHALA THE SUPREME GOD.

ACCORDING to some historians the Tagalos or Philippines, a comparatively civilized people, believed in a supreme god called *Bathala Meikapal* (Tagalo words, which some authors erroneously translate as 'Maker and Protector of all things"), who dwelt in the sky. Now according to Fr. Colin this god was a bird styled *tegmanukin* of yellow colour, but Morga calls it *Bathala*, and indeed the illustrious author of "Sanskrit in the Tagalo Language" tell us that amongst the *Pampangos* "Batala" is the name of a bird Lastly, Colin also states that the word derived its interpretation as a divinity from the rainbow.

From these statements we may deduce that, as among the peasants of Ilocos even to this day, a thunderbolt is represented by a pig or a white fowl, so the rainbow which is called "Bullalayao" would be represented by a bird. And thus the rainbow would be regarded by the Philippines as their supreme god.

To verify this I may remark:—(1). The *Ilocanos* at the present day consider it a profanation or irreverence to point at the rainbow, or at the images of saints, believing that the finger so pointing is invisibly shortened. Moreover they pay to both these objects the same respect as to *Apo* (Lord), thus making the rainbow and the saints equally the objects of adoration,—with this distinction however, that the saints of Catholicity are modern, while the rainbow has been handed down to them by tradition,

(2). Tagalos sometimes apply the term "Badhala" or "Bathala" to the comets or other luminaries, and they believe them to foretell some coming event.

But there are strong reasons which have led me to renounce these opinions. Among the Malays, ancestors of the Philippines, their neighbours the Polynesians, the ancient Germans, Persians, Arabs, and almost all races, the belief is uniform, that the rainbow is not a deity itself, but a kind of Biblical Jacob's Ladder, by which mortals ascend into heaven. The Philippines themselves believed that those who were killed by the cayman (crocodile) or by lightning or the sword, ascended by the path of the rainbow into heaven.

According to the Dutch Professor Dr. G. A. Wilkins, the word "bhattâra" (the transmutation of the R to L or D is frequent in Philippine dialects) signifies in Sanskrit "Lord." Many of the Malay tribes call their superior god "*Bhattara guru*" which was also the surname of *Siva* the god of the Hindus. The Dyaks of Borneo call their superior god *Mahatara* (a contraction of "Maha" —great, and "bhattâra" lord). That most distinguished Philippine linguist, Dr. Pardo de Tavera, writes: "It may be that *bhattala* originated from *avatara* i.e. *avatar*—the descent of a god to the earth under a visible form, as the ten *avataras* of Vishnu." Now we might ask "can *Bathala* be the transformation of the rainbow into the bird *tigmanukin*?" "In the Malay" adds the same author "*Berhala*, which resembles the Tagalo form, signifies an idol to which is paid divine worship."

The word "Meikapal" is now only an attribute of this deity and signifies 'Creator,' or one who forms an object out of clay; from which we infer that it is an epithet derived from Christianity and therefore of later origin. The more ancient authors mention only "Bathala."

Who was Bathala? We have already said that the Philippines themselves either did not know him well or did not wish him to be known. He was the god who dwelt in the heavens—perhaps the same as Jupiter modified or at least under another name.

The famous writer Paterno in his work "The Ancient Civilization of the Philippines" asserts that he was told by some of the old people that "Bathala is one substance, all action and passion eternally, generating a second, and the two generating a third; and as the three creating the whole universe. All things exist in his simple unity and his unity is in the multiplicity of all things. Nothing exists without him."

The commandments of the *Nonos* are five:—to kill no living being, not to rob, not to commit fornication, not to lie, not to drink any intoxicating liquor.

But in the first place let the reader note that the Tagalos to whom Señor Paterno refers have already forgotten the ancient Bathala and give the name of "Meikapal" to the god of the Christians and are ignorant of the religion they held at the time of the Spaniards' arrival. Without the history, whether correctly or incorrectly written, which we owe to the religious orders all would now be lost in oblivion.

But Señor Paterno has been misled. Intoxication, for instance, was held by the ancient Tagalos as a privilege of the chiefs, pleasing to the gods. Murder and robbery in many cases were upheld as being brave deeds,—for unless a man had killed many others he could not wear the *potong* (a turban, the insignia of valour). The capability of lying and

deceiving was with them a sign of ingenuity; and as to sensuality, one has only to refer to the writings of ancient authors. Even in Paterno's own work we find a confirmation of what Morga wrote of the unbridled lasciviousness of the Philippine Islanders.

The Tagalos call their superior god "Bathala;" the natives of Limasan, "Abba;" the other Visayans, "Lanon;" "Dia" or "Sidapa;" the Vicolans, "Apo;" the tribes of the hills of Abra acknowledge a god, but are ignorant on his name, or perhaps it is a sin for them to reveal it.

(To be continued).

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

Last month we heard from some juvenile friends, you will remember, in Southern India; this month our correspondents hail from the northern part of that vast and wonderful land. One of the Jesuit missionary fathers at St. Mary's Seminary, Kurseong, which is in the Northern Division of Bengal, near Darjeeling, sends us a letter of a native boy and says:

I am sending you a letter of a young Mundari convert attached to our native school at Ranchi. As you are aware, Ranchi is the chief town of the Lohardugga district and the central station of the Jesuit mission of Chota Nagpur. In your February number, you noticed the grand work of conversion that is going on in this part of the Country. Twenty missionaries are engaged in evangelising the district, and now that the spiritual organization is far advanced, it has been thought fit to open a large boarding school at Ranchi, where the children of our neophytes may receive the necessary instruction. The school is dedicated to St. John Berchmans and has shown very happy results. The young Mundaris and Ouraons continue to prove a source of joy and consolation to our Fathers and it is in these Children of the Forest that their greatest hopes for the future are founded. Some of their number will in time be employed as Catechists, and, as such, greatly help to further the conversion of the people. It would indeed be difficult to find elsewhere a set of boys as affectionate and pious as these simple natives; and the letter given below will serve to show with what feelings they regard those that labour for their welfare.

*

SOUTH AFRICA: A BUSHMAN OF THE KALAHARI DESERT, BEARING TRACES OF AN ENCOUNTER WITH A LION.
Prefecture Apostolic of "Cimbebasia." (See p. 62).

Our young Mundari friend "Harun" being thus introduced and having made his bow, we will now let him speak for himself. So here is his letter:

RANCHI, MAY 3RD, 1890.

Praised be Jesus Christ.

To my dear Father, my best salutations,—Though you have been now long away from us, I have not written to you, but do not think that Harun (Aaron) has forgotten you. I have not forgotten you. You asked me to say one Hail Mary for you every day as long as I live, so till now I pray for you and think of you every day, and I shall never forget the day we made our first communion, we were all so happy. In the month of April nearly all the children here were sick, so we prayed very much and now in the month of Mary, all are well again. I will pray hard that all the people of this country may soon know to love and serve God rightly. Two of our elders, viz., Jonas and David have been taken as teachers of the school newly erected at Tetara. There are 80 children now in that school and all are going on well.

I have a request to make of you. Send me a pretty rosary and a picture of the Sacred Heart. How are you since you went to Kurseong? Do you keep in good health or have you been sick? I ask you also to write and send me some instructions and advice. How is everything going on at Kurseong? During our manual work, the children here dug a well, and on the feast of St. Joseph we reached water, so it has been named St. Joseph's well.

Many salutations from me and the boys. Please correct mistakes of this my first letter and make me happy by answering to your loving pupil,

HARUN (AARON),

From St. John Berchman's School, Ranchi.

*

Just as I was writing the above, a flood of letters burst unexpectedly upon me, from an entirely different part of the world,—West Africa. They are replies to our Penny Crusade, some from Father Poirier, the head of the mission, some from the nuns, and some from the little Negro boys and girls themselves. You will be pleased with, them I know; but I can't find room for all of them this month, though they are unusually interesting. But I shall have to give you one,—because it is addressed directly to *you*, my dear boys and girls, by a little Negro girl of Assaba on the Niger. And I give it *exactly* as it is written, without correcting a single word or spelling.

*

J. M. J.

ST. JOSEPH OF ASABA, 19TH MAY, 1890.

My dear Friends,—With what joy do we write this little letter, which certainly will make you great pleasure, for it expresses our heartfelt thanks for you, our good friends. We have the great happiness to be the children of the mission; it is true, in the beginning we did not know how advantageous it is to be a christian. But now, we feel us very happy, being always in the class and assisting to the instructions of our dear fathers and sisters, who teach us that good God, whom we did not know before. Oh! how good is it for us to be a child of God and of the Church! How generous are the people in Europe towards us! We are very pleased to hear our good fathers and sisters often speaking of the kindness of you, our dear friends. We heard sometimes the names of Mr. Bernard and Marie Alise, who, in particularly, show themselves very fond to us. We also have amongst us a child, who bears the name Marie Alise. How thankful must we be to you; continue to be always so good to us; all you do is not lost. God himself is your reward. Our joy increases at the arrival of a new child, knowing well, that it is again a soul given to Jesus. With what curiosity we see the beautiful things arriving for us from this fine country, where we have so many good friends. We, poor children, are not able to do great things for you. But, no matter, our dear fathers and sisters learned us how we ought to be thankful for so much goodness. It is by prayer. Yes, always we pray God for our dear friends in Europe God may grant upon them His blessings! We hope to meet us once in heaven; yes, there we will know you, dear friends, and enjoy with you the happiness of a good eternity.

I end my letter, saying you a good farewell, and, please accept, dear friends, the fond love and gratitude of all the children belonging to the Assaba Mission, and especially of Marie Alise.

Yours affectionate friend,

CATHERINE.

SOUTH AFRICA: A BUSHMAN LADY, WITH THE THREE-WINGED HEAD DRESS.
Prefecture Apostolic of Cimbebasia. See p. 62.

*

Do you remember George Lydiard's letter from Calcutta last January, in which he told us of the "Stamp Association" established by the boys of St. Xavier's College? Well, here is the result:—

ST. XAVIER'S COLLEGE, CALCUTTA, 5TH JUNE, 1890.

My dear Editor,—It has been very kind of you to think of your young friends at Calcutta. You see, that the members of the Stamp Association have not been idle, neither have they forgotten the *Catholic Missions*. But you see, collecting stamps takes time, and it is not always easy to dispose of them when got. The Association has managed, though after many trials and difficulties to gather some 20 Rupees (£1 10s.) It is not much, you know, but all the same, the members are fully convinced that their little mite may be well received by their Lord. Be sure, that we will all try hard, and thus manage to send something to the Catholic Missions every second or third month. We would all be very much obliged, wer the very good suggestions put forward by the Editor acted upon and were some of the young readers of the *Catholic Missions* in Europe, and even some of the old ones, for the matter of that, to join, and help the association in disposing of all the fine Indian stamps to be got here at very low rates. Surely, many among the readers of the *Catholic Missions*, gather stamps. Will there be no one amongst them to try and turn their amusements into some good and profitable end? It does not lessen in the least the pleasure of collecting, but gives it a double interest. It may be, some one will be willing to follow the example of the corresponding member the association has got in Belgium and help in the disposal of stamps. It would be such a good thing could the association have an English correspondent. Or, again, is there no stamp collector, anxious to improve his collection, and spare his pocket, while doing a good work? With such, the association would be willing to correspond. We would be very thankful, could the Editor, or any of the kind readers of this paper indicate to us some means of disposing our huge number of ordinary Indian stamps. We have heard, that sometimes merchants take them by the thousands; in exchange for ordinary Indian stamps they give stamps of various countries. We would be very much obliged, if any one could give us any information on this point. I now conclude by asking the Editor, in the name of all the associaties that the money being gathered chiefly by young boys may be if possible applied to the good of children in the missions.

I remain, Your young friend,

GEORGE LYDIARD.

A thousand thanks, my dear lads, for your generosity and zeal! Yes, your £1 10s. shall go to the education of the Negro Children of Asaba, about whom you have just been reading.

*

And will any English boys or girls write to George at the address he gives, about helping the Association? They may get some bargains.

But I would also advise George and his companions to read the paragraph in our July number, p. 45, and then write to Mlle. Elise Léon, 48, rue de Bourgogne, Paris, and see if they can't work together for the "Oeuvre de Marie Immaculée."

Your affectionate friend,

July, 1890. THE EDITOR

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

The Right Rev. the Vicar Apostolic of the Hawaïan Islands, 'Father Damien's Bishop'),—writes, in a letter dated Honolulu, H.I., May 24th, 1890 :—

"Your excellent paper ILLUSTRATED CATHOLIC MISSIONS is well known and read by us with great interest. We receive it regularly from New York. I shall try to increase its circulation in these Islands.

"Yours in Christ,

✠ HERMANN, Bishop of Olba, V.Ap., SS.CC."

AFRICA.

"**Cimbebasia.**"—The vast South African Prefecture Apostolic which bears this curious name, stretches up north from the Orange to the Cunene river, and embraces Bechuanaland, Namaqualand, Damaraland, Ovampoland, and the great Kalahari Desert, over which the Bushmen, "the gypsies of South Africa," roam as nomad hunters, (See p.p. 60, 61, 62). Twelve priests and twelve lay brothers of the Congregation of the Holy Ghost evangelise parts of this enormous area.

Work of the 'White Fathers.' - More than twelve years ago, on March 25th, 1878, a month after receiving their mission from the Holy See, the first apostolic labourers of Cardinal Lavigerie's society of White Fathers left for the Equator. It was not till after numberless hardships and trials that these heroic men reached their destination, some at Tanganyika in January 1879, and others at Uganda on June 19th of the same year. The former had taken over ten months, the latter a year, two months and twenty-five days in making their way painfully from Algiers. Recent good news from Zanzibar has just decided the Cardinal to send out an extra reinforcement to the Great Lakes, and 12 priests with 5 lay brothers are to sail on July 12 from Marseilles. This is the ninth caravan to Central Africa. At Zanzibar, they are to meet their new Superior General, Mgr. Livinhac, formerly Vicar Apostolic of Victoria Nyanza, who having been elected Superior last September, has left his former Vicariate after consecrating his successor, Bishop Hirth. Lately also five postulant Catechists have left the preparatory college of Woluwe St. Lambert in Belgium, for the Maison Carrée of Algiers, there to become acclimatised to African life.

SOUTH AFRICA: A BUSHMAN "BELLE" ADORNED WITH OSTRICH FEATHERS.

Prefecture Apostolic of Cimbebasia," *(See p. 62).*

A Letter of King Mwanga.—Cardinal Lavigerie has received the following :—

Menge (Buganda), Nov. 4th 1889.

Eminence and my great Father,—I Mwanga, King of Uganda, send to see you. I write to tell you of my return to my kingdom.

You have heard that when the Arabs drove me out I took refuge in Bukumbi. Bishop Livinhac and his missionaries treated me kindly. After four months the Christians sent for me. We fought for five months. God blessed us and we triumphed over the Arabs.

Now, I beg you, please to send us priests to teach the religion of Christ in all the country of Uganda.

I also ask you for children who have learnt medicines, like those who went to Ujiji. When they come here I will give them a nice place.

I have heard that our Father the Pope, the great Chief of Religion has sent you to treat with the great men of Europe to put an end to the trade in men in the land of Africa. And I, if the white men will give me strength, can help a little in this work and prevent the trade in men in all the country near Nyanza.

Deign to ask for me strength to do well. On my part I will pray God to bless you and to help you in all the works you do for His glory.

(Signed)

MWANGA, King of Uganda.

The news that has since leaked out to Europe and been produced in the newspapers, states that, since the date of this letter, Mwanga has been once again expelled by Karema and the Arab party, and yet once again restored by victory over his enemies, and that he is now back safe in Uganda.

Imagine the above letter to have been written by the cruel persecutor of 1886, of whose terrible doings we gave a full account last month in our "Matyrology of Uganda!"

INDIA AND CEYLON.

The Mandalay Catholic Cathedral.—*Indian Engineering* says that this building, which will, when finished, be one of the handsomest edifices in Burma, is rapidly approaching completion. It is of the newest Parisian design, carved and painted throughout, and will be the largest building of its kind in Burma. The belfry stands 80 feet. It will be consecrated by its venerable and learned Bishop, Dr. Bigandet.

Father Müller, S.J., of St. Aloysius College, Mangalore, writes to the *Indian Daily News* that he has treated several cases of leprosy with success, using Count Mattei's specifics. Some were very bad cases, and the cure of none occupied more than three months ; while the cost was never more than Rs. 10. He gives the following account of the treatment : "For two weeks take *scrofuloso*, one-third dilution, in the morning, and *canceroso*, one-fifth dilution,

in the evening—ten drops every five minutes if possible, for this treatment is the most efficacious. If, however this is not convenient, a tea-spoonful may be taken every quarter of an hour or half a table-spoonful every half-hour, or a table-spoonful every hour. This treatment at first seems to increase the disease, but the aggravation is only temporary. After two weeks, besides the above interior treatment, baths of *canceroso* 5 must be taken twice a week. Take a tub or other vessel large enough to immerse the whole body, fill it with lukewarm water, then melt 60 globules of *canceroso* 5 in a cup of water, and mix it well with the water in the tub. Immerse the whole body for about 15 minntes in the tub. After the third or fourth bath the wounds generally begin to close and the white spots and nodosities to disappear. This is all the treatment required."

NORTH AMERICA.

The Catholic Church and the Negro.—A Protestant gentleman writes from the South in the *American Missionary*: "Dropping into the Cathedral at St. Augustine (Florida), I saw graceful white ladies kneeling side by side with black women and worshipping together. At Pensacola, I went into a Catholic Church, and there in the crowded audience, were coloured and white people sitting in adjoining pews with perfect freedom. I went from here into a Methodist Church, and there was not a single coloured person present. It would not be strange if the Roman Church gathered into its fold a large part of the negroes of the South. Whatever may be the superstition and errors of their Church, Catholics do recognise in every human being a child of God, and offer to all freedom in Christian service.'

Yet Another Sioux Nun.—A few weeks ago another pure blooded Sioux young woman entered a Benedictine Convent in Dakota (See last Nov. p. 111). Sister Catherine, as she is now called, is the daughter of Chief Crowfeather. She was received by Bishop Marty at Yankton Convent. "Instances like this," says the *Catholic Review*, "are rare enough in the United States, where the slaughtering process has had higher favour than the process of conversion. But under the old missionaries it was frequent enough, and had they been treated with justice, would have become the rule."

Indian Missions in Dakota.—The following interesting particulars about the Indian Mission at Port Totten, North Dakota, U.S.A., are taken from a letter of Sister Page, the Superioress of the Gray Nuns who have charge of the Catholic schools at that place:—About 1,100 Indians have been baptised since the beginning of the mission in 1874. The number of Catholics living at the present time in our immediate vicinity is about 600. The two Catholic churches on this reservation are St. Michael's, a building 50 ft. by 22 ft., and Our Lady of the Seven Dolours, a frame building about 75 ft. by 40 ft. At Crow Hill Mass is celebrated occasionally in an Indian house, and instructions are given about twice a month, the attendance being from 25 to 60.

A Half-Breed Priest.—Bishop Grandin, O.M.I., of the Canadian diocese of St. Albert, has just ordained priest Edward John Cunningham, O.M.I., one of the "half-breed" (half-white, half-Indian) population in which the North-West Territory abounds. Father Cunningham is the first of his race to be elevated to the priesthood in Canada. A Jesuit father in the Missouri province was the first "half-breed" priest in the United States. The *New York Catholic News* states that "on old Latin work mentions a priest in Spain about 1660 who was a pure-blooded Indian belonging to the great Five Nations who once from central New York carried the terror of their courage, ferocity, and unconquerable spirit from the snows of Hudson Bay to the semi-tropicel everglades of the south. After him we hear of few Indian priests in the Church, though there were probably some in Florida and Mexican territory." Our contemporary adds that it has long been the desire of Bishop Grandin to have a priest of this mixed blood. "I shall die happy," he would say, "if I have the consolation of ordaining a half-breed priest before I breathe my last." His wish has been gratified.

In a letter dated the 9th day of May, the Rev. Father Leduc, O.M.I., announces the death of the great chief of the Black Feet Indians, Sabomaxica, alias Crowfoot. Before his death, he begged for and received holy Baptism; and Father Doucat, O.M.I., had the consolation of seeing him die in truly Christian sentiments. May he obtain the conversion of his nation hitherto so heedless of the Divine call!

SOUTH AMERICA.

The Patagonia Mission in 1889.—The *Bollettino Salesiano* publishes the following table drawn up by Rev. Father Milanesio, of Dun Bosco's missionary congregation, of work done last year in his part of Patagonia:—

On Shores of the Rivers:	During the Months.	Leagues traversed.	Baptisms Natives.	Baptisms Whites.	Marriages.	Communions.
1. Rio Negro.	Jan.–May	360	190	50	12	140
2. Rio Colorado; Balcheta.	May–July	400	140	40	40	80
3. Viedmad Patagones.	Aug.–Oct.	60	80	—	5	20
Totals:	Jan.–Oct.	820	410	90	57	240

For these places see the map in our No. of May, 1889, Vol. III., p. 6.—Fr. Milanesio, humourously adds: "It seems an exaggeration: but Mgr. Cagliero's Vicariate embraces an area equal to that of France, Spain, and nearly all Italy! If you don't believe, come and measure it"

LITERARY WORK IN OUR MISSIONS.

"This is the age of the Apostolate of the Press."—*Bishop of Salford.*

We are once more pleased at being able to gather a number of items from various sources relative to literary activity on the part either of our missionaries, or of our native Catholics in different parts of the East.

Turkish.—All friends of Father Reali Youssouf [Fr. Joseph Reali, S.J.], the esteemed and learned author of the Turkish-French Dictionary just published, will learn with pleasure that His Majesty the Sultan has conferred upon him the Order of the Medjidié, third class. This high distinction honours both the Sovereign who has conferred it and the modest student who has received it. . . . We will not here repeat the merits of the Turkish-French Dictionary of R. Youssouf; for the press has appreciated it in a scientific manner and submitted it to the close examination of a thorough criticism. Unanimous in its praise, it has avoided all that might seem like mere 'puffing.' R. Youssouf's book, the result of ten years labour, deserves such a reception. . . . Whilst offering our sincere congratulations to Fr. R. Youssouf (Joseph Reali), we beg the other professors of the Collège Ste Pulchérie (Constantinople) to accept their share of the same.—*La Turquie* (Constantinople).

Tibetan.—Abbé Desgodins, Vicar Apostolic of Tibet, who has been a missionary on the Chinese borders of that country for 35 years, and whose name occurs in every modern book of travels in that region, has lately returned to France with the manuscript of a dictionary of the Tibetan language, on which he has laboured for a quaretr of a century, and which he is desirous of having published

in Europe. It will be in Latin, French and English.—*The Times.*

Urdu.—'*Masihi Talim ka Bayan.*' *An explanation of the Catholic Doctrine in Roman Urdu.* Bombay 1890. *Examiner Press*, Meadow Street, Fort. 221 pp. Price Re. 1.

There is at the present time in the minds of many of the more thoughtful non-Christians of India so much confusion and uncertanty and consequently dissatisfaction in their religious tenets—so much searching after and yearning for something more solid and satisfactory to intellect and heart, that we hailed the appearance of the work mentioned above. It is a precious volume and we rejoice that there is a strong demand on the first edition from various parts of India. It bears the unpretending name of a Catechism. We like the name and the method maintained throughout the work and would only remark that a good many of the answers are in fact full and solid instructions, particularly in these matters which concern the practical religious life of a good Catholic. It notices enough of Hindu mythology and religious rites and customs to be of very great use to the missionary in the difficulties which might meet him in his intercourse with the pagans. Step by step the sublime truths of our religion are lucidly unfolded, and at the same time the ideas and objections with which the Hindu may be filled are carefully considered and solidly answered. Chapter after chapter the Catholic doctrine is explained in crystal clearness and, without being encumbered, it abounds in reflections equally delightful and useful to head and heart.—*Bombay Catholic Examiner.*

Marathi.—It is with great pleasure that we bring to the notice of the public the new Catholic Manual written in Marathi by a veteran Indian Missionary. It is chiefly intended for three classes of people. The first consists of native Christians, and especially of converts, that need further help for a better understanding of Catholic truth; to these the Manual offers edifying religious reading, full of sound instruction. The second class comprises those whose duty is to teach and to preach. The Manual presents to them a clear, solid and copious explanation of Catholic faith and will undoubtedly prove to be a most valuable assistance both for catechetical teaching in the village-school and for sermons to Marathi-speaking congregations. The third class of readers which the Manual has in view, is made up of those educated non-Christian natives that have a wish to inform themselves regarding Christian truth. Its pages promise them safe guidance in their religious inquiries, and will not fail to impress them favourably with the harmony, the consistency and beauty so apparent in the revelation of Christ. Bishop Meurin, be it remembered, published the first Catholic Marathi Catechism in the year 1861 which, since, has had several editions; and Fr. Fonseca compiled in 1884 a very useful prayerbook in ihe local dialect of the fishermen. The language of the present manual is plain and chaste, equally removed from the vulgarity that marks the low, and the intricate style that so frequently characterises the Pandit-Marathi; moreover, it manifests an earnest and, we think throughout successful endeavour to do justice to the laws and graces of native diction.

Both the Manual and the Catechism are for sale at the *Examiner Press*, Fort, Bombay, the total produce being destined for the Wallon Mission.—*Ibid.*

(To be continued.)

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the Leproserie of Molokai:			
"In memory of the heroic Belgian Fr. Damien and of his worthy brother who replaces him," per the *Courrier de Bruxelles*	1	19	6
Donations for *I. C. M.* expenses:			
Superior Northampton	0	1	0
From Moulmein, Burma	0	4	0
Rev. J. E. Bobier	0	1	0
Rev. E. W. Southgate	0	1	0
"Enmitsburg"	1	0	0
Propagation of Faith:			
Associates of Moulmein, Burma (remitted to C. A. Cavendish, Esq.)	10	0	0
Fron Two Boys	0	2	0
For Education of Negro Children at Asaba, W. Africa:			
Stamp Association, St. Xavier's College, Calcutta (remitted to Lady Marshall)	1	10	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR AUGUST: The Uganda Mission.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London)
Franciscan Annals (Pantasaph).
Année Dominicaine (Paris).
The Review of Reviews (London).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, POST FREE 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

We place this month before our readers an Illustration recalling the Divine Mission given to the Apostles and their successors by Christ Himself: "Go ye into the whole world and preach the Gospel to all creatures." Before Our Saviour kneel the Blessed Virgin and St. Joseph, praying for the success of the Missioners labouring among the heathen nations on the earth beneath. Behind the central figure our pictures are the Guardian Angels of pagan countries, interceding for the souls entrusted to their charge. May we, dear readers, join our prayers to theirs, that so God's Kingdom may come quickly to all the nations of the world!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 53. SEPTEMBER, 1890. Vol. V.

NEWS FROM THE NIGER; WITH SOME LETTERS.

By Lady Marshall.

IT is now about fifteen months since my dear husband gave a description of the Missions on the West Coast of Africa,* and more than a year since my children, Bernard and Mary, sent their small letters to the "Young Folks' Column," begging for pennies and shillings for the Education of the Negro children.

The collections were made up at the end of the year by the Editor, and sent out by me to Asaba, the mission founded by my late husband, in 1888. I have now received several letters of thanks, which I will here quote in case my readers may like to see the expressions of gratitude on the part of the Missionaries and of their children.

The place of honour must, of course, be given to the Superior of the Mission, Rev. Fr. Poirier,—already known by his letters to the readers of I. C. M.,—who writes as follows:

[Letter I.]

St. Joseph d' Asaba,

20th May, 1890.

Dear Lady Marshall,—I received your kind letter enclosing cheque for £4 3s. 9d., collected by your dear children for the education of the Negro children. So many thanks for helping us in this excellent work! May God bless you, as also your dear children Bernard and Mary, who are so zealous and so generous.

As I told you after ransoming the little child, whom we named Mary Alice after your little girl, we have now redeemed a little boy and called him Bernard after your son. He is about 11 or 12 years of age, rather tall, and though thin is in good health. He begins now to understand and to speak English a little.

With this I send you two letters from our children. One from a little boy at Lokoja, and another from a little girl at Asaba. I also enclose a letter addressed to the little children of England, to thank them for their zeal in collecting money for the education of the Negro children of Asaba. Sister Boniface, the Superior of our Convent, (she knew dear Sir James whose loss we feel more than I can tell), is writing to you herself. I begged her to tell you what things would be most useful to the Missions.

She has however not mentioned altar cloths, and although we receive from France altar linen and vestments, we seldom receive any altar cloths, and these we need very much.

Whilst I was writing, a steamer arrived, and by it has come a box containing 25 *dolls*. The little girls are delighted with them, and have promised to learn their lessons very well to show how grateful they are!

Thank you very much for the Catholic papers and the Illustrated Catholic Missions that you are kind enough to send us. All papers are thankfully received here.

Our Mission continues to prosper. For many weeks past our Chapel has been simply crammed on Sundays with natives, and we pray that God will bless their zeal. We have a great number of baptisms, and the little babies who die after baptism will, I am sure, in heaven warmly plead the cause of the heathens of Asaba.

We have begun our visits to Housa, a town in the interior, not far from Asaba. Here is a field of missionary work for us. Human sacrifices, I grieve to say, still go on, but they have greatly dimin-

* See "Our Opportunity on the West Coast," by the late Sir James Marshal I. C. M. June, 1889.

ished since the vigorous attack made against them by the much lamented Sir James Marshall.

We have now quite finished the house we were building for the Sisters, and I am pleased to say they are now comfortably located in it. At present there are only four sisters.

Please remember me kindly to the Rev. Mother of the Good Shepherd Convent, Hammersmith, and thank her for her continued kind interest in us.

We do not forget you and dear Sir James, who is constantly remembered in the Memento of the Mass.

Yours gratefully in J. C.,

J. POIRIER, M. Sup.

The next letter I shall quote is from the Rev. Mother, who, it will be seen is very practical in her suggestions, and this is what she says:

WEST COAST OF AFRICA: NATIVE CHIEF ON THE NIGER, OPPOSITE ASABA, WITH ATTENDANTS AND EUROPEAN TRADER.

[Letter II.]

J.M.J.

ST. JOSEPH OF ASABA,

19th May, 1890.

Dear Lady Marshall,—Allow me to send a few lines to thank you your kindness to us and our dear Mission. We have plenty to occupy us in missionary work, but by the grace of God we are able to do much in teaching the poor heathens the consolations of our Holy Relgion, and I am glad to tell you that in a very short time our congregation has so increased that the chapel will soon be too small for them. We are often called in to the sick and the dying, and it is a great consolation to us to see these poor people listen so attentively to instructions, and receive in such good dispositions the Sacrament of Baptism, which opens to them the gate of eternal happiness. We make it a duty to visit very often the poor blacks in their miserable dwellings and exhort them to know and love the true God. In spite of all our work and the indefatigable zeal of the Fathers, what could we do without the help of charitable persons from Europe? The mission is very expensive which you will well understand, as it is only at its beginning. We are very grateful to you for your kind interest in us, and we regret very much the death of dear Sir James Marshall, who without doubt will surely receive his reward for all he has done for the glory of God and the salvation of these poor souls. Is there a greater work or a more sublime than to contribute to the salvation of souls? The child whom you redeemed and we call "Mary Alice," is very good, having a good will for everything, and is also very active. We look forward to her being a great consolation to our mission.

If you are not yet weary of our petitions, I beg to be allowed to tell you some of our wants, both for the mission and for the school. What is very acceptable and gives great pleasure to the blacks is stuff of every kind and colour, *except black*. They have many superstitions and will not wear black, fearing it may be fatal. So coloured stuffs will be most useful to us for making dresses for the girls and suits for the boys; and please send some very lively colours for caps for the boys and turbans for the girls. As these children do not yet understand the higher motive of doing everything for the love of God we have to give them little presents by way of encouragement, and they appreciate nothing so much as garments of bright colours. Toys of every kind are also very acceptable.

We have received some vestments from Lyons; but we are in special want of the following;—a Crucifix; a holy water stoup; some flower vases; small pieces of silk or velvet, which ladies sometimes think of no use, we should accept with pleasure and gratitude and can always turn them to advantage.

We visit a great deal amongst the poor and attend to their wants.

At present we have several sick people afflicted with running sores which we are attending to as well as we can.

I must now conclude, begging you to forgive me for asking for so

many things, but I am encouraged by your generosity, and God will reward those who are charitable to our poor Missions.—We can only pray for our Benefactors, and this is a duty we never forget and our children join us in this prayer.

Yours gratefully and sincerely in J.C,
SŒUR BONIFACE, Sup.

The letter from the Asaba girl, referred to by Fr. Poirier above, has already been given by the Editor in the "Young Folks' Column' of August; I now give the one from the Lokoja boy.

[Letter III.]
Lokoja School,
Roman Catholic Mission.
27th April, 1890.

Dear Lady,—I send you these few lines to tell you the news about the mission. I am very glad for the money which your children gather for the mission to feed us. And I often heard the Fathers speak about your children, how they are kind to us. I remember them always in my prayers. And also the late Sir James Marshall. I had seen him at the mission, he was a very good man. I am very sorry that he is dead. I pray for him every day and I thank you very much and your children for the money which they give to the mission to redeem "Bernard" and "Mary Alice". We are all well at the mission and we go to school every day to learn our lessons—We know Grammar for beginners—we are going to get English Grammar. We work to get some plants that can give us some fruit to eat. We know many songs, we learn them from Father Voit at school. And we sing nicely every Sunday, and I learn well my Catechism every day and many prayers. Many of us are baptised, some are not. I have received the Sacrament of Confirmation.

I remain, dear Lady
Yours thankfully
MATTHEW MARY.

* * *

I will now only add in conclusion how glad I shall be to receive any contributions which charitable persons may feel disposed to send, whether in kind or cash, for our Catholic Missions on the West Coast of Africa.

ALICE MARSHALL.

17, Selwood Place.
Onslow Gardens, S.W. *July 28th, 1890.*

CHRISTMAS IN SOUTHERN INDIA: A NEW "STABLE OF BETHLEHEM."

[The following letter is from one of the Mill Hill Missionary Fathers in Madras Presidency, and addressed to a generous friend of the Society in London. We regret that it arrived too late for last Christmas, so as to have given our readers the opportunity of reading it, and perhaps taking the writer's appeal into consideration in time. We now print it in the hope that it will be *in plenty of time for next Christmas*!]

WEST COAST OF AFRICA: A EUROPEAN "FACTORY," OR TRADING ESTABLISHMENT ON THE NIGER, OPPOSITE ASABA.

RAVIPADOO, NEAR NARSAROOPET, MADRAS,
15th October, 1889.

DEAR X,—The undersigned has left Mill Hill so long ago that you will scarcely remember him. But be sure that none of our Fathers can ever forget you, for your disinterested labours on behalf of the foreign missions.

I wish I could just take you to any one of our chapels in our villages. Being accustomed to the splendid college chapel at Mill Hill and the gorgeous ceremonial of our holy religion, you would weep with pity to see what straits our religion is reduced to in heathen lands. And then, it would not be so bad there were only chapels in all the villages where our Christians are found! But there are ever so many where Mass has to be celebrated in a stable; yes, in a stable,—for the houses of our natives having absolutely no

windows, are less fit to celebrate Mass in than stables of the cattle, which are always open on one side. So you see how often the missionary celebrates Christmas, not indeed as it is understood in Europe, but as it was the night of Our Lord's birth in Bethlehem. Now just fancy that you had always to hear Mass in a mud-chapel, or often in a stable; that you never could witness High Mass or Vespers, and that on the rare occasions you were privileged to assist at Benediction, the priest at the same time was the principal singer; would you not often feel a great desire to have something more heart-stirring and solemn? Well, that is exactly what I so often feel, especially as I am such a lover of music, and never have the opportunity to hear it. The feast of Christmas is drawing nigh; all the world over the joyous "Gloria in Excelsis" will resound in our Churches; but poor me! I foresee that as last year I shall have to be satisfied with a Low Mass. I have tried for six months to teach some of my young men singing here, but I gave it up in despair.

WEST COAST OF AFRICA: A CATHOLIC MISSIONER TRAVELLING IN HIS "PIROGUE," OFF THE COAST. NATIVES CARRYING PALM-OIL. See p. 66.

Now I would so much like to have at least *something* for Christmas; not plum-puddings or mince-pies,—but something devotional for my people. I know that Mayer and Co. of 149, New Bond Street, London, sell cribs. I have seen their catalogues one for sale priced £18, comprising figures of the Infant Jesus, the Madonna, St. Joseph, angel, star, shepherds, ox, ass, sheep, three kings, etc. Why, simply to see the picture of it made my teeth water! Something of this kind would be better than a whole series of sermons. I wish I knew some good folks in England who would present my people with such a valuable Christmas gift. How many people spend pounds upon pounds in sending Christmas cards and making costly Christmas parties? Now, I am not asking for a bodily treat, but for something more noble and more necessary. Do you know, say, of three people who would each give £7 to make our poor Christmas happy and to astonish our heathens? The cost of a crib is £18. I don't mean that $3 \times 7 = 18$; but I am thinking of the expenses of sending it out so far. It could be shipped to Bombay and thence by rail *via* Hyderabad, Bezwada, Narsaroopet. The latter place is only three miles from here. There is no railway communication between Madras and this, and therefore there would be an awful long delay if it were sent to Madras.

Now, dear friend, if you succeed in getting me a crib for Christmas, I promise you to say Mass for you on that day, and for those who have contributed, and to have public prayers said by my people for their temporal and spiritual welfare.

In the ILLUSTRATED CATHOLIC MISSIONS, a suggestion was made that missionaries should make use of the magic lantern to attract people and to explain to them the truths of Religion. Why, I thought of that years ago, and if the

Editor can supply me with one, I shall only be too happy to carry out his suggestion. The figures however on the slides should as much as possible represent Indian dress.*

Recommending myself and the unfortunate heathens and Mahomedans to your pious prayers.

Your humble servant,

F. X. KROOT,

M. Ap.

WHO WERE THE FIRST CHRISTIAN MISSIONERS IN AMERICA?

MOST persons on hearing this question would probably reply, the Spanish missionaries who followed Columbus to the New World; or, at most, with Shea in his *Catholic Missions of the United States*, would point to the Norse priests who carried the light of Christianity to the shores of North America soon after its settlement by the Icelanders a little later than A.D. 1000.

Recent researches, however, of eminent Americanists, notably of M. Beauvois, have led them to form a new and startling opinion, viz: that an earlier evangelisation, not only on the shores of the St. Lawrence, but even of Mexico, was attempted and partly carried out in the 9th century by Irish or at least Keltic monks, disciples of St. Columba, of whom they profess to find numerous traces in Mexican traditions.

We can only briefly resume the learned studies of M. E. Beauvois† on this interesting subject.

Native Mexican legends collected at the time of the Spanish conquest, related the coming at different epochs of certain wonderful men or half-deities, known by the name of Quetzalcoatl,–properly the title of one of their gods, but afterwards applied to successive personages, who were probably looked upon as *avatars* or incarnations of the deity, and so later on even attributed to Cortes. Two of these Quetzalcoatl, one in the 9th and one in the 14th century, A.D., appear to bear all the indications of having been Christian missioners, Columbite monks. The former of these is related to have come to Mexico from the North, accompanied by people "well dressed, wearing long robes of black stuff"; who were skilled in gold and silver work and other industries, especially agriculture. Their chief was of noble presence, white, blond, with long beard, and possessed of great skill.

It is said, in other legions, that these people come from a place called "Papuha," which M. Beauvois thinks may have reference to the settlements of the "Papas," or Irish Columbian monks on the banks of the St. Lawrence, which are now believed by most Americanists to have been made during the 9th century.

This venerable leader and his followers are said to have introduced the Cross into Mexico; and the so called Quetzalcoatl himself appears to have carried a crosier and worn a tonsure exactly like that of St. Columba. It would appear that, eventually, the Mexicans expelled him and his followers, but strange to say, retained many of the customs introduced by them,—such as the use of the cross, the crosier, the tonsure, and the monastic life; and strangest of all, raised this Quetzalcoatl himself to their new pantheon as a new God. Among other things, they retained all the traditions about St. Columba himself, which these Keltic monks had brought over, but, by a natural confusion of ideas, they attributed them to the strange teacher Quetzatlcoatl himself. A great part of M. Beauvois's argument is derived from a detailed comparison of the prodigies attributed to the latter with the miracles of St. Columba, as recorded by Adamnan and others.

Further, according to these Mexican traditions, in the 14th century yet another Quetzatlcoatl came, vested in a white tunic, "like the papas of the country," or in a cloak covered with red crosses and carrying a book in his hand. He went about preaching, announcing the abolition of polytheism and polygamy and the reign of the One God. He erected altars, set up crosses or carved them on rocks, and forbade the practice of human sacrifices and cannibalism. He had not, however, much success among this sanguinary people, but had to leave the country, not without prophesying the speedy coming of other conquerors and missioners 'from the East.' M. Beauvois thinks that this 'papa' was one of the Gaelic monks from the 'Greater Ireland' or 'Escotiland' on the shores of the St. Lawrence, which is known to have existed at that time, and where in the 14th century the Christian settlements still possessed Latin books, which however had become unintelligible to them.*

Such is the remarkable theory of M. Beauvois; and should it be eventually established, it will certainly be admitted as a wonderful and appropriate disposition of Providence that the very same Irish race which has so marvellously developed the Faith in the America of the 19th century, should also have been the first, more than a thousand years before, to have carried the light of the same Faith, not merely to the Gulf of the St. Lawrence, but even as far as distant Mexico.

IN THE LAND OF THE WHITE ELEPHANT:

THE CHURCH IN SIAM.

Catholic Population.	Baptisms of Pagans.	Baptisms of Pagan children.
18,200	1,048	1,258

UP to the year 1886 the Laos were unevangelised. The first missionaries to these parts took up their abode at Ubon,—the residence of a governor of royal descent. During the first two years they had to undergo many hardships, but afterwards they had the consolation of making many conversions. To-day four of the large provincial towns are the chief centres of our work, viz.: Ubon, Ammat, Lakon, and Sakon.

* We are happy to state that the Magic Lantern has already been obtained for Father Kroot.—ED. I.C.M.

† *Le Légende de S. Columba chez les Mexicains du Moyen Age*, 1887.

* "Dice di haver veduti libri latini nella libreria del re, che non vengono hora da lor intesi." *The Voyages of the Venetian Brothers Nicolo and Antonio Zeno.* Edited by H. Major for the Hakluyt Society, London 1873, p. 20.

There is another portion of Siam, unexplored as yet by the missionary, which excites the pious ardor of these labourers of the Gospel. "My hearty desire" writes Mgr. Vey, "is to accomplish in Northern Siam what has been done in the East on the banks of the river Nan-Khong. I intend to send out missionaries who, pursuing the course of the river Ménam northwards, would establish an outpost either on one of the offshoots of the river which rises at Xieng-mai, or on the banks of the Phitsanulok, which would serve as the foundation for a third section of our vast vicariate. Unfortunately the pecuniary resources of our mission are scanty, the work at present in hand absorbing our little capital. Our Christians in the valley of the Mé-nam belong chiefly to the Siamese, Chinese, Annamite or Laotine races. The Chinese catechumens learn the doctrine in their own dialect; the two most commonly used being the 'Akha' and the Tieou-tcheou of which the Fo-kien is a branch. Chinese children born in Siam, however, receive all instruction in Siamese, which is the only language they are thoroughly acquainted with. Few of these half-breeds know the Chinese characters. On the other hand the Annamites retain their own language; and, far from seeking to destroy it, we endeavour to foster it, our ministry amongst them being carried on entirely in their own tongue. At the present time there are hardly any Annamites in Siam, other than the Christians, who have retained the manners and customs of Annam. The pagans who were brought captive to Bangkok in 1834 have intermingled with their neighbours and have gradually lost their Annamite character. We have done our best to induce them to become Christians, a change which would have been to their material advantage, but their perverse disposition frustrated all our efforts. Their forefathers were among those who persecuted the Christians in Cochin-China, and it would seem as if the anger of God was visited on their descendants.

"The Laotians who are found about the valley of the Ménam are descendants of former prisoners of war, and still retain their language, manners and customs. Nevertheless those that are converted are taught the doctrine of faith in the Siamese tongue which they speak as fluently as their own. The native schools established in Bangkok and in the provinces give excellent results. The boys' schools are confided to the care either of our seminarists or of educated Christians who are willing to discharge this meritorious duty. With but few exceptions the children know how to read at the time of their first communion. It is not always easy to induce parents, especially recent converts, to send their children to school, some urging one excuse, others another, but nevertheless few remain obdurate when pressed by the missionary. The duty of instructing little girls, which falls to the native nuns, is fulfilled in a very satisfactory manner, as is also the care of the Holy Childhood orphans. It is most touching to listen to the prayers of the little boys and girls in our beautiful Siamese

SIAM: THE CHIEF PALACE AT BANGKOK. THE GILT STEEPLE OF MAHAPRASAT TOWERS ABOVE.
In this Palace the Ashes of the deceased King are preserved in a golden urn, and the Talapoins preach sermons.

tongue,—musical sounds that touch the heart and raise it to God.

"On each pastoral visit, I do not fail to ascertain for myself the progress that is being made in instruction but more particularly in catechism. Following an old custom, on the feast day of the patron of the church, the religious ceremonies being concluded, the Christians flock to the missionary's house in order to kiss the bishop's ring and to ask his blessing. The children and neophytes, about to make their first communion or to be confirmed, are all gathered together. Different questions regarding our holy religion are put to them, all of which are answered in a most satisfactory manner, affording proof of their capability of being able to give a good account of their belief.

The nuns of the Holy Child Jesus have 82 pupils in their convent at Bangkok. The majority of these are daughters of Europeans, the remainder being Chinese and Siamese. By degrees the dislike of the heathen for the religious garb is disappearing and admiration for these devoted ladies is taking its place."

SIAM: BUDDHIST TEMPLE AT BANGKOK.

THE PRIMITIVE RELIGION OF THE PHILIPPINE ISLANDERS.

TRANSLATED FROM THE SPANISH OF ISABELO DE LOS REYES, BY JOHN CORRY.

CHAP. II.—THE "ANITOS," OR SECONDARY GODS.—IDOLS.

BESIDES the superior god, there were those of a secondary rank whom the Philippines called collectively "*Anitos*"—the proper names vary with the dialects. The "Anitos," according to Fr. Concepcion were spirits; according to Fr. Colin, particular idols which were preserved as heirlooms; and Bishop Adurate (Taragoza, 1693) states that there was a *good* Anito and an *evil* Anito. Most authors agree that they were held as tutelar patrons, to whom the Philippines appealed,—failing which they were chastised by the Anitos,—on entering the forests or mountains, or when cutting trees or plants. To them they prayed for the fertility of the fields; of them they implored aid in child-birth and when giving the breast to their infants, and they commended themselves to them before undertaking a voyage or setting out to fish. They invoked them in all their works and dangers, according as they were Anitos of the forests, mountains, fields, harvest, house, sea, river, etc.

"The truth is, as Fr. Baranera asserts, the *Anito* was simply a household god; but for almost every different undertaking there was a special *Anito*, as with the Greeks. There were the good or beneficient ones, among whom the spirits of their ancestors took the first rank; and there were the bad ones, to whom they also paid adoration, but only on account of the fear in which they were held.

There existed idols of the supreme god, as well as of the Anitos, though some authors deny this.

"Amongst all these," writes the ancient author Gonzales de Mendoza, "they paid the greatest veneration to an idol they called *Batala*. This reverence was purely traditional, they themselves not knowing why he was greater than the others or on what account he merited higher esteem." Antonio Lombardo, a companion of Magallaens, affirms that in the island of Cebú there existed certain wooden idols which were hollowed out at the back, with arms and legs expanded, the feet raised, having a broad face with the

mouth open, shewing four large teeth like the tusks of a wild boar. According to the Jesuit Fr. Colin the idols were rather small and rudely made, of stone, wood, gold, and ivory which they styled "licha" or "larauan."

Lastly Moya writes: "The appearance of these idols was in itself striking. The head is very large with the mouth wide open, evidently to show the four immense boar's tusks, with which it is adorned. The body is daubed over, the arms and legs with the toes and fingers wide apart and turned upwards. About the existence of such idols there have also been diverse opinions. But fortunately we ourselves have had the opportunity of seeing an Anito made of stout odorous wood, which would measure quite a palm and a half in height; the position of the arms could not well be conjectured, they being wanting and without any trace whatever of their position, and therefore we doubt if the original ever had them. As for the rest, it was quite in accordance with the descriptions given by accredited authors, some of whom assert that the Museum of Berlin possesses four most curious specimens."

CHAP. III.—SOULS AND GHOSTS.

We will try to enumerate the Philippine gods or rather those of them that have come to our knowledge; and we think that few, if any, will be omitted in our list, for, if we overlook many names, the god or deity they represent will still be there, though under another name; because, as we shall see, the *Anitos* were the same throughout the whole Archipelago. Their names only varied according to the different dialects spoken in these countries. The principal Anitos according to some old historians were the souls of ancestors; and our belief is that these were the *true* Anitos. The word in Pampango (iraga) and other dialects of the Philippine forests signifies "spirits of the departed," or rather "shade" or "spectre." These deified shades were the good spirits who were invoked in time of need, when children were being suckled, and to whom were commended households, goods and crops. The evil spirits, whom they were obliged through fear to venerate, had another generic name *Diauta*, which in Visaya and, at the present time, amongst the Teniatianos of Mindanao, signifies, according to Fr. Gaspar, O.S.A., "contrary to God," and in Ilocos *Sairo* (by which they designate the demon of the Christians) or simply *dakes* (evil spirits). But later on the name *Anito* became general for all spirits, good and bad, just as in the Malay *hanto*, which is derived from *hantu* (Sanskrit) meaning "dead," now signifies "evil genius."

LITERARY WORK IN OUR MISSIONS.

(Continued.)

[Last month we referred to certain publications of either our Missioners or our native Christians in Turkish, Urdu, Marathi, or Gujarati. We now resume our quotations with reference to Catholic literature in other Eastern languages.]

Tamil.—*The Tamil Fourth Reader* for the use of schools, has been printed at this Press and is ready for sale. It was composed by Mr. C. Thiaga Rayar of Nellore, head teacher of St Joseph's Training School, Colombogam, whose ability as a Tamil Scholar is well known.

Copies can be had on application to the 'Manager, St. Joseph's Catholic Press, Jaffna." Price Cts 25.—*Madras Watchman.*

Telugu.—We have much pleasure in acknowledging the receipt of two copies of the "History of Jallipetta Joseph Appa Row." It is wrtiten in the style of an autobtography by Mr. Appa Row himself, and we are sure it will be very interesting reading for our Telugu Christians. Mr. Appa Row is a Brahmin, and by profession a Pleader in the Nellore District Court. In this short history he relates all the trials he was subjected to by his fellow Brahmins; the opposition from his own people and the means he adopted to overcome them. Mr. Appa Row is the first Brahmin who has embraced the faith in many years, and being a man of intelligence, his conversion cannot be traced to anything but conviction in the truth of the Catholic Church. His baptism took place at Nellore on the 22nd January, 1882. The work is neatly printed and is one of the first eflorts of the Catholic Mission Press, Nellore, independent of the *Niti Darpana* and the Prayer Book. We congratulate the author of this little book in having taken so much trouble to leave his family and our Telugu community a very interesting history of his conversion; and our earnest wish is that it may be the means of bringing many of his fellow caste people into the true fold.—*Ibid.*

Singhalese.—*The Giwana Pupeya.*—This is the title of a Singhalese prayer book published by Mr. John Clovis de Silva of Moratuwa with the Imprimatur of the Archbishop of Colombo. It consists of instructions and devotions for Confession and Communion translated by Mr. Alexander Mendis from the "Path to Heaven." Amongst other devotions it contains a method of following Mass for an intending communicant which has not been published in Singhalese before. Should the publisher receive sufficient encouragement, he intends translating other English devotional books into Singhalese. This is an undertaking which deserves to succeed, for while there are many Catholic devotional books in English and Tamil, the Singhalese literature of this class is very scanty.—*Jaffna Guardian.*

Arabic.—*Trübner's Record* has a highly appreciative review of a new *Dictionnaire Français-Arabe*, by Père J. B. Belot, S.J., of which part I. has just been published at the Jesuit Press, Beyrut, and calls it "a pattern of a good dictionary." The same review also says: "The Catholic Press at Beyrout, well known for its activity, its excellent type and the correctness of its productions, is bringing out shortly an edition of the *Diwân of El-Akhtal*, one of the most famous ante-Islamic poets of Arabia, together with an ancient commentary and grammatical and historical notes by the editor, Father A. Salhani, S.J."

In the *Zeitschrift* of the German Oriental Society for the last quarter of 1889, Nöldeke has a very appreciative review of Father Cardahi's edition of the Syrian poem *The Paradise of Eden* of Mar Ebed Isô (or Ebedjesu, or Audisho, 'servant of Jesus'), of Nisibis, writtten in 1290; as well as of the translation of the same, both publisbed at the Beyrut Press. "The get-up, as in all productions of the press, is," he writes, "very good and the price exceedingly cheap."

The following works (says *Trübner's* Record) of the Catholic Press, Beyrut are announced as forthcoming: The second volume of the Arabic Dictionary (Kámús 'Arabi); the second vol. of 'Ilm-ul-adab; the History of the Dynasties, by Abu'l Faraj; a historical study of the last two emperors of Constantinople; the Diwan of Mgr. Germanos Farhat, Maronite Bishop of Aleppo; the Christian Poets of the Arabs (first vol. of about 800 pages); History of the Maronites; second vol. of P.G. Cardahi's Syriac-Arabic Dictionary; and a Dictionary of classical Syriac and Latin.

The Loanga Dialect (Africa).—The Roman Catholic Congregation of St. Esprit at Loango, on the West Coast of Africa, South of the Equator, published last year a short Grammar of the Language spoken in the Basin of the Kongo between Stanley Pool and the Sea: it is called the "Fiote" Language, and describes itself as the Dialect of Loango. The compiler is a Roman Catholic Missionary named Ussel, and it is in the French language, and is printed at the Mission Press at Loango. He was assisted by a brother missionary named Schmidt, who died in 1882, and by his Bishop, Mgr. Carré, and the children educated in the Mission School greatly helped him. It is a very meritorious little work, and is carefully compiled and nicely printed.—R.N.C in *Trübner's Record.*

Illustrated Catholic Missions,

SEPTEMBER, 1890.

"Amare et servire."

RIGHT OR WRONG?

A SMALL Anglican missionary periodical, *Central Africa*, the organ of the "Universities' Missions", has in its August number some remarks on Major VON WISSMANN'S recent striking utterances regarding the comparative methods and success of Catholic and Protestant missions in East Africa. Touching this question of methods, the writer of the article strongly criticises one important feature of our missionary enterprise in the following terms:—

We are well aware that the detestable system of purchasing slave children forms part of the authorised method of *French* Roman Catholic Missions. Cardinal Lavigerie, in his address to the Pope at Rome in May 1888, took credit for buying slaves in Equatorial Africa, in the name of the Church, and saving them from slavery; and the Pope in return begged him to buy or redeem as many as he could and in the pages of the *Missions Catholiques* of Lyons appear each week notices of subscriptions made in France for the purpose of thus purchasing children.

It is scarcely necessary to remark that the slaves thus bought must be the booty of war or the result of kidnapping, and the natural outcome of the system a perpetuation of raiding, tribal wars, and theft. The transaction becomes more horrible when the Arab, is found to be the go-between and panderer to the missionary (?) lust to get possession of negro bodies for the sake of their souls. To the Arab slave dealer it matters nothing whether a little girl is supplied to a harem or to a Mission School; or a little boy sold to be converted into a eunuch or into an acolyte. To them it is a pure matter of trade. How the Mohammedan must scoff at the Christian for his inconsistency!

It is a comfort to know that *every* "Protestant Mission" in Africa is free from even the imputation of this establishment of houses of kidnapped children.

These strictures may appear more or less specious to the reader; it is therfore well to see exactly in what terms Major VON WISSMANN himself appreciated the method in question. In his letter to the Berlin *Post* he wrote:

One of the most important points in the success of the Catholic missions is the redemption of slave-children, which is alleged against them as a reproach by the opposite side. First of all, this redemption is a good work. But for the missioners, what would become of these children torn from their parents and country? It is only by means of redeeming them that the missioners succeeded in making useful members of society out of these children.

Our Anglican contemporary, moreover, boasts that "as for ourselves, our difficulty in the mainland is rather to provide sufficient teachers and accomodation for the children who readily come to our schools, than to get children for the schools." This may be true of the particular mission which *Central Africa* represents; but it does not square with VON WISSMAN'S experience of East African missions in general, for he says: "Even when the Protestant missionaries give money to the parents to induce them to send their children for a few hours' teaching, they obtain no results at all."

But as regards the general question, it must occur to everyone that the buying free of slaves or serfs and the redemption of captives from the Moorish slavery, has in all ages been a favourite good work in the Church, blessed and encouraged by all the Popes down to LEO XIII. One would think, therefore, that even Protestants would be chary of altogether condemning it. It cannot be stigmatised as doing evil for the sake of a good end; for, as VON WISSMANN emphatically says, the buying free of a slave is a good work in itself. Of course it would be different if it could be shewn that the purchase of these children by our missionaries were an incentive to the slave-raids and the traffic in human flesh. But that cannot be. For the Arabs must know full well that the Christian missionaries are the greatest and most persevering enemies of their horrid trade; and that the system inaugurated, by the Catholic missioners at least, is the building up of strong, civilised, self-conscious Christian communities, such as those already described in our columns on the shores of Tanganyika and elsewhere, which form the most effective barrier to the slave trade and Islam. Every slave bought free and civilised is a fresh stone in the fortress.

What are the feelings of the missioners themselves, face to face with this problem, is admirably shewn by an extract from a letter of Père CAMBIER in a recent number of the *Missions en Chine et au Congo*, with which we conclude:

On January 6th a negro came to offer me his child *for sale*. I cannot describe the electric shock produced on you by such a proposition the first time you hear it. I sent away with indignation this man so devoid of feeling! And yet, I soon began to reflect: What if the poor little thing were sold elsewhere to be eaten? Were not traces of such an act of cannibalism discovered only the other day? Would more respect be shewn to youth than to ripe age? Was I not wrong in regarding as an isolated case that of the woman who came to take refuge in the station three days ago? She was from Buila, and had been sold to a Mpombu chief, who wished to eat her that very night, but she had escaped, and had come to seek safety in the State. Had I thought too much of the unnatural father, and too little of the poor child? Had I acted rightly, or wrongly? I was for long plunged in these thoughts; ever since, the figure of the child haunts me. I shall not be delivered from it, I think, till the day when the resources I expect will permit me to receive and keep poor little ones of this kind.

Here is a case fairly and squarely put: and the conclusion is all the more valuable as Père CAMBIER began with the very same prejudice against the method as that put forward by our Protestant contemporary quoted at the beginning.

POR AMOR DE DIOS!

By Mrs. Daniel.

Chap. V.—Vengeances.

THE night was calm and beautiful, the moonlight sleeping on the water, as Basilio and his companions went in search of their boat. Part of the road was shaded and darkened by trees, behind which their steps were dogged by a man excited by evil passions and the indulgence of the night.

Basilio was chatting gaily of the odd sights they had witnessed at the *conjoy*, when suddenly a dark figure sprang upon him out of the shadows and a cowardly blow from a *machete* laid him prostrate on the ground, bleeding and senseless. Fortunately he had started aside at the moment of attack and received the blow, not from the sharp edge, but from the head of the weapon; else his tale of life must have been ended on the spot. His assailant sprang into the shade and was gone out of sight and reach, but not before one of the young men had recognised the Carib, Magouma. All they could do now was to carry their insensible companion down to the boat and convey him home as soon as possible, hastily binding up his wound.

A slight attack of fever followed, but he soon recovered; vowing vengeance in his turn for what he considered an uncalled-for and undeserved attack.

SIAM: BUDDHIST "TALAPOINS" OR MONKS. (See p. 71.)

At first he was bent upon seeking out his enemy and making him answer for his conduct; he had half a mind to shoot him, even. Fr. Ormond, however, getting to hear of this, sent for Basilio, and spoke long and earnestly to him of the great sin such a revenge would be, besides the bad example it would give to their new converts. Basilio listened with his hot Spanish blood coming and going in his cheek; but in the end, he submitted to his beloved pastor, and promised to avoid even meeting Magouma; more than this he could not be brought as yet to say.

One day in the Autumn, Father Ormond and Basilio had made a little excursion up the river, the good priest having a taste for natural history. He had greatly enjoyed the day; the rich and varied beauty of flower and tree, the gay chatter of the green parrots, as they flew overhead, the pretty yellow birds, which take the place of our dusky sparrows, all excited his admiration. The monkeys, too, amused him with their gambols, as they sprang from branch to branch, sometimes maliciously pelting the traveller with nuts; while their piercing cries and yells added to the melody of sounds which filled the woods.

Wearied at last, Fr. Ormond turned homewards. As he did so a *pitpan* came in sight; it was paddled by a Carib, who was towing behind it the trunk of a palm tree. As the boatman neared them, both recognised the face of Magouma. They had gone but a short distance from the river bank, when a strange call reached their ears; they stopped and it was repeated, — more faintly this time. They turned and riding back, saw that a curious accident had happened. The man had apparently been readjusting the heavy log, and in so doing, 'capsized his frail boat. That would have been nothing to a Carib, who could swim like a fish; but, by some means his feet had got entangled in the ligatures which fastened the palm log and he was vainly struggling to get hold of it; or to float himself, being head down. Evidently, unless he could get loose, he must inevitably drown.

The priest's concern was great; Basilio muttered "Let him drown, the fellow! A good quittance!"

Fr. Ormond gave his favourite an earnest glance. "I cannot swim," he said, unfastening his coat, "but I will try.'

The next moment, with a whispered "*Por Amor de Dios*!" Basilio had thrown himself into the stream and was swimming out to the rescue. Holding on by the log, he succeeded in releasing Magouma's foot, and in a short time, the watcher on the bank had the satisfaction of seeing both the men safe on land.

The Carib's ankle was strained and bruised, so Basilio fetched some large leaves and dipping them in water bound it up, tying a handkerchief tightly round it; and this enabled the sufferer to walk, with assistance.

Magouma seemed bewildered by these kind attentions but spoke little, until the village was reached and he was de-

posited in his hut. Then he turned to the Spaniard and asked him, "Do you know that I tried to kill you? Why did you come to save my life just now? You hate me, don't you?" "I don't love you overmuch," said Basilio, honestly; "for your own sake you were welcome to drown anytime. But the Padre teaches us to do good to our enemies, *Por Amor de Dios*—for the love of God; it is our religion," "Magouma is grateful" cried the Carib, "religion is good if it teaches that. Magouma will be a Christian."

The heart of the missionary sang a joyful hymn in his bosom as he resumed his walk, and greater joy was to be his, for a little later, the good example spread quickly amongst the tribe; and baptism was eagerly sought, and soon the little village might be called a Catholic colony.

Basilio's good life and piety met their reward even in this world, for the comandante, finding him reliable and honest, procured for him a post of trust; which he fulfilled with perfect credit.

He had not long been settled in his new post before he came to ask that he might have Cora for wife; and very proud and happy was the poor Carib maiden when she received the offer of the handsome clever young Spaniard.

It would be impossible to adequately describe the pride and delight of old Dominga on the wedding day of the young people; or the gorgeous style of her dress and turban on this occasion. Her best skill was exercised, also, in the preparation of the chicken stew and cakes served up for breakfast; after which she entertained the company with a song. In the middle of it, however, she suddenly broke down, and flinging her apron over her head, rushed from the room in a passion of tears, exclaiming *Por Amor de Dios!*

The End.

ELIZA A. DANIEL.

SIAM: BANGKOK CATHOLIC CATHEDRAL. See p. 70.

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

This time I am writing to you on Irish soil. As I take up my pen, I look around at the lovely green of the foliage and the far-stretching meadow lands, backed by dark blue mountain ranges, of the "Golden Vale" of Tipperary. And it seems appropriate enough that I should be compiling this number of a Foreign Missionary journal in a land that is classical as the prolific native-land of missionaries from the fifth and sixth centuries onwards

From the fresh verdure of the Emerald Isle to the tropical and swampy coasts of Western Africa is a far cry: though not for the Catholic Church and her priests and nuns, who are at home in the one as much as in the other. You have already been reading about the Niger mission in another portion of this magazine; but here I have something written especially for and to you, dear Children. It is a reply to your alms collected for the "Penny Crusade" last winter, in which several of you showed so much zeal for the poor Negro children of Asaba. And Fr. Poirier, the Superior of the mission, has sent you the following letter, which I now translate.

*

ST. JOSEPH OF ASABA, *May 20, 1890.*

My dear Young Friends,—The work of the "Penny Crusade" is a very beautiful and admirable one. To redeem poor little children, to deliver them from the hands of the cruel Musulmans, to make of them freemen, Christian and civilised,—is not this a noble and ambitious project? These poor children are torn away from their parents by fraud or by violence.

Look at that little child. With the thoughtlessness of youth, he is playing in front of the hut amid the chickens and goats. His father is away at the plantation, his mother busy making *iguame* for the dinner. A monster is watching in the neighbouring thicket, looking out for a suitable moment to pounce down like a bird of prey. As he carries off his victim, he strives to stifle his cries; and if the poor mother tries to run to the help of her child, she is soon cut down by the Musulman sword. Every year the Mohammedan chiefs, at the head of savage hordes hungry for booty, swoop down on the pagan villages. Everything is laid waste with fire and blood, and those who dare to resist, pay with their life the crime of trying to preserve their liberty. Wife is separated from husband; children are carried off from their parents; often enough babes still suckling are torn from their mother's breast. Then these cruel wild beasts in human form carry off the poor little ones, who often die owing to harsh treatment or want of food. To satisfy their hunger, they *eat soil*; but soon they fall victims to atrocious pains and death. Many children ransomed by the Mission have perished in this way, but have had the happiness of receiving Baptism before they died.

In our stations at Lokoja and Asaba, we have 50 orphans rescued from slavery and kept entirely at our cost. These children were real savages. Now they go every day to school and are trained in manual labour. Among them are a "Bernard" and a "Mary Alice" rescued by you, my dear Young Friends. Dear Sir James, whom we greatly loved, wrote to me but a few days before his death, asking me to ransom a little Negro boy and girl on the account of Catholic children in England. Bernard and Alice have set to work to collect from you; and I have already received through their good mother £4 3s. 9d., the result of their first collection.

Thank you, dear children, and God bless you for your charity towards these abandoned Negroes! By you they have been rescued

from the hands of cruel masters; but what is much more important, they become excellent Christians, and one day will be your honour and your reward. They pray for you: do you also pray for them. And don't forget the good Nuns and the Missioners who are labouring for the education and the good of their sonls.

Your grateful and devoted friend in J. C.
J. POIRIER.

*

Now is not that a touching and beautiful letter? And does it not make us feel glad for what little we have already done for these poor Negro children; and ought it not to encourage us to try and do still better this winter? So now, who will set to work to try again for a fresh "Penny Crusade?"

*

I must acknowledge three beautifully written letters from three boys of St. Xavier's College, Calcutta, giving an account of the consecration of the pupils to the Sacred Heart. As all three are about the same subject, I can give only one of them here, and select that of Emilio Clerici, as perhaps the most complete; whilst at the same time I thank Evelyn Lumsden and George Lucas for theirs, and hope to hear from them again.

*

Our young friend with the Italian name writes thus:—

ST. XAVIER'S COLLEGE
30 JUNE, 1890.

Dear Rev. Father,—I sit to pen these few lines to give you some idea about the Solemn Act of Consecration of the children to the Sacred Heart of Jesus, in our College.

The Chapel was tastefully decorated with flowers and plants.

Above the great Altar the picture of Our Lord representing His loving Heart was beautifully set in a frame of gold and red velvet clothwork. On a shield over the Image of the Sacred Heart, were written these touching words addressed by Our Lord Himself to the little ones: "Suffer little children to come unto Me."

Rev. F. Rector assisted by a deacon and subdeacon sang the High Mass, during which a string band played. The attendants were numerous; on the whole about 220 Catholic boys. The joy of Our Lord must have been indescribable at so many receiving Him into their hearts.

Kneeling at His feet we asked Him to keep us for ever His loving children.

At last High Mass being over, Rev. Fr. Rector read the act of Consecration which was repeated piously by all the children. Here I end my letter, for I feel unable to give you the slightest idea of the ardent feelings of love, with which our young hearts were inflamed for that most loving Heart of Jesus.

I remain, Yours obediently,
EMILIO CLERICI.

*

I have several other letters to hand from other parts; but I find that both time and space are up, and so for this month must finish.

Your Affectionate Friend,
August, 1890. THE EDITOR.

WEST COAST OF AFRICA: NATIVE WOMAN AND CHILD, ON THE NIGER, OPPOSITE ASABA.

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

His Grace the Archbishop of Wellington, New Zealand, writes:

ST. MARY'S CATHEDRAL,
WELLINGTON, N.Z.
June 14th, 1890.

I beg to apologise for not sending you, at an earlier date, a letter of congratulation on your publication of the ILLUSTRATED CATHOLIC MISSIONS. It supplies a need long felt by many, and is calculated to do an immense amount of good and to further very materially the holy cause of *Catholic Missions* throughout the English speaking part of the world, now so considerable, and daily increasing so rapidly.

I shall do my best to promote its circulation in my diocese.

Wishing you every success,
I remain,
Yours faithfully in J. C.,
✠ FRANCIS REDWOOD, S.M.,
Archbishop of Wellington.

His Lordship the Bishop, of Cloyne, Ireland, sends us a very kind letter, in which he says:

QUEENSTOWN,
Aug. 8th, 1890.

I have been a subscriber and interested reader of ILLUSTRATED CATHOLIC MISSIONS since its commencement. It seems to me an admirable little periodical, truly Catholic in the range of the subjects of which it treats, and edifying and instructive in the manner in which it treats them. It affords a practical illustration, now as of old, of the fulfilment of the Mandate given to the Apostles, "Go and teach all nations"; and of the spirit of heroism and self-sacrifice with which this Mandate is carried out by the Apostolic workers of the present day.

I have always recommended it to my priests and shall continue to do so.

Yours faithfully,
✠ JOHN MACCARTHY,
Bishop of Cloyne.

THE CATHOLIC PRESS AND OURSELVES.

The *Bombay Catholic Examiner*, in its issue of July 18th, writes: CATHOLIC MISSIONS is an illustrated monthly record in connection

with the Society of the Propagation of the Faith. Those interested in the progress of missionary work amongst the heathen will find much in the pages of this excellent little periodical to instruct and edify them. The narrative of the sacrifices which our Catholic missionaries have to make, of the trials and difficulties they have to encounter in the prosecution of their holy labours should stimulate us to support them not alone by our alms but by our prayers also. Needless to say, CATHOLIC MISSIONS has the warm support of the Bishops in India, and from the Cardinal Prefect of Propaganda its editor has received words of hearty encouragement. The get-up of the CATHOLIC MISSIONS is excellent. It is very neatly printed and on good paper; the illustrations are numerous and on subjects of perennial interest; whilst the price places it within the reach of everybody. We strongly recommend the periodical to our readers.

GENERAL.

Yet More Testimony.—The very outspoken testimony of Major von Wissman regarding our missions in Africa has just been confirmed by a member of the German Emin Expedition, Herr Oscar Borchart, who writes to the *National-Zeitung*: "The position taken up in this matter by Major von Wissman is also mine. I have had opportunites of forming an opinion on the the spot about the activity and work of the various missionary societies of German East Africa, and I very soon came to the conviction that of the various missions represented in that region,—which, of course, interests us Germans most,—the Romish ones enjoy the greatest respect, the greatest consideration and the most influence among the natives, and consequently are in possession of the absolutely necessary ground work for successful missionary activity and the best chances for the future. Closer observation shewed me very soon that the success of the Romish missions was owing, not to the length of time they have been at work, but to the manner and style of labour." The only Protestant mission of which Herr Borchart speaks favourably is the 'New Church' mission at the Lower Tana, in Ngao (Wapokomo Land).

AFRICA.

Massowah.—The "National Association for the Aid of Italian Catholic Missionaries" has formed a committee for the purpose of collecting funds for the erection of a Catholic church at Massowah, or Massaua, the Italian port on the Red sea. All Italians, in whatever part of the world, are urgently invited to subscribe to this excellent object. The church will be dedicated to St. Mark, one of the first Apostles of Northern Africa, and the patron of the Republic of Venice, which did so much in the Middle Ages for the diffusion of Christianity in the East. The Rev. Father Bonaventure Piscopo, O.S.F., is the chairman of the local committe, and the subscription list is headed by Queen Margherita with a gift of £80. Many leading Italian nobles, bishops, clergy, officers, and even the school-teachers and children at Fayoum and Beni-Suef in Egypt appear on the list. We hope the movement may have the great success it deserves.

New Mission on the Congo.—The munificence of Count de Bergeyck, Belgian senator, has permitted of the founding of a Catholic mission among the Bangalas. Fr. Cambier, of the Scheut society, is at the head of the station. It was the "palaverer," Kibuyu, a Zanzibaree, who negociated the purchase of the land with Mata Mompinza. This latter is the chief who some fifteen years ago fought a bloody battle with Stanley,—one of the 32 combats which the explorer went through in that memorable journey of the discovery of the Congo's course.

INDIA AND CEYLON.

A Catholic Prime Minister.—Madras and the Native Christian community in particular, has reason to be congratulated on the welcome intelligence that comes to us through the Bangalore papers, that Mr. Thumbu Chetty, Chief Judge of Mysore, is to act for Mr. Seshadri Iyer, C.I.E., the Dewan of the State, who has had to take three months' leave, in consequence of continued ill-health. Mr. Thumbu Chetty is, as is widely known, a Catholic, and a member of the Council of the "Catholic Union of Great Britain;" and this, we believe, is the first authentic case of a Christian filling the important post, however temporary, of Prime-minister to a Hindu Prince. There is a tradition on the West Coast of a Syrian Christian having been Prime-minister to a Prince of Travancore in days gone by: but this, like all other Syrian traditions, is enveloped in the mists of uncertainty. The statement before us points to the fact that the present ruler of Mysore has out-grown the prejudices which still find a congenial home in the courts of the Princes of India; and further, that not all of our Native Catholics are quite as backward in point of intelligence, as the Supreme Government r ecently and im pertinently made out.—*Madras Catholic Watchman.*

How they keep May in Ceylon.—Although it is now so late in the year, we cannot resist the pleasure of quoting a few lines from a letter dated Kandy, June 26th, but which reached us only quite lately. It contains an account of the brilliant manner in which the month of May was this year celebrated by the Catholics, both native and European, of the Isle of Pearls,—so much more striking and picturesque in its manners than these sombre lands of ours. "Kandy, the Bishop's residence and the ancient mountain capital of Ceylon, naturally comes first in celebrating the month of May, though the smaller towns throughout the diocese also carried it out with as much solemnity as numbers and means admitted. The Bishop, who is an accomplished orator in the native language, preached during the entire month to crowded congregations, and with so great fruit that numerous remarkable conversions of persons who had long abandoned the practice of their religion, took place. One feature was that each day's *fête* was celebrated at the special cost of individuals or communities, who vied with one another in the splendour of flowers, candles, music and fireworks, inside and outside of the church. Thus one day belonged to members of the Third Order of St. Francis; another to the Tamil congregation; the next to the school-boys, etc. The splendour of the scene on several occasions, the brilliancy of the illuminations, the richness of colouring and the perfume of the choicest flowers, were beyond description. At the close of May there were 500 confessions heard, and over 400 took part in the General Communion."

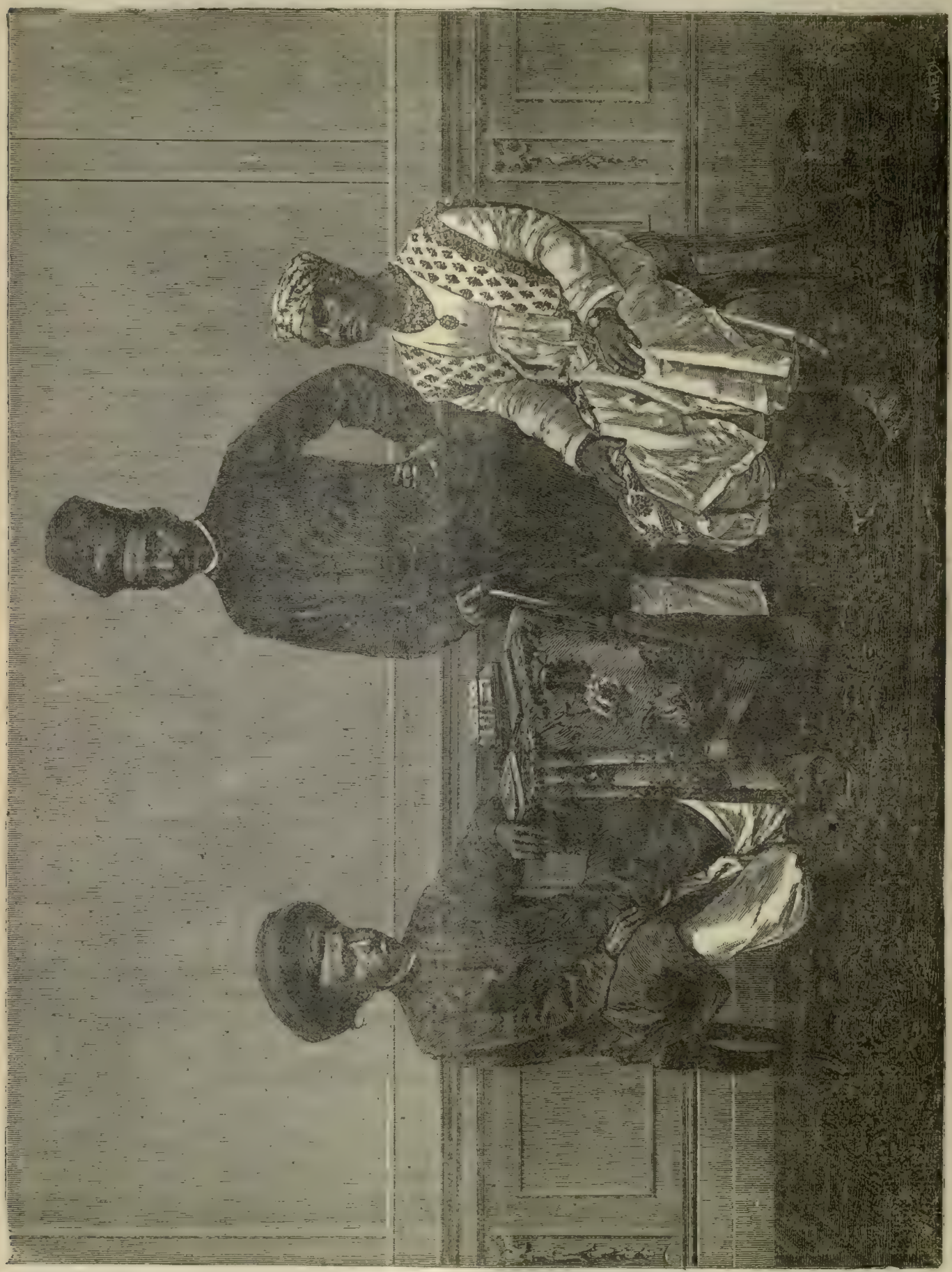
Catholic Newspapers.—We must congratulate our friend the *Catholic Watchman* of Madras, upon the new and improved form in which it appeared on May 17th, when it began its fourth year and a new series.

The *Indian Churchman* gives statistics of the number of Christians in Ceylon, according to which every tenth man is a Christian. For out of a total population of 2,900,000 he gives:

"Romanists"...	220,000
Anglicans	25,000
Presbyterians..	14,000
Wesleyans	23,000
Baptists	8,000
Total.....	290,000

STRAITS SETTLEMENTS.

A Golden Jubilee.—We have received Penang papers of ast April giving a glowing account of the splendid fêtes which marked



INDIA: TYPES OF NATIVES OF HIGH RANK, A PARSI STANDING BETWEEN A BRAHMIN AND A HIGH-CASTE NOBLE. See p. 72.

the golden Jubilee of Mother St. Anselm, the Venerable Superioress of the Convent in that town of Straits Settlement. An esteemed correspondent sends us beautiful photographs of the Convent Chapel, of the Rev. Mother herself, a group of the nuns, and some charming groups of the young ladies (Eurasians mostly) in their costumes, as they took part in the various plays. We very much regret not being able to reproduce them here. Meanwhile we cannot but quote the testimony of a non-Catholic paper, *The Straits Independent and Penang Chronicle*, which records the whole ceremony at great length.

Here are a few extracts:

"Fifty years is a long spell to devote to the tuition of children and the service of suffering and neglected humanity. Many a gallant soldier, and many a brilliant statesman cannot point to one tithe of the achievements this grand and noble woman has performed during these last fifty years. She has not annexed any provinces nor slain thousands of her fellow creatures; yet her name is a household word all over the Straits Settlements to say nothing of the places of her former activity. And no wonder! Under the humble black frock which covers her spare limbs—the Rev. Mother has already passed the three-score and ten years which are said to be the reward of the righteous—there beats a heart that can feel for and sympathize with all the ills and miseries our poor humanity is heir to. For fifty years her life has been one of abnegation and effacement of self. The palace in which she dwells is an asylum; her battle field the school-room or the bedside of the sick; her conquests are the children she rescued from starvation and the young women for whom she found a family and a home. Her wealth, such as it is, belongs to the poor and helpless, and the only reward she covets is the one which is promised to those who serve the Lord and their neighbours. As already said in one of our recent issues, the Revd. Mother has spent *thirty-one* years of her life in this Colony, first at Singapore, then at Malacca, and these last fifteen years at Penang; and wherever she resided during these long series of years, she earned the respect, esteem and affection of all those who came into contact with her, and who witnessed and admired her devotion, her great charity and absolute disinterestedness."

"From all parts of the Colony there arrived congratulations and presents too numerous to be enumerated. Sumatra also remembered the Rev. Mother, and many were the tokens of admiration and gratitude which reached her from that quarter. As far as Penang is concerned, all the different classes of the community, irrespective of nationally, race, creed or religion, vied with each other to give tangible expression of their admiration for the noble work the Rev. Mother has achieved here."

The Bishop of Malacca presided at the various celebrations. Among others, "came the Tamil parishioners of the Rev. Father Zebron, who seemed determined not to be out done by their co-religionists on this occasion. They mustered about a hundred in number, men and women, bringing with them fruits, cakes, a small velvet bag containing their humble savings, and a magnificent goat as presents to the Rev. Mother. A boy read their address in Tamil, at the conclusion of which a garland of flowers artistically entwined was placed by one of them round the neck of the Rev. Mother and another round that of the Bishop. It was some time before the deputation could be persuaded to retire, which they did not do until the Bishop had blessed them. Later on a deputation of the Malay community also waited upon the Rev. Mother to present her with an address in Malay and their offerings. In the evening, the eve of the Rev. Mother's Jubilee, there was an entertainment given by the pupils of the Convent, at which some of the Catholic priests, the Christian Brothers, a few guests and the parents of girls who took part in the performance were present. Three separate pieces were played in succession by the Tamil, Chinese and Eurasian girls, each ending by the players coming forward to congratulate the Rev. Mother, every girl presenting her with a flower. After this, and just before the national anthem was played, eight of the Eurasian girls, viz. Misses Murat, Nichol, Dragon, Barnett, Ward, Robless, and Léontine and Joséphine Gautier, performed a Spanish dance, which was very much appreciated and applauded."

SYRIA.

The Maronite Patriarchate.—Mr. J. Farage, of St. Xavier's College, writes as follows to the *Bombay Catholic Examiner*, with reference to this subject, concerning which we published an article in our last issue:

In his discourse on the Syrian Church of the Maronites which the Pope delivered at the Consistory on the 23rd of last June, he spoke principally of two events: the death of the Maronite Patriarch of Antioch on the 18th of April, and the election of the new Patriarch by the Maronite Bishops on the 28th of the same month. After a careful inquiry into the procedure of the election, the Council of Propaganda for Oriental Affairs had asked the Pope to confirm the election by his supreme authority. "Having pardoned as far as was necessary whatever irregularities might have crept into the election," and having ordered "that the decrees of the Synod of the Lebanon of 1736 regarding ecclesiastical discipline should be carried out faithfully," the Pope at the above mentioned Consistory confirmed the Patriarch-elect and presented him with the pallium. The joyful news was immediately telegraphed and reached the Patriarch on the 24th June.

I trust a short biographical notice which I have extracted from the Catholic paper of Beyruth in Arabic, will be of interest to your readers.

1. Paul Peter Mazaad, the late Maronite Patriarch of Antioch was born in 1806 in the village of Aashqoot in Kishrawan, a district on the Lebanon in Syria. He studied four years at the celebrated Ain Warqa College of the Lebanon and seven years at the College of Propaganda in Rome. In 1830 he was ordained priest; till 1840 he was Secretary to the Patriarch. In that year he was consecrated Bishop and appointed to the office of Procurator of the Maronite Patriarchate at Antioch. He held this office till 1854 when he was raised to the Patriarchical dignity. In his high position he exerted himself with great ability and vigour in protecting the political and ecclesiastical rights of his people. He was present in Rome in 1867 on the occasion of the 18th centenary of St. Peter and Paul. On his visit to Paris in the same year Napoleon III. made him 'Chevalier de la Legion d'honneur;' and on his visit to Constantinople he received from Sultan Abdool Aziz the decoration of the 1st Order of the Medjidie, the highest in the Turkish Empire. He was Patriarch for 36 years and Bishop for nearly 50 years, when he died a holy death on the 18th April, 1890.

2. John Peter El-Haj—commonly called John Hagg—the new Patriarch, was born in 1817. He belongs to the Maronite tribe of Awwaad. In 1830 he entered the College of Ain Warqa where he first studied languages—Arabic, Syriac, Latin, French and Italian—and then Mathematics, Philosophy, Theology and Law. In 1849 he was ordained priest, lectured for a few years at the same College on Mahomedan Law and formed many excellent Christian lawyers. He was then raised to the dignity of a magistrate for the Christians and in 1853 he became a member of the Central Council of Government on behalf of Christian affairs in Syria. He kept this office with much energy under the rule of Haidar Ismael, Bashir Ahmed and Dawood Pasha. In 1861 he was consecrated Bishop of Heliopolis (Baalbeck) and ten days after the death of the Patriarch Paul Peter Mazaad, the Maronite Bishops elected him to the Patriarchical Chair of Antioch chiefly in consideration of the great services he had rendered to the late Patriarch and the Christian Maronites.

From this short narrative you will perceive the immense advantages which the Maronite Christians of Syria enjoy under the Turkish rule when compared with the Syro-Chaldeans in the further East of the Empire. In Syria Catholic priests and bishops hold a high

civil influence and power ; Bishops in Syria are elected and confirmed by the Pope in a comparatively short time. Syrian priests and Bishops are distinguished by great learning and authority. In Syro-Chaldea however drawbacks of every kind press heavily on the Christian people, the priests and bishops. But it should be remembered that in 1840 Syria was taken under the protectorate of France ; that Syria possesses for many years great Catholic institutions for learning and eccleastical training, that Syria always was and is still in a much closer connection with Catholic Europe than the far distant regions of Chaldea. In Beyruth alone eleven European Consuls watch over the affairs of the Syrian Christians, protect them and help them to influential positions. Chaldea offers in this regard a gloomy aspect, being left almost exclusively to its own efforts under a disordered Mahomedan Government.

SOUTH AMERICA.

British Honduras.—The chief event of interest during the past month to the Catholics of the Colony has been the Pilgrimage to Stann Creek which was a great success.

Ten large Carib doreys, manned by volunteers went plunging from the beach in jealous rivalry to bring the pilgrims ashore, and the men never ceased to ply their sturdy arms till 170 delighted visitors were paddled over the breakers and landed safe and sound on terra firma. Meanwhile the contingent from the Southern districts continued to arrive in small craft making a total of about 300. And what a sight to see ! In that group of men and women the Church was distinctly marked in its universality and in its unity :—English Spanish, Carib, Indian, Italian, Yucatecan, Belgian. Scotch, American, Chinese, Creole. All distinct in their national traits, but one in faith, one in heart and owning one Mother—the Catholic Church.

The procession filed up the street to the Court-house and down the main street to the church, where the pilgrims were feasted with a sight not to be forgotten. The Sacred building was decked to its best advantage and the novelty of the architectural structure, so different from anything else in the colony, and the bright and gay adornments cheered hearts, already full to overflowing, with joy. Many were the expressions of admiration and wonder that Stann Creek was so advanced.

With the return of the Pilgrims to Belize came some 12 to 15 Indians of San Pedro from the Sarstoon River, who after taking their part in the Pilgrimage at Stann Creek came on to Belize to pay their their respects to his Excellency the Governor. Thev have lately come to settle in the Colony from the neighbouring territory of Guatemala. His Excellency received them very kindly and appointed one of their number, Pio Quinto, alcalde for the time being until they could hold a meeting at the end of the year to elect the alcalde. He also made them a present of $20. It shows the simple faith and devotion of this people to their religion that their first thought was to devote this money together, with what they had received the previous evening at an entertainment given at the Presbytery, to the purchase of a bell for their Church. Before leaving Belize the Indians gave an exhibiton of their music and dancing both at the Convent and the Presbytery in the presence of a large number of spectators. Their orchestra consisted of three performers who played on the harp, the violin and the mandolin. The music though somewhat monotonous was melodious and in good time, whilst the dancing was so simple and innocent that it could not offend the most puritanical person. In their turn the Indians we hope were interested by the clever tricks of legerdemain shown them at the Presbytery by Professor O'Dahlem though their unimpassioned faces gave no signs of astonishment. A collection was then taken up on their behalf and they received various presents of clothes. After partaking of a slight refreshment, which they would not touch till grace had been said, they left having pleased all who met them by their simple, edifying and unaffected manner.—*Angelus.*

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Expenses of "I.C.M. Missions" :—			
M. A. Bate	0	2	0
The Lord Bishop of Cloyne, Queenstown	2	0	0
Donation to Mgr. P.M. Reynaud, C.M. to purchase five stones for dyke. (See our No. for Dec., 1889) :—			
Gift of Miss Esther Butler	2	0	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription ; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR SEPTEMBER: The Missions of West Africa.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London)
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).
The Review of Reviews (London).
Journal of the Manchester Geographica Society.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS :

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copiesfor distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription ; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely,* in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for October represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country. To the *left* are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa; to the *right*, those of "the West" and the "Islands afar off," (Ecc. xlvii. 17.)—America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 54. OCTOBER, 1890. Vol. V.

THE NEW ERA IN KING THEEBAW'S REALM.

Report of Bishop Simon for 1888.

IN commencing this *compte-rendu*, (writes the Vicar Apostolic of Northern Burma), I feel bound in the first place to thank Divine Providence for the unappreciable favour that it has granted us in opening out at last to our dear mission a New Era. How wonderful are the ways of the Lord! God who wished to confound the pride of a king, wished still more to display in us His designs of mercy and love, by breaking through the obstacles which hindered the spread of the Gospel for nearly two centuries in this land of Burma. Our small flock of Christians,—formed originally of prisoners of war, whom the Burmese kings brought back with them from time to time after their warlike excursions to the territories of Siam and Pegu,—was encamped in five or six villages, allotted them as places of refuge. To these few villages the work of the missionary was rigidly limited. The distrust of the Burmese government, combined with the jealousy of the governors of the provinces, prevented any movement for the conversion of the pagans. Invariably our petition to be allowed to establish ourselves in their midst was refused. Year after year passed, and we sowed only in tears and unfruitful labours; our land was truly that desert of which the Scriptures speak, 'without way or water.' Long indeed did those hours of waiting seem. And now, after the lapse of two years we still feel all the joy of our deliverance. The day after the departure of His Most Tyrannical Majesty, King Theebaw, the missionaries set to work with a courage beyond all praise. Thanks to the new religious position that the liberal *régime* of England has opened to us, we have already been able to penetrate into districts where the missionary had never before placed foot. The Word of God has been preached, and we have experienced the joy of witnessing how well the first seeds of the good tidings have everywhere been received. May fresh labourers come, so that widening our sphere of action, hitherto restricted to the valley of the Irrawaddy, we shall be able to carry to the Shans on the east, to the Chins on the west and to the Kachins on the north, their portion of inheritence in the light of the Gospel. Unhappily the state of continual alarm into which the country has be thrown during the last two years has not permitted the realisation of the well-grounded hopes which we entertained of a more abundant harvest. Our poor people distracted by fear could pay little attention to the preaching of the Gospel.

Thanks to the wise and vigourous measures taken by the English government, the reign of the Dacoits is at an end. The principal rebel chiefs have either been killed or have submitted, and confidence is being restored.

In Mandalay our religious influence increases daily on account of Buddhist influence declining. How great the

change that has taken place! Only recently looked upon as a caste apart, having at the most a right to the indifference and oblivion of all, we were forced to live in obscurity, for fear of irritating the national susceptibility; to-day we freely display to the world our beautiful and imposing ceremonies, and are received with respect by all. On the eve of the feast of the Assumption (1889) we had the satisfaction of forming a splendid procession through the adjoining streets towards the centre of the wealthiest quarter of the town. The statue of the Blessed Virgin was carried triumphantly by twelve Catholic soldiers of the English garrison; all our Christians, (English, Burmese, and Malabarese), holding lighted torches in one hand and a flag in the other, formed a long line of procession, whilst eighty of the orphans and boarders of the convent together with all the school children sang the 'Ave Maris Stella,' alternately with the flourish of trumpets that the English officers had kindly granted us. An event of this kind cannot fail to add to our prestige.

We have this year laid the foundations of the new cathedral. Our Christians having become too numerous for the narrow limits of the old structure, there was urgent need of enlarging it, but the outlay would have consumed all our resources. Happily Providence came to our aid. One of our native Christians has offered to bear the expense of erecting the new church. The first stone was solemnly laid on the feast of St. John the Baptist (the 24th of June), in presence of the venerable Bishop Bigandet, Vicar-Apostolic of Southern Burma, and all the priests of the mission as well as an immense number of Christians and Pagans.

BURMA: NATIVES OF ARAKAN, WEST BURMA. THIS PROVINCE BELONGS TO THE DIOCESE OF DACCA, WHICH IS SEPARATED FROM BISHOP SIMON'S VICARIATE OF NORTH BURMA BY THE ROMA OR YOMA MOUNTAIN RANGE.

I have not yet spoken of our interesting community of Malabarese in Mandalay. They number nearly 400 souls, having followed the British expedition from India. We have built a small chapel in the eastern portion of the town specially for them, and one of our fathers goes every Sunday to say Mass there.

The pressing question of the day here, as in all our missions in Indo-China is the question of schools. I have made application to the English authorities to obtain a healthy and spacious plot of land for the erection of a boys' school, and if I receive a favourable reply, I shall send to France for Brothers.

Our Sisters of St. Joseph have erected at the end of their garden a little hospital or refuge, where they gather together the poor old pagan women and take them under their care.

Our good work is also beginning to bear fruit outside Mandalay. A Burmese chief, having authority over several villages, offers to build us a chapel, and wishes to be enrolled in the first rank of catechumens. The laying out of the southern railway which connects Mandalay with Tungu,* the chief town of Central Burma, will be completed next December, and I shall then send a missionary to some central position from whence he will proceed to evangelise the various stations on the line, in some of which there are already Christians. Whilst writing these lines, I have just received a collective letter from the Christians of these distant regions asking for a priest to be sent them immediately, and as a token of their earnestness they are going to raise a small chapel at their own cost.

Myingyau, a new post on the Irrawaddy, about a day's journey by steamer from Mandalay, is administered by Father Boulanger. This place, owing to its situation near the mouth of the Chindwin, (later on to be united by a branch line to the main line of railway), is sure to become an important centre. We have acquired a splendid tract of land, overlooking the whole town, at a low price.

Further up the river at Kinboo, which is a few hours journey beyond the old frontier, preparations have been completed for the establishment of a new post, and already a chapel has been erected by the Christians residing there.

Father Lecomte gives me the following particulars about his district, Nabek:—"The past year (1888) has been a very severe one for our people. The overflow of the river has not been sufficient, thus preventing the planting of rice, and this together with the misfortune of the district being infested by marauding bands of Dacoits has reduced

* See views, in our Vol. IV. pp 7, 8, 40.

our people to an abject state of misery."

Besides our Burmese schools for both sexes, which count 25 young boys and 32 girls, we opened in January 1887, an English school, which has now more than 40 pupils ranging from 10 to 25 years of age. These schools exercise a good effect on the pagans, and children are coming in from all quarters. But we are only as yet in our infancy. Fully convinced that the English school is a sure and practical means of spreading the Kingdom of God amongst the heathen, I consider myself happy in consecrating all my remaining strength to this work. The children trained by us will be so many disciples who will prepare the way for the missionary.

BURMA: PANORAMA OF THE CITY OF MOULMEIN, ON THE SEACOAST, IN BISHOP BIGANDET'S VICARIATE.—THE ROOF AND PINNACLES OF A BUDDHIST TEMPLE IN THE FOREGROUND.

THE DAKOTAS, OR SIOUX.

By Paul Beckwith.

[We are indebted to Mr. Paul Beckwith, of the Smithsonian Institution, Washington, U. S. A., for a copy of his valuable paper on the Dakotas, which appeared last year in the Annual Report of that important government institution; and with the author's kind permission we proceed to give some interesting extracts from the same.]

I.

Religion.

THE Dakotas, or Sioux* have many gods; their visible and invisible world is peopled with spiritual beings, inhabiting everything in nature; consequently almost everything is an object of worship. The Dakota renders homage to the sun and moon, sacrificing as often to the bad as to the great or good spirit. His gods are of air, water and of the prairies; the religious ceremonies consist of dances. The god of the waters, Un-kte-hi, is a fabled monster of the deep, probably a whale, the tradition handed down from their ancestors who may have lived near the great waters. Wa-zi-ya, is the ice god, or god of winter, he who approaches the haunts of men in winter and returns to the land of ice in summer. Can-o-te-dan, or forest god, as it said to resemble a man; it may have been a monkey. He-yo-ka, god of the prairies, whose home is supposed to be in the little hills upon the prairies. He wraps his ermine robes around him in summer and goes naked in winter. Wa-kin-yan, the god of thunder, a fabled giant rides upon the clouds, whose thundering voice they hear. He causes the lightening flashes by rubbing two sticks together.

Mortuary Customs.

Upon the decease of a member of a family the survivors allow their friends, relatives, and the medicine men to take away the best they have of everything. Their hair is allowed to grow unkempt; they besmear their faces and bodies with earth, and wear old and ragged clothes; the women gash themselves with knives. The corpse is draped in the best of everything—robes, blankets, and fine cloth—and placed upon a scaffold, until, in the course of time, the bones fall to the ground; they are then taken and buried.

*The Dakotas, or Sioux, now scattered over the great Northwest are divided into seven bands. "Da-ko-ta" means 'leagued' or 'allied.' They speak of themselves as "O-ce-ti Sa-ko-wi," that is "Seven Council Fires."

The mourning is kept up one year, amidst dirt and ragged garments; then they wash themselves, put on clean clothes and never mention the name or allude to the dead person, and it is considered a deadly insult that the name of the departed should be mentioned in their presence. Immediately after a death they leave their homes and cannot be induced to return to them. They have been known to leave the corpse in the house for months, erecting a tent near by. In either case when the corpse is removed a new opening is made, through which it is carried.

MARRIAGE CEREMONIES.

As soon as the young couple have concluded to cast their lot in common and are engaged, the young man calls his brothers, sisters, uncles, aunts and cousins together and tells them that it is his desire to take such and such a one for his wife. After eating the repast spread before them they separate for their respective lodges. The following day as many as wish return, each bringing some object as a present—a gun, horse, blanket, anything they may have, and of the best, (a bridle represents a horse, and is redeemed on demand). All these things they make into a bundle, carried by the mother of the young man upon her back, who lays it in front of the lodge of the expectant bride and returns home. Now, the girl's mother or other member ofher family brings the bundle into the lodge and prepares a feast, inviting all the relatives of the young girl, who, after participating in the good things spread out before them, and learning the particulars of the case, discuss the character of the young brave, after coming to a conclusion in favour of or against the approaching nuptials. If favourable they return next day with their bundle of presents. Then the bundle of the bridegroom elect is opened and the articles are distributed among the bride's family. They, in their turn, take the bundle brought by them, give it to the girl's mother, who takes it upon her back and the girl by the hand and deposits both at the door of the expectant husband. The groom's mother comes out, takes the girl and bundle into the lodge, where all the family are congregated, seated around the fire, leaving the place of honour (opposite the entrance) vacant. In the centre of this space is a dish with two spoons in it The young man and girl sit one on each side, eat a few spoonsful from the dish, and then pass the dish around. The bride's bundle is then opened and distributed among those present. This constitutes one form of marriage among the Dakotas As will be seen, the parents have no voice in the matter, leaving it entirely to the brothers, etc. In making up the bundles those wishing to give a horse throw in a bridle, marked with their totem. This represents a horse, and is always redeemed. Often an old squaw will be seen trudging along, bent double, with a sack on her back containing guns, swords, pistols, knives, blankets, beads, and articles too numerous to mention, on a matrimonial pilgrimage such as described above.

In different sections, even among the same tribe, they have other ceremonies. Often when the relatives of the young girl refuse all overtures of the young man he will, through a friend, entice the young girl into the woods, where, joining them, he runs off with her. This is also recognized as a marriage. The heathen Dakota is a polygamist, having as many as five wives.

NORTH AMERICA: DAKOTA OR SIOUX INDIANS, MAN AND WOMAN, IN FESTIVE COSTUME.

A husband will never speak to his wife's mother or father, and if it should be an absolute necessity it is done througha third person; the same with the bride, and though all may be living in the same lodge they never speak except in cases of absolute necessity, and then only through a third party. When the husband meets his wives' parents in the woods he turns his head aside and passes by without noticing them.

When a child is sick the father will take the child's name, believing it will cause others of the family to die if the name should die. The grandparents as a rule take care of the children and are called father and mother. Uncles and aunts are always addressed as father and mother.

(To be continued).

THE ANGEL OF THE DAKOTAS.

[The preceding paper of Mr. Beckwith lends additional interest to this charming anecdote, which we borrow from our contemporary the *Ave Maria* of December, 1888.]

I.

THE sun, radiant with crimson, gradually sinks into golden glory, and completes the pageantry of a beautiful summer day in the picturesque land of the Dakotas. The distant hills slowly robe themselves in regal purple; lingering shadows float among the mists that brood over the prairie and the star of evening twinkles in the darkening firmament. The twilight is full of farewell anthems to the king of day. But amid Nature's mystic chorus is heard a plaintive wail of human woe, a shriek of bitterest agony.

"Wildbird, my weak heart grows faint!"

"Alas! so does mine, dear sister; but let us raise our souls to the Great Spirit. The Blackgown told us He could deliver us from every ill: He is the Master of life and death. May He not save us from the Blackfeet's enmity?"

"Dread of the morrow's awful sacrifice makes me shiver, and my hope wavers as I look around upon the preparations.—How father and mother would have suffered had they heard the wild shouts of our cruel foes sent up when we were led into their camp!"

"Sister repeat the story of Sebastian, and I will recount the martyrdom of Eulalia; and, better yet, let us think of the Sorrowing Mother and the agony of Him who died to save us."

"'Tis well, wise one," answered Snowflake. "Begin with the story of the virgin martyr. It will beguile the time and inspire us with holy courage."

Thus conversed, in subdued tones two maidens captured from a tribe of the Dakotas by the treacherous Blackfeet, and bound hand and foot with ropes of buffalo hide to the trunk of a large pine-tree.

Throughout the day some women of the hostile tribe had busied themselves with preparations for the morrow's death feast. Having cleared away the undergrowth, they had directed the braves to erect a pile of resinous wood on which to burn their innocent victims, while they gathered mint, wintergreen, and pennyroyal, mingling them with twigs of birch, spice-bush, and sassafras, to be thrown from time to time into the blazing logs.

At a late hour, wearied with their task, the squaws withdrew, never deigning to bestow a word of pity or look of compassion on their helpless young victims. Confiding them to the care of two old men of their tribe, they walked away humming the refrain of one of their death-songs, which was suggested by the feast that awaited them.

The vigilant guardians smoked, and chatted of their feats in the chase and on the battlefield, ever and anon casting angry glances toward the gentle captives. At length, thinking the maidens asleep, they gave themselves up to a profound repose. The prisoners, after hours of fervent prayer, and by recalling the lessons of faith they had learned from the Blackrobe, had succeeded in resigning themselves to their awful fate.

"Our death may convert our father," suggested Snowflake.

"And if Redfeather learns the Blackrobe's prayer and is baptised, our whole nation will embrace the Christian Faith. The Afflicted Mother stood at the foot of the Cross: we are her children, and must try to imitate her," answered Wildbird.

With words like these the two prisoners encouraged each other, and though often startled as a bat or an owl cleft the midnight air, or terrified when a dead branch fell to the ground, they watched patiently for the first beam of the sun that would witness their trial.

That same night the Fathers at the Jesuit mission were awakened by loud shouts of the chief of the Dakotas, intermingled with those of some friendly Crees who accompanied him, and a small detachment of his own braves,

"What seek ye?" inquired Father de Smet.

"Great chief of the Blackrobes," answered Redfeather, "my two daughters, on whose heads you poured the water, are captives of our enemies the Blackfeet. Thou knowest, therefore what fate awaits them."

"What! the two angels of our mission school? How did it happen?"

"Father, we attacked the Blackfeet lying in ambush, but did not conquer them. Then they fell upon our camp and we repulsed them. But a party of skulking braves captured my two children."

"O chief thou art not baptised! Thy wife and daughters know and love the great God, but neither thou nor thy warriors have accepted the Christian law. What wilt thou therefore of the Blackrobe?"

"Father, the great spirit of the Blackrobes is all powerful: ask Him to restore to me my beloved daughters."

"Redfeather, what thou sayest is true: the Great Spirit *is* all-powerful, full of mercy too; but He is also just. He loves not hatred, pillage, and murder. It was to gratify thy hate thou didst attack thy brothers the Blackfeet. Thou wouldst slay their warriors, and they have captured thy children. Reproach only thyself, for thy punishment is just."

"Thy words are like arrows, wise teacher. I have done wrong."

"Then must thou crave pardon."

"Blackrobe, I do implore forgiveness. Ask the Great Spirit to give me back my Snowflake and my Wildbird, and I promise that I will receive thy Baptism."

"That is not enough. In a few hours I shall celebrate the august Sacrifice of Atonement before the Great Spirit: thou must promise to speak to the chiefs of thy nation, that all may come and learn the true prayer from the Fathers."

"I promise with my whole heart. What say ye, braves?"

"We accept the will of the Blackgown— we will be Christians."

ALASKA: A GRAND DISPLAY OF THE "AURORA BOREALIS": -FORT NULATO, THE NORTHERNMOST STATION ON THE GREAT YUKON RIVER. 'ALASKA, THOUGH BELONGING POLITICALLY TO THE UNITED STATES, IS ATTACHED ECCLESIASTICALLY TO THE DIOCESE OF VANCOUVER, IN BRITISH TERRITORY.

"And that is not enough," urged the priest· "Thou must promise that in future thou wilt not attack the neighbouring tribes without cause, and—"

"Father, the Crows and Blackfeet do us all the harm they can."

"It matters not. Thou mayest defend thyself, but never attack. Still more, thou must forgive. The Great Spirit is the Spirit of peace, and will be deaf to my supplication if thou dost cherish anger in thy inmost heart."

"Father, I believe, and we swear to abide by thy words."

"Chief, I trust thou art sincere—that no lie lurks in thy heart. May the Great Spirit be merciful to thee and grant thy petition!"

II.

In the gray of the early morning Father de Smet was standing at the altar, but before beginning the Holy Sacrifice of the Mass he informed the Rev. Fathers and Brothers of the danger to which their young Christian disciples were exposed, and explained what a loss the lives of these exemplary maidens would be to their little mission. He also told them of Redfeather's solemn promise to influence his nation to embrace the true Faith. Then all present renewed their fervent prayers that God would show His power, and promote His own greater glory by delivering the captives.

Meantime the two maidens were a prey to involuntary dread of the torments which awaited them. Again and again they called upon the Mother of Sorrows to obtain for them fortitude and perseverance, that they might die like the Martyrs of whom the Blackrobe had told them. Suddenly they beheld a youth of radiant countenance, attired in the festal costume adopted by their own tribe. His eyes shone with supernatural light, and there was something about him that reassured the stricken doves even before he spoke. "I come to deliver you," he said, at the same time cutting as if by heavenly magic the strong cords that bound them to the pine tree. His voice was sweet and low, and he added, "Follow me."

Joyfully the two fugitives followed their mysterious guide, who walked a short distance ahead of them.

"He must be an angel," whispered Wildbird; "for I feel weary no longer, nor is my heart fearful."

"Did we not invoke the Queen of Angels? She has sent a messenger to deliver us out of the hands of our enemies," answered Snowflake. "Glory be to Jesus and Mary!" she added; and Wildbird replied, "Amen."

On, on their silent conductor led them, through dim, deep woods, by crystal lakes, over flowery meadows, up and down hills, until they reached the broad, beautiful prairie that divided the land of the Dakotas from the territory of the Blackfeet. To their surprise the soft soil did not yield to their tread, nor did the rose or purple centaury bend its corollas. The birds were singing a joyous chorus to the Creator—echo of the gladness that filled those fast throbbing hearts. Now the trio attained an eminence, and from its wood-crowned height they could discern the smoke of the camp-fires of the Dakotas.

"Rest here a while," said their guide; and when they turned to thank him for his kindness, lo! he had disappeared.

As soon as the Blackfeet discovered the flight of their captives they set out in hot pursuit. Vainly they sought the tracks of their prisoners. "They and their mother too worship the Great Spirit of the Blackrobes," the savages murmered. "He has delivered them; our Great Manitou is not powerful enough." At length, after searching once more the environs of their camp for the footprints of the maidens, all despairingly gave up the hunt.

Redfeather, on withdrawing from the mission house, had held a secret powwow with his companions before sending an official message to his distant subjects. But their deliberations were suddenly interrupted by loud and prolonged shouts of joy. The squaws and the children of the encampment, who had gone out before sunrise to gather roots, announced that the prisoners had escaped the knives and firebrands of the Blackfeet, and were returning home with their mother, Ray-of-Morning. Snowflake and Wildbird were soon in the embrace of of their overjoyed father, and all the followers of the Blackrobes knelt to bless and thank the Great Spirit.

Before the end of the moon of August the men and women of the fierce Dakotas had gathered around the mission house in circular rows of wigwams. With solemn faces they listened to the truths and precepts of the Gospel as explained by the Jesuits. To forgive their enemies was indeed a hard lesson to these poor children of nature, whilst to return good for evil seemed to them impossible. But God's grace is all-sufficient, and it was bestowed so abundantly that on the recurring Feast of St. Michael, in honour of the deliverer of the doves of their fold, nearly all were made children of the Great Spirit by the saving waters of Baptism.—*Ave Maria.*

THE PRIMITIVE RELIGION OF THE PHILIPPINE ISLANDERS.

TRANSLATED FROM THE SPANISH OF ISABELO DE LOS REYES, BY JOHN CORRY.

CHAP. III.—SOULS AND GHOSTS.—*(Continued).*

IT is perhaps rash to assert that the Philippines believed in *two* souls, but at the same time one feels obliged to call the attention of Orientalists to this interesting mythological problem.*

One author says that the *Bagobos* of Mindanao believe that man possesses two souls; one of which goes to heaven and the other to hell. This takes the mind back to the ancient Visayans, who thought that the soul after separating from the body was conveyed to a place of torment by the evil spirit *Pandakesita*; but in virtue of the sacrifices made by the *Babailanes*, it afterwards ascended into Paradise. We might have supposed that it was the one soul that passed

* With this it is interesting to compare the curious beliefs of the Ancient Egyptians regarding the *Ka* and the Soul.—ED.

through these stages, and that this idea had not been thoroughly understood. But we have heard of the existence of two souls in various parts of the Philippines, the belief being that whilst one remained on earth, to protect or molest its relatives, the other entered either Paradise or the place of torments. The Ilocanos say that there is an ethereal something, called *Rarkarma*, innate in man, which may be lost in forests or gardens; and the man who loses it remains without reason as a fool or maniac, silent and abstracted as if he were pondering over something weighty on his mind. Moreover that he who loses the *Rarkarma* has no shadow. So the *Rarkarma* would appear to be one's shadow. The Ilocanos when leaving forest or field exclaims "Intayòn! intayòn! (Let us go! let us go)!" calling their Rarkarma to remind it lest it remain behind and be lost. When a person becomes mad or loses his senses, the medicine men lead him to the places he was in the habit of frequenting and cry out "Intayòn! intayòn!" so that the Rarkarma may return to the body from which they believe it has departed.

The Igorrotes of Kiangan hold a similar belief, viz: that the soul after death, before going to its destination, endeavours to attract those of its kindred; and when any of the latter fall dangerously ill it is supposed that their soul has followed that of the deceased, and great efforts are made to procure its return.

The *anioads* is a second soul, spirit or ethereal something which escapes from the body even when alive, and which invisibly imitates all its actions. When a spirit leaves a body at death, it is always called *alalia*, *araria*, or *anioaas*. The *alalia* is a real spectre, which, on the third and ninth days after death, visits the house and all places which it was familiar with in life. The howling of the dogs indicate the presence of a phantom, and in order to perceive it, one must smear the eyes with some of the humour from the eyes of a dog.*

Moreover, the Ilocanos and all the mountaineers of the Philippines, as also the ancient Tagolas and Visargans, affirm that the souls of the dead usually enter the body of some living being, and whilst there are heard speaking in their own voice. In Ilocos some of the women, like the olden Philippine priestesses and even the priests in the mountain districts, are seized with a fit of shivering, and are wrapped in their *lambong* or glossy black veiling; then the departed, who have entered into them, speak with the same voice as they did in life. Although the Ilocanos may say that the Rarkarma (of the living), the Alalia (of the dead) and the Anioaas (of the living and dead) are distinct, yet we may consider them the same; though in North Ilocos the idea exists that the Anioaas or shadow of the departed survives on earth, that it is capable of wounding or killing, quenches fire and haunts those places with which it was well acquainted in life; while Rarkarma, another soul, goes either to heaven, hell, or purgatory. It will perhaps be urged that this is a modification introduced by Christianity; but if so, what did the Ilocano word Rarkarma signify before this introduction? It is a name more respectful and becoming for the soul than Anioaas, which involves some idea of contempt. At the time of the conquest, the Philippines believed in two paradises; one on the earth (generally some mountain retreat inhabited by Anitos), the other in the sun and other heavenly bodies, where Bathala resided with the souls of those killed by lightning, sword or the cayman. It is also said that the spirits remained on the house-tops to watch over their kindred whilst others believed that they abandoned this life to go to particular mountains or woods and there to sing. Was there then a soul that departed and another that remained? I repeat it is rash to assert the existence of two souls; but the matter is not very clear and requires more examination.

The principal anitos, were strictly speaking the souls, of those that died by lightning, or were victims of the cayman or the sword, and women who died in child-birth.

The Iggorrotes of Kiangan relate that the Supreme God whom they call "*Mananahahat*," commanded the Igorrotes to behead one of their people for a crime he had committed; but afterwards the same god, moved to compassion at seeing the man headless, sent his wife the goddess *Bugau* to invite him to ascend into heaven, but the beheaded one disdained the flattery as well as the presents of the *Bugau* (tobacco and wine with which she enticed him), on account of the strange dress which inspired him with mistrust. Bugau thereupon had to disrobe before him, and then amidst her carresses the headless one reached the heavens, where he was received by Mananahahat and welcomed with feasts libations and dancing—the Igorrote idea of glory.

In the Igorrote heaven it is supposed that those who have been beheaded live happy and in time acquire a new head. The remains of those who are killed by the cayman, or by lightning or the sword, were interred, as a rule, at the foot of some great tree in a kind of tomb and their permission was asked before entering the mountains, and other places, and before cutting trees or plants. The names of these Anitos also varied according to the dialects.

Amongst the Tagolos they were called *nuno*, *i.e.*, ancestral spirit; and before entering the woods their sanction was asked, failing which the intruder was chastised by having his neck twisted, so that the face would look backwards. This idea is still preserved, with the distinction that instead of the tombs which existed formerly they believe that the *Nunos* live in mounds of earth which are made by the *Anay* (termes monoceras) called *punsó*, from which comes the name *Matandá sa punsó* (old man of the *punsó*). The Tagolas affirm that this fantastic old man is of the most venerable age and is usually seen crouching down in the mounds.

(To be continued).

* This is an important fact, which is very significant when compared with the Avestic and Parsi traditions of the *Sag-did*.—ED.

Illustrated Catholic Missions,

OCTOBER, 1890.

"Amare et servire."

THE GERMAN CATHOLICS AND FOREIGN MISSIONS.

A BRIGHT example is set us by the Catholics of Germany. Their zeal for the foreign missionary work of the Church is unbounded. We have already alluded to the fact that the German missionary organ, *Katholische Missionen*, collects considerably over £3000 a year in the form of alms for mission work.

But the German Catholics do not stop at mere alms giving. They are devoted, deeply interested heart and soul, in this great and glorious work of the apostolate. Their annual Congress has just been held in Coblenz. Looking over the list of resolutions brought before the Congress, we find a considerable number devoted to the interests of foreign missions in different parts of the world.

But the most thorough evidence of this zeal is afforded by a correspondent of the *Bombay Catholic Examiner*, who gives a detailed account of the work of the German Catholic Union for African Missions, which recently held its annual meeting at Cologne, under the presidency of Archbishop KREMENTZ. This report is so valuable that we make no apology for here quoting it *in extenso*:

"The Union owes its existence to the impulse which the HOLY FATHER gave two years ago to the abolition of the slave-trade and to the extension of the missions of the Propaganda in the Dark Continent. It is now established in nine German dioceses and is made up of 1500 Branch-Unions; the number of new branches being constantly on the increase, and those of the Archdiocese of Cologne alone counting 588 local centres. Within the two years of its existence the Union has collected a sum of 300,000 marks (£15,000) and it is believed that in future the same amount will be raised by the annual collections. Its fortnightly organ 'God Wills It' and the local Catholic papers help considerably to the spread of the good work. It offers pecuniary assistance to the missionaries of the Congregation of the Holy Ghost in the Apostolic Vicariate of Northern Zanzibar—to the missionaries of the recently established Congregation of St. Benedict in the Apostolic Prefecture of Southern Zanzibar—to the Algerian missionaries of CARDINAL LAVIGERIE in the Vicariates of Victoria-Nyanza, Tanganyika in the Pro-Vicariates of Unyanyembe and Lualaba in Central Africa, and lastly, to the missionaries on the Zambesi River.

"The report of the above mentioned meeting at Cologne contains very interesting details and shows the character of the great work in which the missionaries of the Propaganda are engaged in Africa. I select the following:

"1. *The Apostolic Vicariate of Northern Zanzibar.*—The Union's contribution: 60,000 marks. After the pacification of the country by Major VON WISSMANN'S successful operations against the Arabs, the Fathers of the Holy Ghost resumed their work in all the stations of the Mission. Besides the Vicar Apostolic of Northern Zanzibar there are 36 Priests and Lay-Brothers, and 16 Sisters—Daughters of St. Mary—engaged in the Mission, which counts 8 principal stations, 12 churches and chapels, one ecclesiastical Seminary, 8 Christian villages, 11 hospitals and dispensaries, 7 orphanages with 760 children, 7 schools with 337 pupils, 7 workshops with 121 apprentices, 6 agricultural institutes with 359 boys. On the island of Zanzibar the Fathers conduct 2 schools, the Sisters one hospital for the poor, and another hospital for Europeans. The Hospital of Our Lady of Angels at Gulioni, on the same island, founded and conducted by native Christian women, has nursed, since its establishment in August 1884, more than 7000 patients, chiefly poor negroes and negro-slaves. At Bogamoyo, the chief station of the Mission on the continent, large plantations and gardens are cultivated by their negro-converts; the workshops and schools are frequented by a large number of boys and girls. The other stations of the interior possess similar institutions on a smaller scale. All African travellers, the agents of commercial Companies, the officials of Government, especially Major VON WISSMAN and his officers, speak in terms of the highest admiration of the missionary stations conducted by the Fathers of the Holy Ghost. Quite recently they have begun a new station in Kozi, the capital of Ndera and bought large fields in Makongeni on the Sabaki-river for cultivation.

"2. *The Apostolic-Prefecture of Southern Zanzibar.* The Union's contribution: 100,000 marks. The first efforts of the missionaries of St. Benedict in that country were cruelly defeated by the war of last year when their first flourishing establishment at Pugu was burned down and three members of their congregation, a Priest and two Nuns, were massacred by the Arabs. Not deterred by such a disaster a new band of missionaries was sent to Zanzibar who reached that place in November 1889. They choose Dar-es-Salam, a town on the coast, for a new station, which is to consist of two monasteries, one for the Priests and Brothers, the other for the Nuns, of a hospital and an asylum for liberated slaves. They set to work with their own hands so energetically that in January of the present year

the first building for the Priests was completed and the workshops of the Lay-Brothers could be opened for the young negro smiths and carpenters. The chapel, the house for the Nuns, and the other buildings are progressing so rapidiy that in last June 6 new Priests and Lay-Brothers and 6 Sisters could be sent there from Germany. Meantime new missionaries are preparing themselves for the same Mission in their great Mother-house of St. Otilia in Bavaria. On last Whit-Sunday two Neo-Presbyters celebrated their first Mass, 14 Novices took the religious vows, and 10 Postulants were admitted. On Whit-Monday 20 Nuns took the religious vows and 12 Postulants received the veil and habit of the new Congregation at St. Otilia's monastery: all to depart in course of time to Zanzibar.

"3. *The Apostolic Vicariates of the Lake-Regions in Central Africa.*—The Union's contribution: 60,000 marks. In consequence of the insurrection of the Arabs on the East coast and the revolutions in Uganda the Algerian missionaries of Card. LAVIGERIE had to work amidst the greatest difficulties and dangers. In June 1889 they had to fly from many of their flourishing stations, whilst in the kingdom of Uganda the hardest trials awaited them. But since the Catholic* king of that country, their own convert, has for the second time been successful in suppressing the rebels, new hope appeared for the Mission, so that a new band of brave missionaries could be called to the field. On the 12th of last July they started from Marseilles: 12 Priests, 6 Lay-Brothers and 2 negro Physicians who at the request of the King had been studying medicine at Malta

"4. *The Mission of the Upper-Zambesi*—The Union's contribution: 15,000 marks. A new Missionary expedition to the Upper-Zambesi consisting of nine missionaries and eight Nuns started from Lisbon on the 29th of May this year. They travel first to Quilimane at the mouth of the Zambesi and then start for the interior along the river. The three stations which at present constitute the Mission will be enlarged and new stations formed. The district of Boroma is the centre of their Apostolic work, a country so far distant from Quilimane that it will take them two months' journey full of dangers to reach their destination. One of the older missionaries who travelled in those districts six years ago, and stayed here in Bombay for a short time to recruit his health, soon succumbed after his return. His negro companions buried him in the sand of the river-bank near Zumbo, but his grave is washed away and no trace of it can be found.

"The most important resolution which was taken at the Cologne meeting refers to the great project which the HOLY FATHER has so warmly recommended in his recent letter to the ARCHBISHOP OF COLOGNE, namely, the establishment of a Central Missionary Institute in Germany for the evangelization of those African territories which lie under the special sphere of German influence and which will be finally settled by the Anglo-German Convention. As the POPE has placed this great undertaking in the hands of the German Episcopate the Catholic Union resolved to put at their disposal the sum of 100,000 marks (£5,000) as their first contribution, pledging themselves to offer more in course of time."

*Mwanga is not yet converted.—ED. I.C.M.

Foreign Correspondence.

THE CAREER OF AN EAST INDIAN PRIEST.

CALCUTTA, 15th July 1890.

On Monday night the 14th of July, at about half-past eight, breathed his last, at the Cathedral House, Calcutta, the Rev. Fr. Edmond Aloysius Coutto, S.J. A native East Indian of rare talents, after a distinguished career in college, Fr. Coutto entered, when a mere youth, the Society of Jesus, and was ordained in 1874 by the late Dr. Walter Steins, Archbishop of Bosra, and Vicar Apostolic of Western Bengal. For some little time after his ordination, Fr. Coutto occupied the chair of English Literature in St. Xavier's College, Calcutta, and was eventually posted to the missions south of Calcutta. Here he laboured unremittingly, through good report and evil, in spite of the active hostility of rival Protestant and Baptist Missionaries, for protection against whom he had often to seek the assistance of the law, and of the many hardships incident to a mission life. The mission of Raghabpore, with its large number of converts, is a standing monument of our Father's zeal for the propagation of the Faith. The work remains flourishing, as well it might; but alas! the workman is gone! At length his constitution, never robust, was undermined by the rigours of a missionary life in the swamps of the alluvial plains of Bengal, and Fr. Coutto was attacked with consumption, to which fell disease he succumbed, after a short illness, at the comparatively early age of 42, on the night of the 14th of July, surrounded by his relatives and brethren in religion, and fortified by the rites of the Church of which his was the happiness to be a minister. Crucifix in hand, and with the sweet names of Jesus and Mary on his lips, this son of St. Ignatius fell asleep in the Lord. On the following morning his body, dressed in the sacred vestments. was exposed in the Cathedral, at which he received his First Communion, and at which, at his ordination, he took the Sacred Vows. The office of the dead, followed by Solemn High Mass, was chanted, and in the evening he was interred at St. John's Cemetery Chapel, where, not only all the Rev. Fathers of the Archdiocese of Calcutta, and of the Portuguese diocese of Meliapore, but a very large number of the Catholics of Calcutta had assembled to pay a last tribute to the memory of the dear Father, for, on account of his many sterling qualities, Fr. Coutto was much esteemed and loved.

An East Indian, and an ornament to the community, Fr. Coutto was a man of singular piety and simplicity of character. A brilliant scholar, a model priest, and an exemplary minister, Father Coutto is gone to his rest, and may the Lord have mercy on him. Our dear Archbishop, who was in Darjeeling was much affected at the mournful intelligence, and has communicated his condolence to Fr. Coutter's aged parents, and numerous relatives.

GRACE.

Young Folks' Column.

My Dear Young Friends,

You learnt last month how the boys in Calcutta had been celebrating their dedication to the Sacred Heart in St. Xavier's College. It appears that the girls are not to be outdone by the boys, and Southern India is not behind Northern India; for, a few days after the letters of Emilio Clerici and his companions, I received the following from a little girl at Trivandrum: (now then, young people, rub up your geography again! Out with the Atlas, and read what I told you in July on p. 43). You remember Vincent Lopez's letter from that town, don't you? Now for Sybil's:

*

Convent of the Holy Angels,
Trivandrum,
28/7/1890.

Dear Mr. Editor,—I like the I.C.M. very much and hope to continue taking it even after I leave school.

There was a grand and solemn consecration of all the Catholic pupils of our Convent to the Sacred Heart of Jesus on the 13th of June. After Holy Mass and between the "O Salutaris" and "Tantum Ergo," we were all dressed in white and placed in two divisions. One division pronounced the beautiful words of the act in a clear loud tone, the other division taking it up clause after clause. We sang the beautiful hymn "Oh Sacred Heart, our home lies deep in Thee." It was a touching ceremony,—but I am sure, it would have been much grander if our church were not too small. Our number was 180.

SOUTHERN INDIA: CELEBRATED SHRINE OF "OUR LADY OF LA SALETTE," KODAIKANAL, BETWEEN MADURA AND DINDIGAL.

This Sanctuary, a favourite place of Catholic Pilgrimage, stands at a height of nearly 7,000 feet on a peak of the Ghats, in the diocese of Madura, which adjoins that of Quilon, wherein Trivandrum is situated.

I was very sorry that so many of my dear classmates were absent:—they are protestants. We have a number of protestants in our school. Every time we have any grand religious ceremony, I feel sorry they are not with us. They are such nice children. I don't think my letter worthy of a place in the I.C.M. But as you are so fond of little children I shall make you glad by telling you that Our Blessed Saviour has sent a beautiful present to the "Holy Angels," at the close of the month consecrated to His Sacred Heart. The present is—a nice little pagan or phan whom we have got christened Mary Chinama, and three little Catholic waifs, aged 8, 5, and 2, who are already quite at home with us. We ask your kind prayers that we may get such presents often.

I remain, dear Mr. Editor, your Sincere Friend,

Sybil Gunther,
Child of Mary.

P.S.—Rev. Mother sends her best compliments and requests your kind prayers for a particular intention.

*

I feel sure you'll all remember the Rev. Mother's request in the postscript, won't you?

And that reminds me, I have some more prayers to ask for. A kind lady in Ireland, who read our account of the Famine Stricken Missions in China some months ago, has sent £5 as donation to those suffering Christians, and at the same time makes a request for prayers

for her intention. Please "don't forget to remember" her too.

*

We had not room for friend Bernard's letter the last time, so it had to wait over. Now he shall have his say:

Dear Mr. Editor,—It is a long time since I wrote to the "Young Folks' Column" of your *nice* paper. It has long been my wish to send you my name as a member of the "Prayer Crusade." I shall not forget the one "Hail Mary" recommended for the progress of the I.C.M. I hope to say more. I wonder how the "Penny Crusade" is getting on, and if there are any new members? I do hope so, as I do think it such a charity to collect money for the education of negro children!

I should rather like one of the boy members (if there are any) to win a prize this year as I think it might encourage him.

I have just finished my first term at school, but I did not forget all about the I. C. M., as I had a copy there at which I was very fond of looking. I brought home a very nice prize.

I remain

Your faithful reader,

J. BERNARD MARSHALL.

Onslow Gardens, London. S.W.
July 29th, 1890.

*

Thanks, Bernard for your kind messages. I have also to express thanks for a very neatly illuminated card with a small list of "Spiritual Alms," dated August 15th, from a certain convent school; but as there is a postscript to it saying: "Please not to print this little epistle," I can't give you the benefit of the letter. Only, without mentioning names, I will just quote the following lines:

"When our children return from the holidays they will, I hope, send a larger contribution. Though we did not send any list, your intentions were not forgotten during last May, when the children were asked for a daily *Ave*. We generally said it before the French class, with the invocation 'Reine des Apôtres, priez pour nous.'"

I wish every Catholic school would do the same.

*

I hope some of you have been helping the "Work of Mary Immaculate" by sending old stamps to Mademoiselle Elise Léon, 48 rue de Bourgoyne, Paris. I have just received a box of no less than 12,200 stamps neatly arranged, from Miss Pauline Rideal; and several smaller donations from others, and shall duly forward all to Paris at the above address.

*

And now, by way of variety, I shall conclude for your amusement, with a description of a Chinese school, which has been kindly translated for you by a Catholic young lady from the Belgian missionary magazine entitled *Missions en Chine et au Congo.*

*

A PEEP AT OUR CHINESE SCHOOL.

By the side of the Seminary we have erected a school, in which Latin is not taught; but the young people receive a thorough instruction in the doctrines and truths of the Faith. It is to this school that I wish to lead you, in order to show you something of which you have no conception, viz.: a Chinese school. Let us open the door,—or better still, if we wish to remain entirely unperceived, we will, after the Chinese fashion, make a hole in the paper which adorns the window, with our wet finger and place our eye to the opening. To do such a thing in Europe would certainly be very rude. Here it is quite an ordinary practice, and besides, those that we are about to inspect are too much occupied to perceive us.

First of all let us look at and admire yonder great man, so fat, plump, and chubby-faced, who is treated with so much honour. There he sits, with his legs crossed just like our tailors. Surely, one of our European College Presidents never had a more majestic pose, more graceful gestures, or a carriage so indicative of the importance of his functions! In order to complete his portrait, let us add that all day he smokes his long Chinese pipe; that the national tea-pot is on the table, and that this personage wears firmly fastened behind the ears, a pair of spectacles of sombre hue, the glasses having a diameter of about three inches. These spectacles are so strongly mounted in copper that they can defy centuries and are looked upon by the children with awe and respect, for the spectacle-wearer is the school-master.

Now let us say a word about the children, who are arranged three by three; so pretty do they look with their well shaved heads, their pigtails neatly plaited and their fresh-looking dresses of blue cotton. The system of study is the drollest thing in the world. In Europe a good scholar must sit quietly on the bench and keep silent. I could mention certain Mongolian missionaries who, when boys at school, for having broken silence were more than once condeemned to kneel in a corner and meditate. In China on the contrary any scholar worthy of the name must fidget about, jump and shout; and if by chance he ceases, a movement of the spectacle-wearer will acquaint him that he has not come to class to rest.

And when I say "shout," don't think that I exaggerate. They shout with all the force of their lungs. At the very moment I am writing to you I can hear them very well indeed, though my room is separated from them by a whole row of buildings. Add to this that in order to increase the noise each one either sings or shouts his own particular lesson, without troubling himself about what the others may be singing. Each one minds his own business and when he has learned a page of his lesson goes and recites it to the master. The Chinese seem to do everything just the contrary way to Europeans: whilst saying his lesson, the scholar turns his back to the master, probably so that he may not look at the book and when he has finished, he turns round and holds out his hand straight, and for every mistake made in the lesson he receives a blow with a bamboo cane. The Chinese agree with the Italian proverb "Knowledge enters with the blood."

Finally, let us add to complete this picture, that whilst our scholars strain their lungs, singing their lessons in the four different accents that constitute the Chinese language, their whole body keeps moving to mark the particular accent of each word. The head moves backwards and forward, from right to left; the feet beat time; the hands thump the desk as if it were a drum. Yet in spite of all this noise, our scholars do not disturb one another in the slightest degree each one is occupied with his own lesson, without thinking of his neighbour, except when an unexpected collision occurs between two heads beating time. Then for a few minutes they make faces and afterwards continue their singing more vigorously.

A typical detail: shouting all day like this makes the voice get hoarse in the end. That is why in every class, there is a jug of water, where everyone takes a drink when he feels his throat parched!

Your Affectionate Friend,

September, 1890. THE EDITOR.

Missionary Notes and News.

WORDS OF APPROVAL AND ENCOURAGEMENT.

His Lordship the Bishop of Mangalore, India, lately addressed to us the following very kind and encouraging letter:—

21st August, 1890.

I cannot allow my visit to England to come to a close without writing to thank you for the good work you are doing in editing a paper from which my diocese among others derives many benefits.

In the first place the ILLUSTRATED CATHOLIC MISSIONS, which is taken by some of our people and eargerly read, gives encouragement to those who are work ng among many pressing difficulties for the salvation of the pagan. For it shows that there are those in Europe who are interested in their labours and who are helping them, if not by their material, at least by their spiritual alms.

Secondly, your paper is an excellent vehicle for propagating trust worthy information about the life and labours, the words and works of the missionaries and their struggling flocks in the land seated in darkness.

My only regret is that your circulation is not far wider. Till we can persuade our Catholic people in more favoured countries to read what has to be said about God's work in pagan climes, we can never hope to have their zeal enkindled into flame with love of souls ; and until there is this love, sacrifices will not be made for the salvation of souls in lands far away. You are helping to charge the battery with this electrical fire of which I speak.

May God strengthen your hands and lengthen your days to continue the good work so well begun.

Yours sincerely in Christ,

✠ NICHOLAS M. PAGANI. S.J.

Bishop of Mangalore, British India.

THE CATHOLIC PRESS AND OURSELVES.

The *Irish Monthly* in its September issue says: "ILLUSTRATED CATHOLIC MISSIONS is a monthly illustrated record in connection with the Society for the Propagation of the Faith. It is an exceedingly interesting periodical, and ought to be a favourite, not only in convents, but also in Catholic households. The illustrations are numerous and very good, and there is a great variety of information about the foreign missions and subjects connected with them. Is this threepenny magazine sufficiently known in Ireland?"

GENERAL.

The Mattei Remedies and Leprosy.—It will no doubt seem rather beyond our province to speak about medicine and systems of medicine. We have, however, been honoured with a note from His Lordship the Vicar Apostle of Trichur, Southern India, as follows:—

"Dear Sir,—As the information contained in the following cutting may be of public utility, I enclose them.

"The first has reference to the treatment of leprosy, the second to the result of the above treatment. The letter of F. Lasrad was published in the *Madras Mail* of 15th of July, 1890.

"The Rev. Fr. A. Müller, S.J., has published at St. Aloysius' College, Mangalore, a *Vade-mecum* or small guide for the use of Count Mattei's medicines, which is sold at half a rupee or a shilling the copy.

"Yours faithfully,

✠ A. E. MEDLYCOTT,

Vic. Ap. of Trichur.

"Trichur, Malabar,
17 July, 1890."

The former of Bishop Medlycott's cuttings was published by us in our August number, pp. 62, 63 ; from the second we make the following extracts :

"SIR,—I hope you will be good enough to publish the following for the information of all those who may be afflicted with leprosy as I was I am a native of Mangalore. Fifteen years ago the first signs of leprosy were perceived on my body. They consisted of spots as large as a pice, of a reddish colour. I was told that a Mussulman in town gave medicine for this disease. I took his medicine for three months, but got no better. I then tried a prescription given by a native of Mangalore for three months, with the same result. Whilst employed in the Cutcherry, a Brahmin from Kassergod Taluq saw me, and asked me how long I had had the disease, and upon my telling him that it was one year, promised to cure me within 15 days, but he failed completely. Then a man, Gouda by caste, in Uppinangadi Taluq, told me to abstain completely from water for 48 days, and that thus I should be cured. I did so and got a little better. But after some time the disease increased, though I was still able to do my work in the Cutcherry."

The writer then details several other attempted cures by different persons up to 1881. Finally he says :

"On the 8th of April this year, I put myself under the treatment of Rev. Fr. A. Müller, S.J. My state then was as follows :—My face, nose, forehead ears were very much swollen and disfigured. There were spots and nodes all over my body ; wounds on my hands, legs and feet, my feet, knees and joints were likewise swollen and pained me so much that it was impossible for me to walk or move about. Several parts of my body had lost sensibility so completely that when a lancet was run in black blood came out, but it caused me no pain whatsoever. My arms were so stiff that I could not clap my hands. Thanks to the medicines of Count Mattei given me by Rev. Fr. Müller all my pains have disappeared, there is no more swelling in any part of my body, all the wounds have closed, the senseless parts have recovered their sensibility, and I can walk and move about freely now and clap or bring my two hands together. Boils had made me lose the nails of my fingers, but now fresh nails are growing. The only thing that remains of my former sickness is some nodes inside the skin here and there, but these are getting smaller every day, and I am confident that they too will soon disappear. I must add in conclusion that my cure would probably havtaken place sooner had I more faithfully followed the prescription. I once left off taking medicine for two weeks.

FRANCIS LASRAD."

Taking in conjunction with a letter of Mr. H. B. Cranenburgh, of Calcutta, in the *Indian Daily News*, and the second paper of Lady Paget, in the August *National Review*, this testimony on the subject of Count Mattei and his remedies becomes of great importance. We may add that the Count testifies that St. Aloysius' College, Mangalore, is the only depository for his genuine remedies in India.

Two more Balaams.—This month brings us two more voices whose testimony—not altogether willingly, perhaps—goes to swell the evidence of the good works of the Catholic missioners in Africa. Both voices are those of Protestant clergymen, it will be observed. The first makes, of course, the common Protestant blunder of calling all Catholic missionaries "Jesuits," whereas there are no Jesuits at all on Lake Tanganyika, but as all Catholics know the "White Fathers" of Cardinal Lavigerie. But, after discounting this mistake,—(a Central African missionary, by the way, ought to know better),—we may quote the letter. It is published by the Rev. Robert Stewart, of Gateshead, in the *Newcastle Leader*, and is from his nephew, a missionary on Lake Tanganyika.

The following is from the letter :—"As to the other missions on the lake, the Jesuit mission is the only other mission besides our own. I detest Jesuitism, but cannot help admiring the practical way in which they work. For instanee, they have a bishop, and if bishops are needed anywhere it is in the mission field. Then they apparently have any number of men ready to come out to the mission field, and men who never intend returning home. They have the remarkable faculty of recognising the qualities of their men. For instance, a man showing an aptitude for languages gives his time practically to translating and evangelising ; another, with a love for children, has charge of the youngsters of whom at one station alone, they had 300 ; a third, it may be, is a good business man, and to him is allotted the buying and selling ; while a fourth has charge of the gardens, cultivation, etc. Actually at one station they had a man set apart to train their men and do the fighting. They buy children at Ujiji, and of course train them up as good Roman Catholics This is an evil, as it is the cause of sending Arabs slave-hunting to meet the demand.* The children do not appear to feel it

*See our article last month on this subject, entitled "Right or Wrong?" ED

much. I remember one day on the beach at Kavala I saw about a dozen little creatures under the charge of a big, fat, motherly-looking woman. They were being sent to one of the stations, and were tumbling and playing about very contented-looking. There are, I understand, four stations on the lake, manned by twenty men; they have hundreds of people of their own, and that they are well prepared for war you may imagine when I tell you they have 700 guns. Outwardly, to all appearance, at least, they are doing good work."

The next has reference to West Africa. It is curious, certainly, if not amusing, and appears in a recent number of the *Record*. Here it is:—

"Sir,—Last week I had a long conversation with a Liverpool captain of a steamer respecting an important subject hindering, as he thought, the influence and progress of the Church of England on the West Coast of Africa, and especially in Sierra Leone. During a recent visit to that coast this captain engaged a native cook, professedly a Roman Catholic. This cook was most intelligent, and was formerly a Protestant. Two influences, however, induced him to change his religious profession, viz., the earnestness of the Roman clergy and the cheapness of their system. Poverty there, it seems, is so great, and the marriage fees so high in our Mission-churches, that numbers are induced either to live in unlawful wedlock or to be married in the Romish Communion. Here, wise in their generation, the Romish priests often marry the poor gratis, and at no time charge more than one-fourth of the fee exacted by our own clergy. I thanked the captain for his information and said that I would write to the *Record*, believing that if these statments were true publicity might lead to inquiry and remedy. To encourage honourable marriage and restrain the influence of Rome are matters of sacred duty.

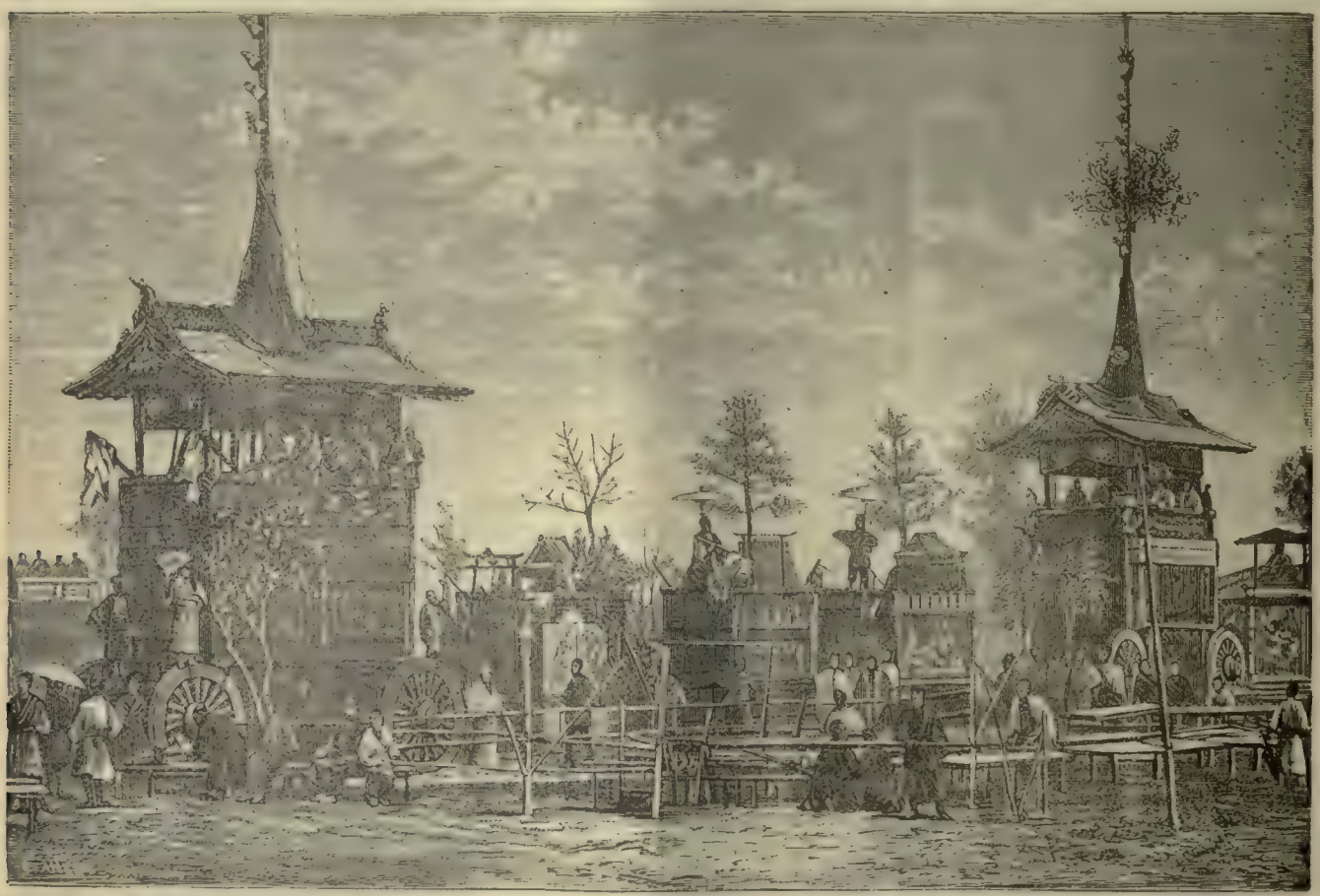
August 25. J. PARKER, Chaplain on the Tees."

There is no mistaking the genuine Protestant ring of the last sentence; but the evidence is worth having, notwithstanding!

Literary:—Father Werner, S.J., author of the well-known "Atlas of Catholic Missions" is bringing out a new work entitled *Orbis Terrarum Catholicus*, (275 pp., 4to). Based on the most recent and reliable documents forwarded by the ecclesiastical authorities of all countries to Rome, it gives full statistics showing the position of the Catholic Church all over the world. Such a work will evidently be of the greatest interest and value. It is published by B. Herder, of Freiburg, and the price is 10 shillings.

AFRICA.

The *South African Catholic Magazine* is the name of a new periodical, to be started in the interests of the Church in South Africa, and the project has the entire sympathy and approval of the various Ecclesiastical authorities of the different colonies.



JAPAN: GRAND BUDDHIST PROCESSION AT KIOTO, "THE BUDDHIST CAPITAL" AND A GREAT PLACE OF PILGRIMAGE.

JAPAN.

Good News from Japan and Corea.—News from Japan announces that on May 1. Mgr. Midon, Vicar Apostolic of Central Japan had the happiness to bless the new church of Kioto, the ancient Miako, the metropolis of Japan. The neophytes in their joy over the erection of a magnificent Catholic church amid the pagan temples in the very capital of Buddhism itself, wished, naturally, to give all possible éclat to the solemnity. Accordingly Mgr. Midon, having implored and received the special blessing of the Vicar of Christ for all those who should take part in the ceremonies, invited all the other Vicars-Apostolic of Japan, and an immense throng of the faithful, from the neighbouring districts, who made Kioto a true place of pilgrimage on the occasion. In fact, the progress of conversions throughout Japan partakes somewhat of the marvellous; evangelical labourers alone are wanting. Mgr. Cousin, Vicar-Apostolic of Southern Japan, writes from Nagasaki, in November, 1889, that in the province of Satuma alone, in the few months since a missionary was sent thither, over one hundred baptisms have taken

place which it was hoped would increase to two hundred by Easter time. Although the persecutions of the sixteenth century had almost destroyed the flourishing mission built up by the persevering zeal of the early missionaries, in 1866, thanks to the abnegation and untiring devotion of those admirable pioneers of the faith the alumni of the Seminary of Foreign Missions of Paris, the Catholic religion was planted there anew, and now numbers 40,000 faithful dispersed in 499 missions divided in three vicariates apostolic—now dioceses since the establishment of the hierarchy in Japan by the reigning Sovereign Pontiff—known formerly, as those of Northern, Central, and Southern Japan. Northern Japan numbers 10,266 Catholics, in a population of 19,000,000; Central Japan, 2,200 Catholics in 13,000,000 inhabitants; Southern Japan, 27,000 Catholics in a population of 6,000,000. The new dioceses, four in number, will have the same limits as the present vicariates, with the exception of that of Northern Japan which, numbering 19,000,000 inhabitants in an extent of territory reaching over fifteen degrees of latitude, namely, from the thirty-fifth to the fiftieth, north latitude, it was deemed fitting to apportion in two Sees—that of Tokio, the Metropolitan See, as capital of the empire and residence of the Mikado which will embrace a population of 13,000,000 inhabitants, with 7,500 Catholics, and that of Sendai, with 6,000,000 inhabitants, of whom 2,500 are Catholics.

From Corea come tidings of the return to the Faith of ancient neophytes and conversion of infidels so that at the present moment the Catholics of that peninsula, opened, as it were, yesterday to the Faith, number over 16,000.—*Bombay Catholic Examiner.*

INDIA AND CEYLON.

From Chota Nagpur.—A missioner writes us from Kurseong, in reference to the wonderful work of evangelisation and conversion still progressing in this favoured part of the Lord's Vineyard: "You will be happy to hear that four of the good Loretto nuns at Calcutta have lately joined our Fathers in their apostolic labours by taking upon themselves the education of the young Kol girls, whom they will train to be the home-apostles of their future Catholic households."

St. Joseph's Foreign Missionary Society.—Indian papers announce that the Very Rev. Theophilus Meyer, V.G. of Madras has been appointed Provincial of this Society, the Motherhouse of which is at Mill Hill, London, N.W., for the Indian Province.

SYRIA.

Moussul and the Chaldean Patriarchate,—Mr. Farage, says in a letter to the Bombay *Catholic Examiner*:

I trust that the Catholic readers of the *Examiner* will be glad to learn something of what is going on among their Oriental co-religionists. I therefore give below what the last mail brought from Beyrouth. The *Bashir* (a Catholic paper in Arabic, edited by the Jesuit Fathers) says: "This morning (4th June) arrived his beatitude Peter Elias Abolionan, Catholic Chaldean Patriarch of Babylon from Moussul by way of Aleppo, after a visitation tour through the Chaldean Bishoprics of Mardin, Urfa, Diar Bekr (the ancient Amed) and Aleppo, subject to his jurisdiction. He was accompanied by his archdeacon Father Joseph Toma, one of the old pupils of our College, and by Father Stephen Issa, Director of the Patriarchal Seminary at Moussul. We received him with open arms as a guest at our College and we wish him every welcome and comfort. After a short stay he will start on a vitsit to the Holy Land. His Beatitude is well known for his firmness of mind and watchful attention to his duties and for his successful policy in dealing with the Porte regarding the Christians of his rites. He was born in the town of Moussul in the beginning of 1840 where he prosecuted his studies with the greatest

SYRIA: ALEXANDRETTA, THE NEAREST PORT TO ALEPPO

success. He speaks Chaldaic, Arabic, Turkish, French and Italian with admirable fluency. He was consecrated a Bishop on the 8th May 1874; on the 28th June, 1878 he was offered the Chaldean Patriarchical chair. Notwithstanding the short period since his election he has done several services to his people and to the Catholic Church. Among the most important are the union of his people who had been much divided by party spirit, and the founding of the Patriarchial Seminary at Moussul in 1880 which is in a most flourishing condition and exercises a beneficial influence in every direction."

SOUTH AMERICA.

Another Leper Mission.—The Redemptorist Fathers at St. Alphonsus' Church have as their guest a distinguished member of their order, Right Rev. William Wulfingh, Bishop of Surinam, South America.

Surinam, or Dutch Guiana, is situated on the northeastern coast of South America, and is washed by the Atlantic. The territory under the jurisdiction of Bishop Wulfingh comprises an area about equal to the State of Georgia. For the 13,000 Catholics spread over the colony there exist churches only in two places beside Batavia, the leper settlement. Hence the necessity of building chapels which may become centres for the scattered Catholic population, among whom the work is of the most extreme difficulty, both on account of the looseness of morals prevalent among the natives, and of the difficulty of reaching them in their isolated dwellings. Hitherto almost the only fruit of the labours of the missionaries has been the baptising of infants, while if chapels were erected the spiritual wants of the people might be regularly attended to.

Besides the few Catholics, the population of the colony consists of Indians, the Aborigines of the country, consisting of the Casile, Araomo, and Arrowak tribes; Maroon Negroes, Cooleys, Chinese and semi-civilised Negroes. Except the Moravians, and a few Protestants, all are heathen, whose worship is a species of fetichism. For these unfortunates the missionaries have been able to do little or nothing for want of resources. They can only reach them by plunging into the depths of the primeval forests whose magnificent foliage casts their eternal shadows over the humid soil of Guiana. Of the Surinam missionaries is required not only untiring labours, but also assiduous study. They must endeavour to render themselves familiar with English, the native language, or Taki-Taki, Portuguese, Hindustani, and Chinese, beside Dutch, the language spoken by the more educated classes.

There is in Guiana one class of beings whose condition of deepest misery and untold suffering cannot fail to elicit the sympathy of every human heart. We speak of the lepers, wrecks of humanity, outcasts of Society, victims of the most dread disease to which human flesh has ever been subject, a disease widespread throughout the colony. There exists in a remote and isolated portion of the country a settlement consisting exclusively of lepers, to the spiritual wants of which three Redemptorist Fathers and a lay brother devote their lives. Life among the lepers is by no means rose-coloured. The vast majority of these unfortunates are non-Catholics, but only Catholic priests live among them. The leper settlement has cost the good priests enormous sacrifices, and at the present day one of their number is slowly dying of the fatal malady. He is so perfectly helpless that every morning and evening his physician, himself a leper, assists him in dressing and undressing. Although the law obliges the lepers to be transported to Batavia, it is not enforced, and there are more lepers living at Paramaribo, the capital, than there are at Batavia, so that all the priests of the colony are in reality labouring among lepers, and are brought in constant contact with them.

To support this most laborious field of the Lord's vineyard the missionaries have very little to rely on. They, the lay Brothers, and the Franciscan Sisters have no other resources but what are absolutely necessary to support life. Moreover, two orphan asylums, the poor, and the sick lie as a terrible burden on the Mission. To build chapels and schools, attend to the wants of the lepers, so fearfully neglected and inhumanly treated, to save hundreds of children of the natives, doomed otherwise to physical and moral destruction, the assistance of charitable friends is absolutely needed.—*Boston Pilot.*

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the Niger Missions:			
"I. C. MISSIONS" Subscriber	5	0	0
Anonymous		1	0
For the Famine stricken Chinese:			
From a Lady, per Rev. M. Doyle, Dublin	5	0	0
Expenses of "I. C. M."			
'Thankful'		5	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR OCTOBER: Growth of Zeal for Foreign Missions among our people.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiewerk (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Mission (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).
The Review of Reviews (London).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "*Illustrated Catholic Missions*".

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our November Sub-frontispiece is dedicated to the great Société des Missions Etrangères of Paris. It consists of fac simile Chinese native drawings, depicting the horrible tortures inflicted on our missionary martyrs in China. It will be noticed that, according to the principles of Chinese art, the figures of the bravest characters are made the largest, the martyrs in this case. Next in size come the executioners, considered as second only to their victims in courage. May these terrible and yet glorious scenes encourage our readers to pray for the Church in the Far East!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 55. NOVEMBER, 1890. Vol. V.

THE LAND OF GALLAS AND SOMALI:

The North East Horn of Africa.

A BIT OF GEOGRAPHY.

TAKE, dear Reader, your map of Africa, and run your eye upwards along the eastern coast of the Dark Continent. You will find that, just before approaching the great peninsula of Arabia, where the British Perim and the Italian Assab keep the keys of the Red Sea, North-west Africa forms a sharply pointed horn, tipped by Cape Guardafui and pointing up to that newest English possession, the Isle of Socotra. A little south of Guardafui you will see the cape called Ras Hafûn. A few years ago a vessel from Australia got ashore at this headland, and for a few anxious hours the terrified passengers, among whom were several of my own friends, beheld swarthy savages descending the hill sides towards their stranded vessel, hastening to slay and perhaps to devour the unlucky white men. Fortunately the latter got their ship off in time to avoid their cruel hosts. Who were these savages? They were the dread Somali.

Your atlas will show you that all this North-east horn of Africa is the Somali coast. Look further inland, and to the south-west of the Somali you will see the Galla country.

These two distinct peoples, Somali and Gallas, are neighbours, but irreconcilable enemies.

THE FIERCE SOMALI.

The Somali are a fierce, wild race. They are stigmatized as a nation of traitors and perjurers. The Gallas on the contrary, are said never to break their word. Yet these two races have a very similar physiognomy, both partaking of the Asiatic rather than of the African type, as our illustrations will show. The Somali is of a coffee-coloured hue, and is distinguished by his beautiful white teeth and curly, bushy hair,—'mop-headed, wild-looking folk,' they have been called. They affect a certain elegance in the way in which they wear their gay cotton or cloth dress,—as witness our portrait on p. 98, a type recalling the Egyptian. The Somali are fanatic, though ignorant, Mohammedans. Such of them as are at all civilised are to be found in the British colony of Aden, where they have settled in a smaller town called Mala of some 5,000 or 6,000 souls. Here the Capuchins have laboured with some success among their children. Their language is of obscure origin and affinity Captain Hunter of Aden has studied it assiduously and published a grammar and dictionary of it, and our missioners have edited a Somali Catechism.

"ILM ORMA," THE SONS OF MEN.

A much more attractive people is that of the Gallas. They proudly style themselves "Ilm Orma," or "The Sons of Men." They are a noble and industrious race, fond of farming. Many of their villages are devoted entirely to bee-farming. Moreover they are monogamists, unlike the

other nations of Africa. According to Cardinal Massaia, their great apostle, they are akin to the Abyssinians, to whom they were formerly attached. Long before the invasion of the Mohammedan conqueror Granhé (1528) they were Christians. The consequence is that their present religion is a curious mixture of Christianity and old nature worship, with plenty of superstition, fetichism and magic. They still honour the Cross, some of the Christian saints, such as Our Lady and St. Michael, observe the Christian Sunday or "Great Sabbath," and at the same time worship a Sky-God. Some of their tribes have gone over to Islam.

CARDINAL MASSAIA.

The Gallas have been fortunate in modern times: firstly in being made known to the world by the distinguished Catholic traveller and *savant* M. d'Abbadie, whom they have to thank for their missioners; and secondly in having had as their first apostle the illustrious Capuchin missioner Bishop (afterwards Cardinal) Massaia who began his long apostolate in 1846 and carried it on for no less than 35 years, amid many cruel trials and severe persecutions. He has written the history of his lifelong mission in the six volumes of his great work. The Galla Vicariate of which the greater part belongs to the kingdom of Shoa (or Chewa) now numbers some 6,000 Catholics, and, besides seven European Capuchin fathers, is served by six native priests.

NORTH EAST AFRICA: A SOMALI WOMAN. See page 97.

A MASSACRE BY THE SOMALI.

Last April we briefly referred to the massacre of two of our missioners (by hostile Somali) in the Galla country, (Vol. IV., p. 184). We now borrow a fuller account of the same event from the *Franciscan Annals* of September:—

We supplement the account, given at the time in the newspapers, of the terrible massacre of some of the devoted Fathers, by extracts from the despatches of Mgr. Taurin the Vicar Apostolic at Harar, and other missioners on the spot. "Matters," says Mgr. Taurin, in a letter written in November last, "were progressing on the whole very favourably. Father, Joachim, indeed, had but partly succeeded in his mission to Chewa (or Shoa), for the king who was entirely bent on extending his dominion, had allowed himself to be much influenced by the heretical party in the State, who, he imagined, would be of use to him in his ambitious designs, and peremptorily commanded Father Joachim to wait; while I, at the same time, was served with a similar injunction. Thereupon the Father fell back upon our house at Menso, where a station had been founded ever since the departure of Mgr. Lassere. From this point he has found considerable field for his energies, in the administration of the Sacraments and other missionary duties. After the fever season he intends again to cross the Awaché and to establish himself among the Itus, a ten days' journey from here. If this can be satisfactorily accomplished, I intend to send him Father Benedict Joseph as a companion. I remain here at Harar, not merely alone but also very lonely, and most impatiently do I await the arrival of Father Ambrose, who has already been appointed to our little agricultural colony at Mahori. And in order that I may have some companion I have been obliged to summon Brother Stephen here to me."

On December 29 last, a brief telegram from Obock informed us that these two religious had, on their way to

Harar, been massacred by a band of Somalis, together with a caravan of Greek merchants with whom they were travelling.

A letter from the same place, dated January 8, gives the following details of the massacre: "News of the occurrence arrived at Obock on the morning of December 27, by a telegram addressed to the Governor. It was terrible blow, and felt most deeply by the whole colony.

"The next evening Father Augustine received a letter from Father Cæsarius, which said that Father Ambrose and Brother Stephen had left Zeilah at one o'clock in the afternoon of December 21, accompanied by a child belonging to the mission, two Greeks, three Gallas, some Abyssinians, eight Somali soldiers in the service of the English Government, and the camel drivers—in all, 50 souls.

NORTH EAST AFRICA: A SOMALI WARRIOR.

THE ATTACK.

"On the following night (Sunday), between 10 and 11 o'clock, while all the camp was resting under the guard of one of the Greeks, a hundred Gadobursis, under cover of the thick darkness, which hid them from the guard, rushed suddenly in and fell upon the slumbering caravan.

"Mercilessly they struck on all sides. Seventeen victims fell beneath their blows, among whom were to be counted Father Ambrose and Brother Stephen. Certain of the Abyssinians contrived to escape to a distance of four hundred yards from the encampment, whence they turned, and opening fire upon the pillagers, put them to flight.

"One of the Somalis was straightway despatched to Zeilah to carry the news to the consul, who appeared on the scene on the Tuesday morning following. At his instance the slain were buried and the wounded transported to a place of security. Father Ambrose had had his skull fractured, and Brother Stephen his head transfixed by a lance. The child who had accompanied them had suffered but slight injuries, and has returned to Zeilah. The two Greeks were shockingly wounded, and were also taken to Zeilah, bnt as there was no hospital in that place they were removed by water to Obock. They arrived here eight days after the event, without having received any attention whatever. One of them, who had sustained eighteen lance wounds, died on January 6; the other, who had but eight wounds, is slightly better. They had defended themselves with a valour worthy of the traditions of ancient Greece; he who died was by birth a Spartan."

Father Ambrose de Serrières (diocese of Poitiers), known formerly in the world as Auguste Baptiste Pierre Potier, was born on January 9, 1857, and took the habit on September 8, 1879. He had set forth for the Gallas mission on February 8, 1887. Brother Stephen d'Etoile (Drôme), known in the world as Joseph Rayne, had been a longer time in the Gallas country. He was born on November 5, 1853, and had entered the Order on April 12, 1867. He had already rendered many signal services in the mission.

May the blood of these victims prove the seed for a rich harvest of Christians!

PRESENT HOPES AND PROSPECTS.

We may, perhaps, here add a few further particulars regarding the state of affairs at the present moment in the Gallas mission.

Father Joachim was unable to get further than Ankobar and to visit our mission stations in the interior. He crossed the Awaché in the company of Dejateh Wold-Gabriel, an

old friend of our mission, who has made over to him a tract of country at Bilalo. Father Benedict Joseph started on February 13, to join him there, a journey of about eight days from Harar.

Father Leo, after visiting the Annias, has settled himself among the Abais, who have received him most cordially. He has built a house, and is able to cultivate a field they have generously presented him with. This station, then, may be considered as firmly established. The population, while showing itself sympathetic, has unfortunately succumbed to the Mahometan influence, and do not now, though in the enjoyment of full religious liberty, seem inclined to relinquish the tenets of that sect.

At Awâle, Father Andrew continues to increase each day his number of converts. They are more, strictly speaking, native Christians than at any other of our missions: Harar, for instance, being a seat of government and commerce, and comprising in its population other than purely Abyssinian Christians. They all come to Mass in spite of the threats of persecution they receive from time to time, and most of them go to their duties. Here at Awâle it is that the Vicar General resides, dividing his time between the instruction of the eight or nine children whom he has taken into his house, the care of the sick, and the cultivation of his garden.

NORTH EAST AFRICA: WOMEN AND CHILDREN OF THE GALLAS COUNTRY.

At Obock we have a hospital under the care of Franciscan Sisters, and a day school for children Our Fathers there find incessant occupation, and divide their time between the school, the penitentiary, and the sick in the hospital.

On the whole, it seems safe to describe the situation of the Gallas mission as being an eminently hopeful one, in spite of the ascendancy of the heretical party in Abyssinia itself, and the very serious complications which result from the conflicting claims of the English and Italians on the coast, and the state of anarchy to which great part of the country is reduced by the incessant warfare which is carried on.

A VISIT TO SOME FRANCISCAN MISSIONS IN CENTRAL CHINA.

[We are permitted to quote the following from an interesting paper entitled, "A Mountain District of Central China," by Mr. E. Guy Hillier, a Catholic English gentleman of Tien-tsin, read by him at a meeting of the Tien-tsin Literary and Debating Society, last May 27th.]

WE received such kind assistance from the Franciscan Missioners who have charge of that part of Hupei and Hunan, besides Shansi and Shang-hsi in the North, and were brought into such frequent contact with their flock, that a few words of what we saw of these missions and their work are necessary to a complete sketch of our journey. We stayed on two occasions at the Mission Sta-tion of Tan-tzu-shan, in charge of Father B——, whose genuine kindness and hospitality nothing could exceed. Father B—— is a German by birth, was a student at Bonn University and an officer in the German Artillery before he turned Franciscan, and his solitary and devoted life among ignorant Chinese mountaineers has not dimmed one whit his interest in the affairs of the day, which he keeps up by reading the newspapers, his perfect polish of manner, or his keen appreciation of a joke. He is in charge of about 800 Christians, most of them of old families and scattered over a large area among the mountains. They are nearly all poor, only a few possessing real and personal property amounting to Tls. 1,000 or Tls. 2,000, and these are looked upon as people of means and position.* All the people round, heathens included, appear to have the greatest respect and affection for the Father, and all alike would greet him with a civil word or a Chinese obeisance as he passed them on the road. At Mass on Sundays there would be a congregation on a fine day of 400 to 500 people, some of them coming a distance of 30 *li*,† and occasionally a few pagans attractedby curiosity would also look in. The chapel was far too small to hold them, and the little courtyard was also filled to overflowing with a kneeling and devout congrega-

* A *Tael* is worth about 4s. 9d.

† *Li*=⅓ mile.

tion. When we were there, the ground was covered with a good foot of snow, and there was yet a congregation of nearly 100 people, many of them old women, for whom it must have been a formidable undertaking to toddle through the snow on their small feet. There is not much superfluous luxury about the life of a Franciscan missionary; he is vowed to poverty, and the circumstances in which he finds himself are certainly conducive to its practice. His house is that of a well-to-do peasant of those parts, which is not high architectural praise, and his food is Chinese.

The other Mission Station we visited was at Szu Ku Shan, the wildest and most desolate place I have ever found myself landed in. The house was also a solitary farm-house on a plateau of mountains some 7,500 feet high. The missionary was a Chinese priest who had been educated in the College at Naples, spoke French and Italian fluently, and was in charge of a scattered parish of some 400 Christians. It naturally occurs to one to enquire the reason of the existence of these large communities of Christians in the wildest heart of the mountains. Most of their families have been Christians for some generations, and I was told that they are descendants of refugees from the persecutions that took place in the Hukuang Provinces toward the end of the last century, when many natives and Europeans lost their lives. In these mountain fastnesses both priest and people were safe from persecution, and the nucleus formed by a handful of refugees would be gradually augmented by additions from outside. At Tan-tzu Shan for instance I found several natives both of Hunan and Sechuan who were comparatively new arrivals, and had been driven to come thither by pressure of hard times and the unpopularity of their religion in their old home. Here they find a congenial soil, metaphorically if not literally, they have the sympathy and support of their co-religionists, and for almost the trouble of clearing the ground they can obtain half the side of a hill with timber and materials for building their cabin, and a patch or two of ground of sufficiently gentle gradient for cultivating a crop of maize. It might be interesting to pursue this subject further and endeavour to ascertain to what extent religious persecutions in various parts of the Empire have indirectly contributed to colonizing what would otherwise be deserts inhabited by a few banditti and hunters.

I wish it were in my power to convey by description a picture of the scenery we sometimes met with, but words are a poor medium in which to express the grandeur and variety of those mighty forested mountains and gorges. Masses of mountains there were, piled one above another and culminating in scarped and snow covered ridges in the distance. Deep rocky gorges choked with vegetation and fallen masses of rock, with springs and streams of water trickling and rushing down at every turn. Precipitous serrated ridges and pinnacles, absolutely inaccessible except for goats and the most experienced climbers, their summits crowned with a dark mass of what can only be described as "savage" looking forest. Occasionally the mountains would fall away somewhat, and we were delighted to find ourselves in softer scenery that reminded one of Miyanoshita and Hakkone, and the valleys of which, in the summer, with rhododendrons in their glory and the forest in full leaf, must be perfect bits of Paradise. Water we found everywhere in springs, cascades, and rivulets, which all appeared ultimately to find their way into the Changyang River, a stream of considerable size, which we crossed at several points of our journey, and which reminded one of a Scotch salmon stream tumbling over a rocky pebbly bottom and as clear as a crystal.

NORTH EAST AFRICA: WOMAN OF THE GALLAS COUNTRY. See p. 97.

THE SALESIAN MISSION IN DAWSON ISLAND, TIERRA DEL FUEGO.

[From the *Bollettino Salesiano*].

PUNTARENAS, MAY 3RD, 1890.

TWO Missionaries wrote to me from the Mission of Dawson Island saying that more savages had arrived, besides those whom I had taken there in the month of February, and that they were in want of meat, biscuits and clothes for the new-comers. I got everything prepared; hired a boat of three hundred tons for the transport of the goods and on the 23rd of April I embarked with Don Borgatello and four Sisters of Mary Help of Christians.

Owing to the slackness of wind, we did not arrive until the

evening of the 24th at the extreme north of the Island and there we cast anchor, for as there was no wind, the strong current towards the South would have carried us back again to Puntarenas during the night.

ARRIVAL AND CORDIAL RECEPTION.

The following morning, as there was a little breeze, taking advantage of the current, we hoisted sail and at ten o'clock we again cast anchor in Harris Bay, close to which were erected seven little huts for our savages and two for the missionaries and their servants. From the boat we could see a number of Indians collected on the beach and others at the doors of each of the huts, awaiting our disembarking with some trepidation.

No sooner had we landed, than we approached the natives, saluting them heartily, caressing their children and telling them that we had brought them food and clothing and that later on we should distribute everything to them. If you could only have seen how many nimble children there were there upon the beach, gazing with wonder first at me, who wore spectacles, then at the Sisters dressed in a manner so strange to them!

Don Pestone then came to meet us accompanied by the heads of the families. He welcomed us most cordially and gave orders for our baggage to be carried into the house about two hundred yards distant from the beach, whilst we advanced towards it, marvelling at the progress which we saw.

SOUTH AMERICA: MAP OF THE SALESIAN MISSIONS IN PATAGONIA AND TIERRA DEL FUEGO.
(Dawson Island is in the Strait just South of Punta Arenas, which is numbered on this Map "10.")

PROGRESS MADE.

Since my last visit the houses for the savages had increased by four. A fine avenue had been opened twenty yards wide and two hundred yards long, quite level and gravelled as in a city. At each side are planted trees whose roots have been transplanted from the wood in a most marvellous manner. I rejoiced with our dear Don Pestone who here acts as missionary, land-surveyor, engineer and director of public works, and I also had much rejoicing with the workers, who are nearly all natives. We arrived at the house. Don Ferrero had preceded us and installing himself as host was already distributing rice, beans, biscuits, meat and fat, according to the number of individuals who composed the different families, giving it to the mothers so that they might prepare a dinner for their children.

They have already succeeded in getting each family to prepare their food and they now are able to use a spoon. Some of them even have already succeeded in learning to make use of a fork also. They have also succeeded in making the greater number wash both hands and faces. I observed a large pot near our kitchen with a big fire under it and I asked what it was for. I was told that there were many sick and infirm and that in this pot their food was prepared separately. It was the *influenza* which had appeared in the Mission, a sickness which was quite unknown to Don Pestone and Don Ferrero, for the newspapers had not then arrived there. In the meantime the dinner hour had arrived, and we all met together with good appetites; for during the twenty-four hours we had hardly tasted food on account of sea-sickness, which only ceased when we touched dry land.

VISIT TO THE INCIPIENT VILLAGE.

After dinner we visited the savages in their own huts to make the acquaintance of all.

These huts are four yards long by three, covered with strips of zinc, with only one opening which serves both as window and entrance, but which has no door. In the centre they light the fire, and this serves for cooking and warmth.

LIVES OF THE NATIVES.

How do these savages live? When they are far from the mission they fish, hunt, and gather the seaweed which they find in great abundance on the beach. When they succeed in catching a seal, or obtain a quantity of fish, they halt on the spot and remain there as long as the provision which the Lord sends them lasts. They are always in search of food and of novelty, so long as they are not prevented in their journey by any sickness. The women, children and old people with their dogs coast along the beach in their boats made of the trunks of trees, carrying for ballast a little sand and gravel, with the indispensable fire which they never allow to go out. The men with their bows on their arm and one or two big dogs go quickly along the shore, always on the look out for game and ready if necessary to defend themselves from enemies, who might be other Indians or some wicked Christians.

LIFE OF THE INDIANS AT THE MISSION.

Nowadays at the Mission first thing in the morning they go into the forests to provide fire-wood for the day and at breakfast-time they take some coffee and biscuits after which they disperse, some to mend the roads, others to cut down trees in the woods, to open out new roads or paths, or to bring beams for the houses. In the meantime the children go to the school, where Don Ferrero

teaches them the Spanish language, some prayers, to write upon their little slates and to wash often during the day. It is true one cannot have the good behaviour of European children, but there are already many who remain assembled in a small porch and repeat whatever the missionary teaches them. The time for work, rest, dinner, etc., is regulated by the sound of the bell. Even while they are working, no occasion is lost to teach them to speak Spanish or to make them repeat the Sign of the Cross, so that they may learn it well. The mothers also when they come to receive their portion of food, are made to repeat the Sign of the Cross, so that now they can nearly all make it. They believe in a future life, and Don Ferrero saw a widow, one evening, sitting in a corner of the house in a attitude almost of prayer, murmuring certain words. The next morning he asked for an explanation of what he had seen, from the old woman herself and from the neighbours, and learned that she was "remembering her husband's death" which had taken place many years before.

After dinner the men continue to work and the women and children wait for the ebb of the tide, when some of the rocks become uncovered, to hasten to gather seaweed, shell-fish, etc. About five o'clock the men return from their work and the women take them their share of food.

DEATHS AND FUNERALS.

About that time we were expecting an event which affected the whole of our little population. Three months before a robust Indian, called John, felt a pain in his head, and so bad was it that many times he was unable to go to work with the others. When I went to see him, he told me that his head was bad and that he was in great pain. A short time afterwards I was called in haste, as they believed he was dying. I told his relations that he had better be baptised as he was in great danger. At seven o'clock that same evening I baptised him and at ten o'clock he died, having had every charitable attention and after trying a thousand useless remedies.

All through that night the family of the deceased with some few neighbours sat round a large fire, wailing and watching the corpse extended on the ground in a corner of the house. We had had the coffin prepared, and we placed the corpse in it, while, at the same time orders had been given to prepare the cemetery.

All the Indians followed the bier to the grave, and it was very affecting to see, for the first time on that island, a procession advancing silently along the sea-shore and afterwards ascending through the dense foliage to the top of a little hill, there to deposit the mortal remains of a poor Indian but lately baptised. It was the first time that the funeral ceremonies, with which the Church honours its dead, were celebrated in that land. All the Indians appeared surprised and pleased, especially the family of the deceased On the evening the said family left the little house and retired into solitude. I left instructions with the missionaries to be on their guard not to allow such mourning to be of too long duration, for fear it might be the cause of some strange or superstitious doings.

FEAST OF ST. JOSEPH.

We made preparations, however, to keep the feast of St. Joseph, and wished to make it a solemn celebration. All looked forward to the Sunday with great anxiety. Don Pistone and Don Borgatello undertook to erect a porch in the style of a church, decorating it to the best of their power. Don Ferrero and I took upon ourselves to distribute shirts, drawers, trousers, coats and vests; and the Sisters distributed dresses to the girls and women.

It was an unusual proceeding. Men, women, boys and girls, all ran to get clothes, and when they came back with their things they hurried to their huts to put them on. There was a constant going and coming for two hours. It seemed quite a new life. Here was one putting on a clean shirt over a dirty one, another took off his boots and appeared in his stocking feet, another put his drawers over his trousers and many other like things, so that, without meaning it, they made quite a little carnival.

The captain and pilot of the boat each had a post of honour. At the Sign of the Cross all the Indians knelt in most touching recollection. Don Borgatello commenced by saying the Acts of Faith, Hope and Charity, which were repeated by all, word for word. After the Sanctus a hymn of praise "O Sacred Heart!" was sung by the Missionaries and the Sisters only. This was a moment of fascination to the poor Indians, who heard, for the first time such a chorus and such beautiful singing. They also wished to sing, and watched the movement of the lips of our Salesians and of the Sisters, and then broke out into a kind of murmur, under their breath, to take part also in the singing.

At the end of Mass I delivered an exhortation to the Indians telling them they should continue to be good, work to provide food and clothes, listen to our Missionaries and learn the catechism well, so that they might receive Holy Baptism and be afterwards baptised like us. I then addressed a few words to the servants, recommended them to give good example to the Indians and never to scandalise them.

D. GIUSEPPE FAGNANO.
Prefect Apostolic.

THE DAKOTAS, OR SIOUX.

By PAUL BECKWITH.

II.

THE MEDICINE DANCE OF THE DAKOTAS.

WI-CAS-TA-WA-KAN, holy or medicine man, the high-priest in the religious ceremonies of the Dakotas, invariably a chief, who through these dances or religious ceremonies retains his influence in the tribe, understands thoroughly the medicinal properties of the various herbs used by them, and often performs cures acknowledged by army surgeons as remarkable. An Indian staggering into camp many hours after being bit by a venomous snake, his leg swollen horribly, was cured in a short time; the

late Dr. De Wolf (U.S. Army surgeon killed in the Custer massacre) and the writer saw the man. The doctor said there was no cure for him; yet he was cured by a medicine man. Another cure, a cataract of the eye, was affected by the insertion within the lids of brass filings. To impress upon the mind of the patient the divine nature of his medicine the medicine man adds to the efficacy of his remedies, mysterious incantations, contortions of feature and body, accompanied always by the drum, often placing upon the ground a paper or bark figure, and while the friends are holding the patient over it, shoots it with his gun. As the patient is held over the figure the sickness falls to the ground, enters the figure, and as he kills it with his incantations and his gun, it will not re-enter the patient. All this power is received, they say, through the Great Spirit, who confers upon them a spiritual medicine so powerful that they can kill at will, resuscitate the dead, and cure the sick. The spiritual medicine is represented by a bunch of feathers, a claw, a bird or animal head, a pebble; anything, in fact, that strikes their fancy. To keep their medicine from the gaze of the profane a medicine-bag is prepared from the skin of birds or small animals, decorated with beads and porcupine quills, and in this bag the medicine is placed and is carried with them always, as long as they are followers of the Wau-kan Wa-ci-pi, holy or medicine dance, and as its name implies, the religion or worship of the medicine of the Dakotahs, their manner of worshipping the multiplicity of gods through their medicine. A council is held by the head-men of the order, who, appoint to act as soldiers ten members of the order, who, selecting a suitable spot, erect a 3 foot barricade, in form an ellipse, at each end a tent, one for the high priests to hold their councils, and in which to keep their Pa-zu-hi-ta-wau-kan, the other for the soldiers, who preserve order, wait upon the dancers, prevent spectators from leaning upon the barricade, and attend to a large cauldron of meat and wild turnips cooking over a fire immediately in front of their tent, often replenished during the ceremonies.

The high-priests entering the circle from their tent, and the soldiers taking their places, the members are admitted by families or groups, who, standing in line, face the east, or medicine tent, in unison throw up their hands and shout, "Brothers have mercy upon me." The head of the family or spokesman relates where and when each one was initiated into the order, chanting a refrain to the high-priest and holding the medicine-bags in the left hand, tightly pressed against the heart, the right arm raised as if in the act of affirming, trots around the circle crying, "Friend and brother, have mercy upon me"; when reaching the starting place he chants again, this time in praise of the Wau-kan Tanta, or Great Spirit, and takes a seat upon the ground, leaning against the barricade. All the members as they enter go through with the same programme.

The high priest, taking his seat in the medicine tent-appoints four assistants; to one is given a small drum, to the next a pillow and stick, to the third a rattle, and the last assists in grunting. The big drum in the centre of the circle, has several drummers, who add without cessation to the din. The high-priest now speaks to them of this, the holy dance, founded centuries ago, relating how powerful was the medicine of their ancestors, and advising unbelievers not to scoff at them or their medicine, as they have the power to thrust a claw or a stone through the body of any one at will, causing instant death. To show them how strong his medicine is, he calls up one of his assistants, and pointing his medicine-bag at him, gives a puff with his lips, whereupon the assistant falls apparently senseless upon the ground. The high-priest prays the Great Spirit to aid him, bowing to the north, south, east, and west, asks the assistance of the members in bringing their dead brother to life. All the instruments are pounded, accompanied by frantic gesticulations and sonorous grunts, the lifeless man gradually returning to consciousness, and spitting into his hand a mass of froth and blood, in which is a claw or a stone. The high-priest now dances around the circle, showing his medicine-bag, and imitating the animal from which it is taken. Advancing rapidly towards one of the members, he holds his medicine-bag to his mouth and blows over it towards the one selected, who, giving a yell, falls to the ground. The chief continues, and the "dead men" reviving, assist in shooting others, until the ring is full of howling savages, dancing, yelling, and shooting each other. A signal is given, all congregate around the big drum, raising one foot, then the other, alternately, keeping time with a lateral swing of the body, the men chanting in a sepulchral tone, seeming to die out in the pit of their stomachs, and the women on the outside of the group, raising themselves on the ball of their feet, imitating the peculiar call of the female swan. The hoarse guttural sounds of the men, and the clear swan-like notes of the women, the two blending together, were very musical.

Foreign Correspondence.

FROM OUR CENTRAL CEYLON CORRESPONDENT.

KANDY, August 20, 1890.

Yesterday we had the solemn blessing of the new church of St. Joseph at Halloluwa, about which I told you in my last, which has been finished under the care of the new incumbent, Father Paul Perera. Unfortunately the Bishop could not be present, so the function was performed by the Vicar General. Mass was sung by Very Rev. Father Corbet. O.S.B., the former parish priest, who had thus the satisfation of seeing completed the work he had begun. A great crowd of natives swarmed across the river to take part in the feast, just as on the day of the laying of the stone, already described to you. Only this time we had it much grander, for three elephants were brought to add dignity to the scene! Later on in the day the harmonium, which Fr. Rodrigo had played for Mass in the new church, was taken out under the trees, and with the aid of the other fathers a regular concert was given. You may imagine August 19, has been a red-letter day for the Catholics of Kandy and Halloluwa (we call it "Hallelujah!" now after yesterday's fête!)

The Father Rodrigo just mentioned is a native Singhalese priest, and has lately been appointed by the Bishop assistant to the new parish priest at Badulla, in which district are the interesting tribes of the Veddahs.

Illustrated Catholic Missions,
NOVEMBER, 1890.

"THE FIELD IS THE WORLD."

"Amare et servire."

THE GREATNESS OF THE CATHOLIC CHURCH.

LIVING, as we do here in England and in many of the colonies, a small minority in the midst of a non-Catholic population, we are apt to forget the vast extent of the Catholic Church throughout the globe, compared with which every sect claiming the Christian name sinks into almost insignificance. For instance to say nothing of the Anglican Establishment by itself, *all* the Episcopalian denominations throughout the English-speaking world combined, barely reach to *one tenth* of the extent of the Catholic Church. We hardly realise this fact in England. But it is by no means all the truth. For our Church is not only far larger than all the Protestant and 'Dissenting' denominations of the world combined, and also greater than all the Greek and Oriental Churches combined that are not in communion with Rome, but she also exceeds these two categories joined together.

Perhaps one reason why we fail to grasp this idea of the Church as a vast whole is owing to the want hitherto felt of some general handbook, or guide-book, or dictionary, or whatever else we like to call it, which should give us a conspectus of the Church as she exists in all nations,—not merely in missionary lands, but also in those with a regular hierarchical organization, like the Catholic countries of the Continent of Europe and South America. For the former—missionary countries—we were already well provided in the official *Missiones Catholicae* of Propaganda.

But now for the first time we are indebted to Father O. WERNER, S.J., who satisfies the more general need in the handsome volume he has just issued.

His *Orbis Terrarum Catholicus*, or "The Catholic World," announced by us in our last issue, and just published,* gives a complete geographical and statistical conspectus of of the entire Church, western and eastern, in every single quarter of the globe. It even contains a considerable amount of historical information, with a most detailed synopsis of the actual state of every diocese, vicariate and prefecture of the world. The information has the merit of being based on official reports to Rome, local official directories and other most trustworthy sources. The book is written in Latin, and is beautifully printed and arranged.

Father WERNER is already favourably known as the author of our only complete missionary atlas (*Atlas des Missions Catholiques*, 1886), and of a corresponding atlas of the Church in the regularly constituted hierarchical lands (*Katholischer Kirchen-Atlas*, 1888). His new work perfects the task he has so well begun in these publications.

We may remark that Father WERNER'S calculations lead him to fix the total number of Catholics in the world at 230 millions, the other religious being estimated by him as follows :—

All other Christians	215
Mohammedans	210
Buddhists, Confucianists and Shamanists, together ...	448
Brahmanists	188
Pagans	120
Jews	6½

If we have any criticism to make, it is this, that it is perhaps a pity Father WERNER did not wait till the completion of the United States census and the new census of India, as there is considerable discussion regarding the actual number of Catholics in those parts of the world. We notice that he nowhere gives his estimate of the *total* number of Catholics in the United States ; but adding up the figures assigned by him to the different dioceses and vicariates, we find that they yield a sum total of 7,398,850; and, as his sources seem very reliable, we suppose that this is a fairly accurate calculation.

If we have adopted the unusual method of calling attention to this book in a leading article, it is because of the importance of the subject itself, and because we feel that Father WERNER'S *Orbis* will henceforth be an indispensable book of reference to every Catholic editor and publicist, and most welcome to both our missionaries and Catholic readers in whatever part of the world they may be.

"Lift up thine eyes, O Jerusalem, round about, and see; all these are gathered together, they are come to thee. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, and the strength of the Gentiles shall come to thee." Isaias, ix, 4, 5.

* Herder, Freiburg in Breisgau, and St. Louis, U.S.A., 4to., 266 pp., price 10s.

THE STORY OF LEO USSEMBE, A NEGRO SLAVE BOY.

[This is a translation of the authentic story told by one of the many lads rescued by Cardinal Laviegerie's White Fathers,—Ussembe now baptised as Leo.]

I WAS nine or ten years old when I was so happy as to meet the Fathers of the Tabora mission who delivered me from slavery.

I will tell you what I remember of my country, my childhood, and the years I passed in slavery.

My masters, whether Negroes, Half-castes or Arabs, made me suffer cruelly. In those days I often had the idea of vengeance, because I was a pagan; but now that I am a Christian, I think only of pardon, for I have become a disciple of Him who prayed for His executioners when they nailed Him to the Cross.

I was born about the year 1872 at Uwanghi, in the Nyangu Country, Upper Congo. My father's name was Piendé and my mother's Elua. I had two younger brothers, Luhiro and Lusulu.

One of those cruel wars, so frequent since the Arabs have have introduced the slave-hunting into that part of Africa, broke out in Nyangu. My parents, like most of the neighbours, fled to the depths of a thick forest and remained there in hiding for several days, without any food except some *n'byssy* or bananas we had hastily carried off with us, and the wild roots and fruits of the forest. All who could not fly were pitilessly massacred, or else cruelly dragged off into slavery.

When all our provisions were exhausted, we found we should soon die of hunger; and so, although the enemy, as we thought, was watching all the exits from the forest, we determined to escape during the night. We succeeded and soon came to a town hard by, called Mago, though alas! we found several of our party missing when we arrived. After this, fearing pursuit, we left Mago for a more distant town called Echanu. But the foe had got there before us, and we had to fly in haste to the woods again.

One day I, Ussembe, was crouching at the bottom of a hole hidden by the high grass, when one of the enemy's soldiers passing by saw me, dragged me out and took me off to their camp situated at the edge of the forest. When I found myself in the midst of the soldiers, I was very much terrified by their chief Kapuyu, whose head was ornamented with feathers of all colours, and who was dancing like a demon to celebrate his victorious marches.

After this we prisoners went with our captors through several countries and came to the river Lueke, a tributary of the Congo. Here one of the slaves jumped into the water and escaped during the night. I would have liked to do the same, but at that time I could not swim, and besides I was afraid of crocodiles.

My master, in order to ransom his own sister, who was the slave of an Arab, sold me, and soon after I was taken off to Ujiji on the East bank of Lake Tanganyika. Our boat took two days to cross.

*

[Here we interrupt the story, in order to give Père Guillemé's description of this terrible place:

"Since I have mentioned Ujiji, let me say a word about it, though I feel unable to describe the place as I saw it. My pen refuses to tell all the horrors committed in it!

CENTRAL AFRICA: THE SLAVE TRAFFIC IN LITTLE CHILDREN.—ON THE WAY TO THE UJIJI MARKET. THE MISSIONERS POWERLESS TO HELP OR INTERFERE.

Ujiji is the most populous Arab centre of Tanganyika. Here all the caravans of slaves, captured in the interior and on their way to Zanzibar, arrive. Here all the half-breed Mussulmans meet to arrange in what direction and in what countries they will make their slave-hunting raids. From here start all the bands of men-hunters who now are ravaging Manyema; and have well nigh annihilated that once so populous land.

"The market place was crowded with slaves on sale, fastened together in long files, men, women, and children, in terrible confusion, some with ropes, others with chains. Some who came from Manyema, had their ears pierced and small cords passed through to tie them together. In the streets you met at every step living skeletons, dragging themselves painfully along with the aid of a stick. These were no longer chained, because they could not run away. Sufferings and privations of all kinds were depicted on their fleshless faces, and it was evident they were dying rather of hunger than of disease. The great scars which marked their backs showed at once the cruel treatment they had received from their masters, who had not spared the lash to make them walk faster.

"But it was particularly near Tanganyika, on the untilled land, covered with high grass, which separates the market from the shores of the lake, that we saw the consequences of this abominable traffic. This space is the cemetery of Ujiji, or, to be more correct, a common sewer, into which the carcases of all the dead or dying slaves are thrown. Their burial is left to the hyenas, which swarm in this country. A young Christian, who did not know the town, wished to go to the lake side, but at the sight of the numberless corpses scattered along the sides of the path and half eaten by hyenas or birds of prey, he recoiled in terror, unable to bear so hideous a spectacle.

"I asked an Arab why the corpses were so numerous about Ujiji and why they were thus left so near the city. He answered me quite naturally, and as if it were the simplest thing in the world: 'Well, you see we have been accustomed to throw out into this place the dead bodies of of our slaves, and every night the hyenas used to come and carry them off, but this year there have been so many deaths that there are not enough of the animals to devour them, and so they have got tired of human flesh.'"

After this pasaage of Père Guillemé, we return to the narrative of young Ussembe].

*

STRAITS SETTLEMENTS: REV. MOTHER ST. ANSELM, SUPERIORESS OF THE CONVENT, PENANG.

At Ujiji I was sold to a very malicious half-breed, who gave me more blows than food. Then I was taken off to Unyamnyembe, where I fell into the hands of an Arab, more cruel than all the rest. Whenever he saw me go near to the fire to warm myself, for I had a feverish cold, he would take up a burning piece of wood and throw it in my face, saying: "Get away, *Kelb walyeri-me*! (infidel dog)." If anybody tried to say a word in my favour, he would answer roughly: "If you don't chastise your slave, he'll become wicked." This is a proverb they have.

Once again I was put up for sale; but as I was very sickly owing to the fatigues of the journey and cruel treatment, nobody would buy me. Every day my master walked me up and down the town of Tabora, offering his 'goods' for sale to every passer by. No one would have me. But at last one of the Fathers living at Tabora heard about me. He saw the opportunity of doing a doubly good deed: I was a slave-child and unhappy. So the treasury was emptied to buy me. I must say it contained only 35 francs (£1. 8. 0.) in cloth: and that was exactly my price!"

Young Folks' Column.

My Dear Young Friends,

Allow me to introduce you to some charming young Catholic companions from a very distant part of the world, you will find their portraits on pages 108 and 109. Let us begin with a lesson of geography. Do you know where Penang is? If not, you'll have to find it in a map of the Malay Peninsula in your Atlas; or better still, if you keep the past numbers of I. C. M., you can look back to July, 1889, where on page 34 you'll find the map you want. You will see that Penang is in the Straits Settlements, opposite the north-east of Sumatra. Well, I hope you read in our last September number the account of the golden jubilee of Mother St. Anselm, the venerable superioress of the Convent at Penang. I am now indebted to the kindness of Mr. V. J. Reutens of that town for some illustrations of these fêtes. You will see a portrait of the good Superioress herself, who has been thirty one years labouring in the Colony, also a group of herself and her nuns.

*

And, now, if you will look at the very pretty groups of the Convent girls, you will see how they were dressed for the plays which they got up for Reverend Mother's Feast. In one you see them acting a piece called "La Reine Mozab

the scene of which is laid in Algiers. 'Queen Mozab' seated on her throne is Louie Murat; to right and left of her are Rose Langan and Maggie Nichol. The other young ladies in their Moorish costumes are, beginning from your left, Misses A. Hardouin, Rose Dragon, Rose Mitchell; and over to the other side, Sarah Deane, E. M. da Silva, and J. Gaûtier; whilst the two in European dress standing behind are Misses L. Smith and L. Gautier. You may amuse yourselves by trying to find out the same girls in the other group on page 109, in which there are one or two new ones. Who is "Vérité" with the mirror of truth in her hand? She is one of the two who are standing up in the first group. The tiny little girl in front is named Jourdin.—It will I am sure increase your interest to know that these young Catholic sisters of yours out in the Far East, with their varied names,

STRAITS SETTLEMENTS: GROUP OF PUPILS OF THE CONVENT, PENANG, CELEBRATING THE REV. MOTHER'S GOLDEN JUBILEE, 1890

English, French, or Portuguese, are most, if not all of them, Eurasian young ladies.

*

Here comes an old friend from quite a different part of the globe,—Belgium. Marguérite van Ypersele had the merit of inaugurating our little 'Prayer Crusade' last May—(I hope you are not forgetting your daily 'Hail Mary' for it?) and now she comes forward with another most beautiful proposal, in a letter addressed directly to yourselves, which I here hand to you:—

September 8th. 1890.

Dear Friends,

Last Saturday I had such a good idea that I cannot refrain from communicating it to you. It is specially to the *girls* that I address myself, but I have no intention of excluding the boys, because they can give us their support. I have no doubt you will like my proposal, as you have read in the last number Father Poirier's answer to Lady Marshall, and the letter from one of the Mill Hill Missionary Fathers, "Christmas in Southern India". I propose for us young girls, *to work once a year for the Churches of the Missions*, which are often as poor as the stable of Bethelem. We can make altar cloths, altar linen, and even sacred vestments, or else ornament them.

Let us offer our present to the Divine Infant Jesus at Christmas, and so every year.

And the boys: how many things they could offer to Our Lord! It is so easy, so sweet, to give, to work for God! To work for the altar, is to work for the person of Jesus Christ himself: Remember that.

How I shall rejoice if you will accept my proposal. It seems to me that to work for Jesus Christ once a year is the least thing we could do.

I pray those who are willing join me in this little Altar Work Association, only to give their names to the Editor of I. C. M. I hope that some persons who are accustomed to work for the Belgian Missions of the Congo will not neglect them for our new association, but still like to believe that they may do *both*.

For my part it is with a heart full of joy that I promise to make an annual gift to the altars of Jesus Christ in foreign Lands.

MTE. VAN YPERSELE.

*

There are not many school-girls, I am convinced, who could not easily take up this truly admirable proposal and send every year some little object worked by their own hands, however inexpensive and simple, for use in the churches of our foreign missions. It is often easier to do a little work of that sort than to send money.

I shall be most happy to receive any offerings of the kind and to see that they are duly forwarded to one or other poor struggling mission in heathen lands.

*

Will some of you try and write me a missionary tale, founded of course on facts? I shall be glad to offer a nice book prize at Christmas for the best tale of the kind that is sent in.

Your Affectionate Friend,

October, 1890. THE EDITOR.

Varieties.

THE FEAST OF THE BATH IN MADAGASCAR.

THE celebration of the Feast of the Bath took place on the 22nd of last November accompanied by the usual ceremonies. The representatives of foreign powers and their fellow-countrymen assisted at it. The Queen, simply clothed in a red garment, was seated on a throne, with a prince of the Royal Family at her feet. The Prime Minister sat on her right hand. To the left, on a red velvet cushion was placed the royal crown. Seated on the ground according to custom were the Princesses and several persons of high degree. Farther off to the right, the representatives of the different castes of the nobility of the six divisions of Imerina.

The Europeans took up their stand opposite the throne; only the mayor of Viliers had a seat. Behind them the court-ladies, Malagasy officers and the royal choirs. In a reserved enclosure was the traditional bath.

The Progrès d' Imerina, a French journal of Tananarivo thus relates this interesting ceremony:—

The Minister of War, Rainilaiarivony, presented arms in honour of Her Majesty and immediately afterwards commenced the march of a file of men, who carried water and the different objects necessary for the bath, as well as the wood. The fire was lighted in a place reserved for it.

Directly the water was sufficently warm, the Queen descended from her throne and placed herself to the left of it. A prayer was said, a canticle chanted, and then Her Majesty penetrated into the enclosure reserved for the bath, which was surrounded by curtains. An artillery salute announced to the people that the Sovereign was performing the most important part of the ceremony.

In about a quarter of an hour's time the Queen emerged, clothed in a scarlet robe, ornamented with lace, with a crown on her head and a magnificent diamond necklace round her neck. She held in her left hand a bull's horn mounted in silver, containing some of the bath water. Accompanied by the Prime Minister she went to the entrance door sprinkling the assembly. At that moment she was saluted by all the town artillery and immediately took her seat upon the throne.

The Princes of the Royal Family, the representatives of the different castes of the nobility and the ministers came to present the "Hasino" to her Majesty, each one pronounced a few words, offering his congratulations to his Sovereign and called down upon her the blessing of Heaven.

The Prime Minister speaking in the name of the people, the army and himself said:—That they were all happy that the "Fandroana" had come, that they hoped Her Highness would live long enough to witness a thousand such ceremonies and that they begged Her Majesty to accept this wish. He added that the Queen could have confidence in her subjects, and that they were all devoted to her service, under any circumstances. Rainilaiarivony concluded by publicly stating that the relations between Madagascar and the other nations were very friendly, and he desired every-

STRAITS SETTLEMENTS: GROUP OF PUPILS OF THE CONVENT, PENANG, CELEBRATING THE REV. MOTHER'S GOLDEN JUBILEE, 1890. See p. 108.

one to do his utmost to preserve them as such. Then he also called down upon Her Majesty the blessing of Heaven.

On account of the great applause, this discourse was often interrupted.

The Queen briefly replied :—"Since these are your words, I am happy and I have great confidence in you. Long may you live and God bless you."

Then rice, and honey, as well as beef, preserved since the last Feast of the Bath, were served.

A prayer and a canticle terminated the ceremony and the people retired about half-past ten.

For three days before the Feast, it is forbidden to kill butcher's meat, but directly the order is withdrawn, which is the day after, Tananarivo is transformed into a regular slaughter house. It is estimated that 4000 to 5000 cows are killed on that day. According to custom, quarters of beef are exchanged :—they are offered to one's parents and friends. The Feast finally ends with games and national dances.

Some two leagues from the capital, not far from the charming village of Ilafy, and in sight of the sacred city of Ambohimanga, rise the modest buildings which serve as an asylum to these unfortunates. The first shelters, built in 1872, consisted merely of mud hovels, covered with coarse thatch, in Malagasy fashion, for the small funds which the mission then disposed of did not permit any greater outlay.

Since last year the lepers have been lodged, if not in palaces, at least in houses which shelter them entirely from the inclemencies of the weather. Two long brick buildings covered with tiles, and in the middle a whitewashed structure which serves as a chapel, are the edifices which together make up the léproserie of Ambohivaraka. A little further on, in a valley, some rice-fields, cultivated by those whose limbs have been spared by the disease, help to feed a part of the lepers, who number about 200.

I visited the léproserie, on a Sunday, at the hour of evening service. Those of the poor creatures who could still drag themselves along were gathered in the Church and singing hymns. Leprosy being a disease known by description in France, I will not speak to you of the horrible sight offered by people deprived of one or more of their limbs and with faces which are often nothing but one wound, nor of the fetid odour they spread around. The men who devote themselves to attending upon beings so repugnant are truly worthy of all our admiration, and it is but just to pay homage to our missionaries who were the first to think of erecting a leper asylum, and who since it has come into existence have but one thought, how to improve as far as possible the dwelling of their patients and to increase their comfort as much as their slender means will permit. The mission would require several thousand francs a year, more to carry on its work satisfactorily and to tend a larger number of unfortunate beings who, without the help so afforded, would die of hunger and distress. Money is wanted at the present moment to complete the roof of one of the buildings of the léproserie.

STRAITS SETTLEMENTS: GROUP OF NUNS OF THE CONVENT AT PENANG. (See p. 107.)

Missionary Notes and News.

AFRICA.

Père Gheluy, a Congo missioner, speaking at the recent Eucharistic Congress at Antwerp stated: "M. Janssen, the Governor General of the Congo, said to me: 'It is only the Catholic Missionaries who are able to regenerate the Negro race.'"

The Leper Mission of Madagascar.—The Tananarivo correspondent of the *Journal des Débats* writes thus of the *léproserie* of Ambohimanga in the great African Island of Madagascar :—

INDIA AND CEYLON.

The Mangalore Mission.—Our readers will remember the very kind letter addressed to us a couple of months ago by the Right Rev. Mgr. Pagani, S.J., Bishop of Mangalore in Southern India. They will no doubt be glad to see the brief account of the position of his diocese and the appeal for help published by His Lordship in the Catholic papers of England.—We may say we shall be happy to receive any donations sent in response to this appeal. Bishop Pagani writes :—

It is eleven years and a half since the Sovereign Pontiff confided to the Society of Jesus the important mission of Mangalore. Situated on the western coast of British India, to the south of Goa, and bounded on the east by the Ghauts, it stretches for 250 miles along the Indian Ocean. Of 3,000,000 inhabitants, some 67,000 are Catholics. These are scattered over the whole district of some 15,000 square miles, and the number of priests is utterly insufficient to supply even the first necessities of our poor flock. The work amongst them must be done in great part by native clergy, who alone can master sufficiently the four different languages employed by the population, and who alone can bear a climate ruinous for Europeans. A seminary has been begun, where twenty levites are receiving a higher education, beside twelve of the ancient Syro-Chaldaic rite. But the seminary is without funds, and each student costs the mission £8 16s. a year, a sum which, if inconsiderable in comparison with education in England, makes a total which is a serious burden in a mission so poor as that of Mangalore. Besides, the building of the seminary and the church for catechumens attached to it is now standing still for want of funds.

The impediments to conversion which arise from the inviolable laws of caste have obliged us to form a sort of *reduction* or colony round about the seminary, where several hundreds of natives have been received into the Church. The converts are instructed by the Jesuit Fathers, aided by a native priest and by the seminarists and the novices of the Society. A small hospital forms part of this good work. A native Christian medical man attends, and it is only want of means that hinders the extension of this good work, which might then with great fruit be opened to the poor pagans. A similar reduction has been established at the important town of Calicut, at the north of our diocese. The most consoling, perhaps, of all the good works of the mission are the orphanages, one for boys and three for girls. The good Tertiary Carmelite Nuns have the charge of the girls. Here, again, our poverty is the only impediment to a charity which not only snatches little ones from paganism, but prepares for future Christian homes. Many of the boys very likely will hereafter be called to the altar and to the evangelisation of their country people and relatives.

Spite of much opposition, a refuge for lepers has also been opened, and though a small sum is given by the municipality, the burden of providing a suitable accomodation all lies with the mission.

To all these good works we must add the splendid and flourishing college lately built, which prepares our young men for the degrees of the Madras University, and which contains some four hundred scholars, while, besides two grammar schools in Mangalore city, there are several others scattered up and down the diocese. These are all under the care of the Fathers of the Society of Jesus of the dispersed Province of Venice, aided by the devotion of a few Fathers of the English Province S.J.

I have come to England to seek the generous aid of these upon whom the Indian Empire imposes such grave responsibilities. Subscriptions will be received by me, or by the Father Rector, 114, Mount Street, Grosvenor Square, London, W.

CENTRAL ASIA.

Tibetan Literature and Catholic Missioners.—A correspondent of the *Madras Catholic Watchman*, writes :

Sir,—Your last issue contained a note, based on an Allahabad telegram, to the effect, that the first fruits of the Abbé Desgodins return from Tibet, would be the publication of a *Tibeto-Latin French Dictionary*. Unfortunately for the facts of the case, however, the good missionary is just returning to Tibet, having been away in France, for the last twelve months nearly. Nor again, will this important work be the very first fruits of the energetic Abbé's sojourn of over a quarter of a century in the sealed land of the lama and yak. He has already published a catechism and various other works of practical utility in Tibetanese,—but he hasn't as yet translated the Scriptures! 'Tis said that he has a prejudice against translating the Scriptures from Genesis to the Apocalypse into indifferent Tibetanese, and distributing yak loads of copies to inquiring Tibetans with an eye to business, to be used up as wrappers for penn'orths of broiled yak-mutton. The misguided man! In connection with this it may be observed, that the Tibetan Alphabet was for the first time cast in Europe in 1762, by slow-going Catholics. In 1773, Christopher Armadutius published his *Alphabetum Tibetanum* with a preface and translations of the Our Father, Hail Mary, of the Creed, and Ten Commandments. This work was printed at the Polyglott Press of the Sacred Congregatiou of the Propaganda.

M. R. A. S.

PHILIPPINE ISLANDS.

Catholic Missionaries Assailed and Vindicated.—The *Pal-Mall Gazette* recently contained an article, signed H.N. and entitled "Bonjour Philippine!" giving an interesting description of these Islands, but containing the following attack on the Catholic missionaries :

"Considered as a community, Manila is an interesting example of the social product of the Roman Catholic Church when unrestrained by any outside influence. Here the Church has free sway, uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests. The great monasteries, with their high barred windows, shelter the power, the wealth, the knowledge of the community. The Dominicans, with their Archbishop, the Augustinians, the *Recoletanos*, and the Franciscans, divide the people among them, their influence being in the order I have stated them. Wise in the knowledge of that which they created, their own wealth is invested in foreign banks, chiefly in Hongkong, that of the Dominicans, richest of all, being entrusted to the Agra Bank. The people are plunged in superstition, and their principal professed interest in life is the elaborate religious procession for which every feast day offers a pretext. The two newspapers are parodies of the modern press, ignorant of news, devoid of opinion save the priests', devoted in equal parts to homily and twaddle. The port, for its exasperating restrictions and obstructions, is said by agents and captains to be the most disagreeable in the world to enter or leave. The civil authority itself is in many respects subject to the religious; during the chief religious festivals nobody but the Archbishop is permitted to ride in a carriage. It is hardly necessary to add that the people as a whole are idle and dissipated, and that most of the trade is in the hands of the foreign houses. Altogether, Manila, distant as it is from other communities, with little intercourse to enlighten it, and few visitors to criticise or report, is a remarkable and instructive example of the free natural development of 'age-reared priestcraft and its shapes of woe.'"

A few days after, a vindication promptly appeared from the pen of Mr. Vance Packman, who before his conversion was editor of the *Church Review*, a well known Protestant paper. The writer began with 1521, but want of space compelled the *Pall Mall* to give only what he said of the state of things from 1858 onwards.

"In the year 1858, Mr. Crawford, who was formerly governor of Singapore, stated: 'In the Philippine Islands the Spaniards have converted several millions of people to the Roman Catholic faith, and an immense improvement in their social condition has been the consequence.' (*Times*, December 2, 1858). I will cite one more

Protestant writer, who tells us, in 1861, the impression which he had formed of religion in the Philippines, in spite of the prejudices both of creed and country which threatened to warp his judgment. Mr. MacMicking, who spent some years in these islands, allows that the people are so truly 'bigoted Papists' that religious processions are as frequently passing through the streets as they are in the Roman Catholic countries of Europe. And then he adds: 'The Church has long proved to be, upon the whole, by much the most cheap and efficacious instrument of good government and order;' while even the common people 'very generally learn reading by its aid—so much, at least, as to enable them to read their prayerbooks or other religious manuals. There are very few Indians who are unable to read, and I have always observed that the Manilla men serving on board ships, and composing their crews, have been much often abler to subscribe their names to the ship's articles than the British seamen on board the same vessel could do'—'Recollections of Manilla and the Philippines,' p. 45.

"The population of the islands in 1851 was 3,716,191, and in 1876 it had increased to 5,503,356, the whole of these, with the exception of some thousands of Europeans and Philippians of European origin being indigenous. Contrast this remarkable growth of a native Christian race with the decadence of the indigenous peoples of Australia, New Zealand, the United States, and other countries 'civilized' by Anglo-Saxon influence and Protestantism! What would have been the fate of the Philippine Islanders had their country come under the withering curse of British 'civilization?' What H. N. calls 'superstition' may safely be regarded as fervent faith in Religion; what he calls 'parodies of the modern press, ignorant of news, devoted in equal parts to homily and twaddle,' simply describes newspapers which do not contain long reports of divorce cases, police court and other scandals; and, lastly, when he stigmatizes the people as a whole as 'idle and dissipated' you can draw the conclusion that these Philippians are not a money-grubbing race, and, like wise people take their pleasures frequently and openly. May they continue to flourish!"

NORTH AMERICA.

"In matters of race the Church is colour-blind," said Father Harrison of St. Paul, Minnesota, addressing the Congress of coloured Catholics of the United States at Cincinnati last month.

A New Diocese.—The Holy Father has just erected the Vicariate of British Columbia into a diocese with the title of New Westminster the name of the bishop's see. The diocese stretches from 60° N. to 49° N. latitude, is bounded on the east by the Rocky Mountains, and on the west by the Pacific, Vancouver Island, and Alaska. (It will be remembered that the last two regions form the diocese of Vancouver). The new diocese contains a population of 95,000, half of whom are Catholics, and made up of Indians, Europeans and Mongols, scattered in some fifty hamlets, ten villages, and three towns, the largest with 9,000 people. The Bishop will be Mgr. Paul Durieu, O. M. I., hitherto Vicar Apostolic.

A New Vicariate.—The Holy See has also erected a separate Vicariate Apostolic of Saskatchewan, detached from the diocese of St. Albert, Canada, with the bishop's residence at Prince Albert. It contains the east and north-east parts of the diocese of St. Albert, with a population scattered over this vast area some 15,000 inhabitants, of whom 7,000 are Catholics. About half the population is European. There are 17 priests, and several nuns,—the Faithful Companions being from England. There are 11 churches and 12 chapels.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the Propagation of the Faith			
E de M.	6	0	

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR NOVEMBER: The Repose of the Souls of all Subscribers to I. C. M. deceased during the last twelve months.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missiën (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).
The Review of Reviews (London).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

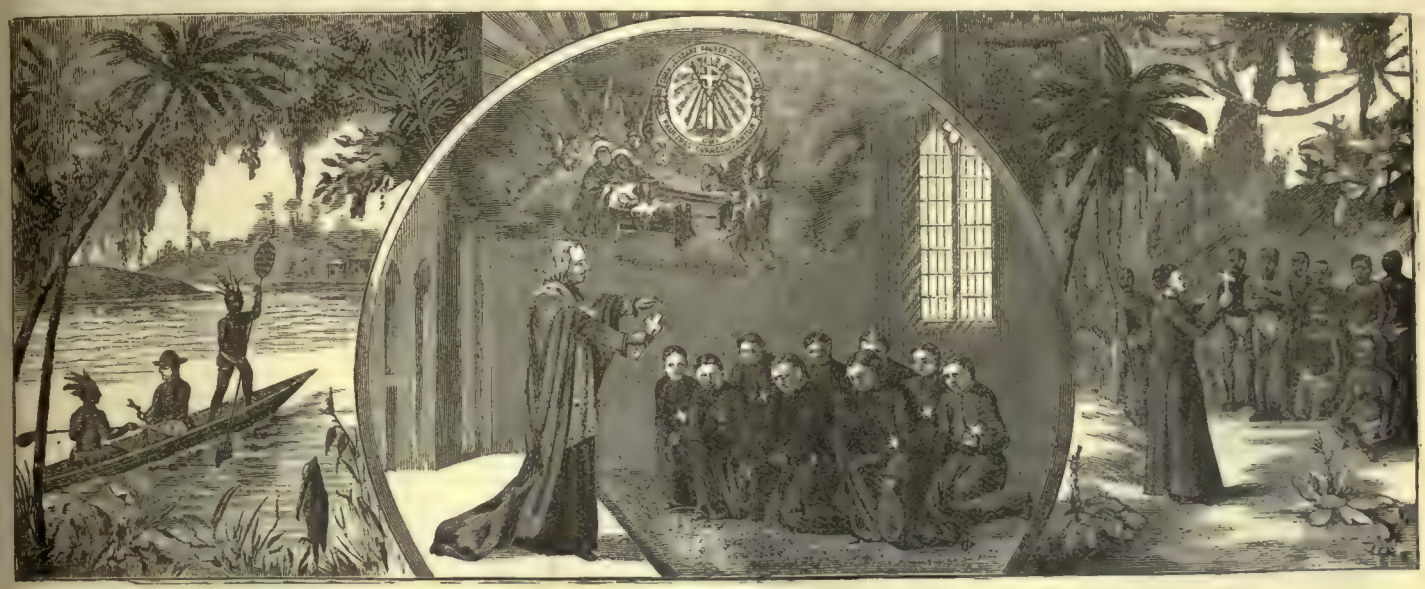
TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.



Our December Sub-Frontispiece is dedicated to the Missions of the Society of Oblates of Mary Immaculate (feast December 8th). Their founder Mgr. Mazenod, of Marseilles, appears in the centre sending forth the first missioners of the order. At present the O. M I. Fathers have the following foreign missions: (I) In Ceylon, the Archdiocese of *Colombo*, and the diocese of *Jaffna* (II) In South Africa, the vicariates of *Natal*, *Orange Free State*, and *Transvaal*; (III) In British North America, the dioceses and vicariates of *St. Boniface*, *Athabaska-Mackenzie*, *British Columbia* and *St. Albert*. They thus labour in three very distant and different quarters of the globe.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 55. DECEMBER, 1890. Vol. V.

ECHOES FROM OUR YOUNGEST COLONY.

I. AN APPEAL:

By the Right Rev. the Vicar Apostolic of Fiji.

Suva, Fiji Islands, *May 5, 1890.*

FIJI deserves in every way to become the object both of the prayers and of the generosity of our English Brethren. The *Annals of the Propagation of the Faith* and the *Missions Catholiques* of Lyons have very often spoken of these fair Islands during the last few years. Nevertheless, I beg to be allowed to tell you, in a few words, the situation of the Catholic Religion in this country.

Fiji one of the most recent English colonies, comprises more than 200 islands. Of the 1800 English colonists scattered about, we may reckon from 400 to 500 Catholics, chiefly established in the two principal towns of Suva and Levuka. But, as is generally the case with the Catholic Englishmen or Irishmeu who seek after fortune in far distant colonies, they are very poor and utterly unable to support or help their priests in any way, still less to come to their assistance in the spreading of our holy religion. Nay, it not seldom happens that they come to us to beg food, clothes, or lodging, Though few in number they keep their faith pure aud vigorous and deserve the solicitous care of my missionaries.

Beside the Anglicans and Presbyterians who attend to the spiritual welfare of the European population only, and are strongly supported by the London societies, the natives are influenced mostly by the Wesleyans, who, in fact, have gained over the far greater number of the aboriginal population. They unhappily came before us, bringing with them teachers from other islands, where they are likewise powerful, and succeeded in winning over more than one hundred thousand of the people, thus making of Fiji their best stronghold. Thanks to their endless calumnies, the Catholic Church is, in the eyes of the artless Fijians, the religion of the devil; Wesley alone was sent by God to teach properly the doctrine of Jesus Christ; the Wesleyans alone must be listened to, for their Bible is the only good one, and the mere reading of it will transform men into other Christs; the Wesleyans alone deserve credit, since Fiji is an English colony, and all England, or nearly all England, from Her Majesty the Queen down to the meanest subject, belongs to the Wesleyan sect; they alone form the one true church, since they require so little from the natives to be saved and let them live according to their ancient customs and most degrading passions And then, thanks to these and many other calumnies, thanks to the easy way of salvation they propose, and to making of all the chiefs so

many teachers, they have brought over many of those simple-minded people, always ready to believe whatever is said against a religion which is so falsely represented to them. Another reason why Catholics were inferior to the Wesleyans in number and outward appearance, is that no hierarchy had been established; there was no Bishop: only a Prefect Apostolic. It was only three years ago that the first Vicar Apostolic of Fiji was consecrated, which event gave a most energetic impulse to, and caused a sudden change in, the whole mission.

Yet I should be wrong to exagerate the power of the Wesleyans, oven in this stronghold of theirs. In spite of our having reached these islands so long after them; in spite of the very few means we can dispose of; and I might say, thanks to our apostolic way of living, and to the piety and thorough change of conduct of those who obeyed the inspirations of divine grace, the Catholic missionaries have succeeded in establishing fifteen large stations, whose people are admired by all the Fijians and colonists for their piety knowledge aud strong attachment to the true faith, in spite of the many vexations and persecutions they have to go through on the part of their Wesleyan chiefs.

We may truly thank Almighty God for the immense amount of good that has already been done among this cannibal people. Yes, glory be to God for so many tribes and villages won over to the knowledge and love of the true God! Even with the scanty resources awarded to us by the admirable Association of the Propagation of the Faith, we have roused the fierce anger of the enemy; we have excited the admiration, and, I may say the jealously of the teachers of false doctrines, and what is more, we see now the time fast approaching, when thousands and thousands of those so-called Wesleyan natives will become Catholics; for they are, so to say, completely tired of being exploited by the ministers of the Wesleyan sect. And, not satisfied with acknowledging that we surely make part of the true religion and are better than they are, many tribes and villages daily apply for missionaries and show themselves anxious to belong to the one great Society, which they learn to know better and better, as you may read in the last numbers of the Annals of the Catholic Missions.

Of course many are the difficulties, for it was, is and ever will be the unavoidable lot of the true faith to have to strug lge hard, here as well as in the Old World. But the harvest is ripe; and, during the two last years, I have more than doubled the number of my missionaries and stations. So numerous indeed are the Wesleyans, who have already retraced their steps, so numerous also those who long to become members of the Catholic Church, that, at their last general meeting, the Wesleyans resolved to send more men and more pecuniary resources, in order to contend more successfully with the Church of Rome.

As I told you already, much has so far been done, both for the colonists and for the natives. I have invited some 16 sisters, some brothers and a great many catechists for the schools. In spite of our poverty some new churches and chapels have been built. But much more remains to be done.

FIJI TYPES OF FIJIAN NATIVES.

On account of the extreme poverty of the English speaking Catholics, I myself am obliged to provide for the education of their children and to establish orphanages. In every new Fijian mission it is necessary to build a church and a school; Catechists or teachers are to be formed and prepared for a long time before being thought fit to teach their countrymen. All this requires far greater resources than the welcome help of the Propaganda, which has so many other places to think of.

The promising start and wonderful expansion actually given to this far-distant and most interesting mission of Fiji have caused the want of sacred vessels and vestments to be felt, and have likewise occasioned very great expenses, which have brought us into straitened circumstances. One example only will suffice to show this: we spent last year, 20,000 francs (£800) for 10,000 copies of a prayer-book in the Fijian language. And how many more would be required, if we wished to stand on the same footing as the Wesleyans! How often are we not hampered in our efforts and labours by the complete want of money!

How painful and sorrowful it is for the heart of a missionary to think that others are so powerfully helped by subscriptions at home, when we, Catholics, established in an English colony, in the midst of English Catholics, are so to say, forgotten by our open-handed co-religionists of rich and liberal England.

I find pleasure in repeating it, great is our hope Almighty God has listened to our prayers, seen our tears, and seems disposed to repay our long, severe and still lasting sufferings. But great also is our fear; for we shall have to weep and to weep bitterly, if, feeling the good that is to be done, and being offered so many souls to be saved by our means, we are rendered utterly unable to spread the kingdom of God for want of that secondary, yet indispensable auxiliary: material resources.

Painful as it is for me to beg, I consider it a duty, a most sacred and glorious duty to beg for God and for the many souls entrusted to my care; to call most eagerly for assistance and to expect, of your well known piety, charity and zeal, help for my poor English people, help formy dear and misguided Fijians.

FIJI: CATHOLIC CHURCH AND PRESBYTERY AT REWA, ON THE ISLAND OF VITI LEVU

Let England, through your medium, think of this newborn child of hers; are not the youngest children generally more fondly and kindly treated than the grown up ones? Do they not want and do they not receive more help and assistance than those who can provide for themselves? Let Catholics pray for their less favoured brethren of F.ji; let them pray daily for the conversion oi these thousands and thousands of Fijians, their fellow subjects, that they may deserve the prompt return of England to the bosom of the one true Church; let them all help us by some few gifts and resources, that will be so welcome here, and so productive for the glory of God and the eternal reward of the gen-

erous donors. If a glass of cold water given for the love of God, is not without its reward, will God leave unrewarded those who have helped in the salvation of souls? Has not Jesus Christ Himself said that he who receives and helps the apostles, in as much as he is an apostle, shall receive the reward of the apostle and shall be put on the same footing? Besides to come to the assistance of this mission of Fiji is to co-operate in an eminently British work, a work of true civilization. And if, as I hope, this my appeal for funds is heard by England, we shall be able to draw many souls out of the abyss of darkness, and shall not be ourselves powerless and reduced to see so many tribes without a church, a school, a catechist or the means of becoming Catholics. The people also will be shown that the Catholics of England can do something, that there are not only Wesleyans in England. And thanks to the prayers and generosity of Catholic England, these fair islands of Fiji will be a beautiful jewel added to the crown of England, a fervent portion added to the vineyard of the Lord.

✠ JULIAN VIDAL, S. M.
Bishop of Abydos, Vicar Apostolic of Fiji.

A GREAT HOME OF CHARITY IN CENTRAL CHINA.

BY THE SUPERIORESS OF THE CANOSSAN INSTITUTE.
TRANSLATED BY LADY HERBERT OF LEA.

HANKOW, CHINA, *September, 1890.*

I AM anxious to give my readers a short account of the works carried on this year in our vast establishment in the centre of China. If we had great tribulations in the beginning of the year from small pox and influenza, to say nothing of the fever consequent on the terrible inundations of last year, yet all these calamities only brought about a more abundant harvest of souls, while the work of the "Holy Infancy" was so greatly extended that it excited the admiration of the Protestant Europeans as much as the natives themselves.

Forty or fifty people of every age and condition came daily to be fed, to be cured of the irdiseases and wounds, and to be given clothing and other necessaries. No one who had not seen the state of misery in which these poor creatures were, can form an idea of it. They were not only dying of hunger, but swarmed withv ermin. The difficulty of cleansing them, of killing the insects on both old and young, and the repulsiveness of the work, may be easily imagined. We had upwards of 600 of these poor creatures to feed and clothe at one time, counting the orphans, the blind and the nurses for the foundlings. The consoling part of it was their intense gratitude and anxiety to repay our care in every possible way. All were most anxious to work, the elder and stronger ones in the garden or kitchen, the others in the workrooms or school, or in the different workshops. When the manual labour was over, they would gather eagerly round the sister for instruction, and delighted in their Gospel lessons and in their explanation of all the truths of Christianity. Many of the Pagans send their children to our school. One day a little girl, who had been boarding for some time in the House, was taken away by her parents, who forcibly carried her off fearing she would become a Christian. The child did nothing but cry: "Take me back! Take me back! I cannot live away from the Sisters;' and her mother seeing she would neither eat nor drink, brought her back to us. Another, who was in a frightful state of wounds which had been neglected for two or three years, and who was really alive with vermin, was brought to us by a pious lady and cured. She exclaimed: "Ah! if you had not taken me in, I should have destroyed myself.* I could not bear it any longer. I was desperate. But the God whom you serve took pity upon me and saved me. Teach me to know and love your Jesus that I may serve Him too, and praise Him to my life's end." She became a most fervent convert and will probably be a nun. The sick children who are daily brought to us are all eager for instruction and many die the most beautiful and edifying deaths. When the influenza left us, it was succeeded by small-pox and scarlatina, which carried off hundreds in the town. Our Orphanage was not spared, though very few died. One, a dear little girl of 6 years old, was taken ill very suddenly, and turning to me said: "I feel very ill—but I hope I shall go and see Jesus very soon in Paradise;" and when her Pagan nurse brought her some little delicacy and gave it to her with tears, the child exclaimed: "Do not cry—but if you love me, become a Catholic—I am so happy and then we shall be always together in Heaven."

The Chinese parents are very unnatural towards their children and are so afraid of infection, that when they are taken with any complaint like small-pox or scarlet fever, they simply leave them to die by the roadside. Some, however, brought them to our hospital; so that at one time we had upwards of 2,000 under treatment. Only those died who had been too long exposed to the cold, which had driven the eruption inwards. But the care of such a number seriously impaired our resources, so that we were in great pecuniary difficulties. The enclosed statistics will show the multitudes both of old and young, sick and healthy, for whom we must daily provide, both in the Orphanage and the Hospital. This year the continual rains have ruined the wheat-crops aud literally drowned the rice in the fields; so that I foresee that we shall again have frightful misery this winter and that hundreds of abandoned children or orphans will be thrown on our hands. But how are we to go on with our work? We can obtain nothing from the Chinese themselves. The rich mandarins come and visit our hospital, admire all the arrangements and do not hesitate to send us patients—*but they never give one farthing.* It is the same with the schools and orphans, with the old and infirm, with the blind and

* Suicide by poison is of daily occurrence in China.

lame. No kind of human misery rouses any feelings of compassion or charity in their hearts. It is to Europe, therefore, that we must look for help. Would that the piteous cries of these miserable people could be heard by our benefactors in England, France or Italy. Then surely our donations would be multiplied a hundredfold and means would be given us to meet our ever-increasing expenses. For ours is the only Catholic Hospital, the only Catholic Orphanage, the only Asylum for the old and blind, the only House of the Holy Childhood to be found in the *interior* of this vast country. Thousands of souls are ready to be gathered into Christ's fold. Thousands of children have been by us baptised at the point of death and now reign gloriously in heaven among the redeemed. But thousands more are waiting for your alms and for your co-operation. We can give our labours and our lives, and nothing more. Catholic charity must do the rest, and heaven's choicest blessings, here and hereafter, will rest upon those who have come forward by their offerings and their prayers to help us in our sore and urgent need.

PAOLA VISMARA,
Sister Superior of the Canossan Sisters of Charity.

Donations or Subscriptions will be most gratefully received on behalf of this Congregation by :

The Superior of "The Helpers of the Holy Souls," Park House, 1. Gloucester Road, Regent's Park, London. N. W. ; or at the Mother House : *Istituto Canossiano*, Verona, Italy.

POSTSCRIPT.

I. *Annual Account of the Works of the Establishment of the Canossan Daughters of Charity in Hankow and Huang, China, (1889–90).*

Tertiary Virgins and Widows	18
Children of Catholics who received instruction ...	350
,, of the Holy Infancy	340
,, in the work room	420
,, baptized	2,090
,, nursed outside	1,635
,, deceased	850
Christian women and neophytes instructed ...	170
Women old and invalids	189

CHINA : TRAVELLING ON CHINESE RIVERS. THE BOAT IS MOVED BY THE CURIOUS "FISH-TAIL" WHICH ACTS AS BOTH OAR AND RUDDER.

Women baptized	132
,, deceased	90
Extreme Unction given	41
Confirmations	149
Confessions	4,227
Holy Communions	14,832
Annual Confessions	834
Annual Communions...	730

II. *Account of the Hospital attached to the Convent, (1888–90).*

In-patients (of both sexes) visited and who received medicines...	12,490
Male in-patients cured in the hospital by surgical operations	192

Lesser surgical operations	382
Women and girls cured in the Hospital	381
Baptised	55
Deceased	15

M. PAOLA VISMARA, SUPERIORESS.

THE DIARY OF SOME UGANDA BOYS ON THEIR JOURNEY TO EUROPE.

[Bishop Livinhac brought over with him from Uganda a party of 14 native boys, who were present at some of the proceedings of the recent Anti-Slavery Congress in Paris, later on went to Rome and were received by Pope Leo XIII., and now have been placed in Malta, to pursue their studies at the College of the White Fathers, not only in general education, but also, at the urgent request of King Mwanga, in Medicine. They lately wrote a joint letter to their friends left at home in Uganda, and the following is a *literal* translation of this species of diary, which, however, we have been obliged to abridge considerably.]

PARIS, *Sept. 26th, 1890.*

YOU remember, dear friends, that we left Buganda at the beginning of April with Mgr. Livinhac. Since then we have seen many countries and many things. We would like to write you all we saw: it would interest you very much. But we are not very good at writing. We hope, however, you will be able to read our letter and understand it.

We embarked at Mugnugnu on board the boat of Stokesi.* You know that boat goes by the wind. A great *pagn*,† bigger than a hundred *pagns*; when the wind blows, the cloth bellies out and the boat moves; but if it blows too strongly and at one side, the boat is upset. Our voyage on the lake [Victoria Nyanza] took 35 days.

Soon we saw the house of the Fathers at Guagezi. We landed on the eve of the Ascension. We found Mgr. Hirth, whom the Pope had named Bishop of Nyanza. In the evening we visited Our Lady of Kamoga, in the Bukumbi, and there we saw missionaries and many children ransomed from slavery in Buganda and other countries.

After some days' rest, during which we lived in a tent, Mgr. Hirth was made bishop. It was Whit-Sunday: what a grand feast for us! In the evening he sang prayers. He wore the bishop's great mitre and the great copper staff. We shall never forget that day.

Soon after we left for the coast. Two or three hundred Basukuma followed us, to go to Zanzibar for loads. We formed an armed escort and served the missioners, Bishop Livinhac and Father Hauttecoeur. We put up the tents and spread the mats. We got up before day-break, said our prayers, and started before the sun rose, and walked till 1 or 2 p.m. We were well received everywhere, except in the Nera country. Stanley was attacked by these savages; he had turned on his mitrailleuse and had killed many of them. When they saw us they said: "The white men did us much harm, but they had many guns; we could not kill them. Their brothers have not many; let us kill them." They attacked us one morning when we were just leaving camp. We did not want to fight, but they shot a lot of arrows at us, and kept shouting. We did not answer, and kept on marching. Then they came in greater numbers, and wounded six of our Basukuma, and were going to kill the Bishop and Father Hauttecoeur. Then Leo blew his trumpet. The Buganda formed in line, and we made our first charge. The Bana-Nera were afraid and retired a little. We then set off again on our march, and whenever they came too near, we stopped and charged again. The sun was very high and we were deep in the forest before these savages ceased to pursue us.

*

One day we were told: To-morrow we shall meet our brothers; men and negroes who know how to pray. We were very glad, because in the countries we had crossed there were only savages all naked and knowing only the devil. Next day we marched a long time in the forest. We asked: "Where are the *ba-saserdoti* *?" Everybody answered: "We know them; we love them! They are our fathers! Their house is here!" But we marched on, marched on, without seeing any house. The sun was setting when we saw a great big house with a cross over it. We said: "This is God's house," and we went in to adore Our Lord. At this moment all the bells rang and we saw *ba-saserdoti* dressed in black, coming out of another big house. They came and knelt down before the Bishop, who embraced them. We saluted them. Many Christians came to salute us too. We were very happy to find brothers so far from our own country. The Bishop told us these ba-saserdoti were called Fathers of the Holy Ghost, that they do much good in Africa; that they loved us very much. We too loved them very much. We rested a day here. We were received like children of the house. The Superior gave us each a beautiful knife and told us to pray for him. At Mass there was much singing. This country is called Longa.† The *bwana nkubwa* (Superior) is called Pi Horné.‡

Two days after we arrived at Mrogoro. There too there are ba-saserdoti of the Holy Ghost. We passed Sunday in their house.

(To be continued.)

* Mr. Stokes the English trader.

† A large cotton cloth, worn by men and women around the lower limbs, and also as bed clothes. In many parts the *pagn* is the ordinary currency. See Governor Moloney, of Lagos, in the Journal of the Manchester Geographical Society, Vol. V. p. 259.

* Priests, *Sacerdotes*. In Africa, *ba*, or *bu*, prefixed to a name denotes people, whilst *u* so prefixed denotes territory: thus *U*ganda is the country; *Bu*ganda, *Ba*ganda, the people of it. So *ba-na-Nera*, above. This explains the *ba*—before 'saserdoti.' The name of the language prefixes *ru*, e.g., Ruganda.

† Not far from Mrogoro in German East Africa, Vicariate of N. Zanguebar.

‡ The celebrated Père Horner

UP THE SARSTOON RIVER:

A MISSIONARY EXPEDITION IN BRITISH HONDURAS.

[We gave a full and illustrated account of the Colony of British Honduras in our number for March, 1889, Vol. III., pp. 163-5. This description of an inland tour of the Very Rev. Prefect Apostolic we take from the Belize *Angelus* of September.]

IT needs little knowledge of the climate of the Colony to know that one has to choose times and seasons for visiting the outlying Stations, especially those which are difficult of access. August being considered a dry month was settled upon as being one most favourable for the visit to the Indians who have come across the border from Guatemala to settle in our territory on the Sarstoon river.

August may be very dry in the north; but here the average rain-fall from the 1st. to the 18th. of August inclusive has been ·88 inches per diem. However the Indians assured us that although the river was swollen, (there was no doubt about that as we found out afterwards to our cost), still it was not impassable or rather 'ungetupable.' So we decided to make the visit; especially as this month is the last before the real wet season sets in.

On the morning of Saturday, August 9th we set sail from Punta Gorda amid the good wishes of all. Sunday we said Mass at Red Cliff for that edyfying little congregation who clamour for more visits from the priest, although from one reason or other they have had Mass every week for some time past. They show by their attendance that they appreciate the Holy Sacrifice of the Mass. Their neat little Church, some 60 ft. by 24 ft., is built of wood—good pine floor, substantial zinc roof, costing in all some $150. The reason of its cheapness being that the Caribs gave their time and labour for nothing.

This charming little mission vies with any of our out missions I have yet seen and it is a pleasure to visit it.

The passage of the bay that intervenes between Red Cliff and Sarstoon river was soon made, and the bar being propitious we passed it without incident. But on entering the mouth of the river *hic labor hoc opus*. We had with us four more or less stalwart Indians; but paddle and paddle with all their might, yet the boat simply crept up the river at a pace, the like of which any decent snail on dry land would have been heartily ashamed of, the current of the river on account of the recent rains being so strong. As the work was so heavy all in the boat volunteered their aid in rowing so that before night we had at last lost sight of the eternal Sarstoon range and the Cayo at the mouth of the river and had made good head-way up the river. We could not however arrive at the half-way house to stop for the night and so had to anchor in the river. But on account of the depth of the river and the soft mud at the bottom, we could not get a hold for our anchor neither on the left nor the right bank, and we had the pleasant prospect of passing a night in the river paddling all the time: or the other alternative of making fast to a tree on the side lying close to the bank with every likelihood of one or more enterprising snakes dropping off the branches overhead, into the boat to see what was going on.

We looked in vain for a tree which might have fallen from the bank into the river leaving its roots still attached to the bank—to which we might make fast. It was too dark and we could see nothing. Another trial with the anchor and the grating sound of the iron as it trailed on the hard bottom gave us the pleasant news that it had reached, and soon a little tug and our ceasing to drift told us that we were at last at anchor.

Next day and a great part of the night was passed in the same hard work of paddling. We had plenty of leisure to admire the breath of the river, the beauty of vegetation, the curiously coloured snakes asleep on the branches basking in the sun—hosts of iguana and a crocodile or two, too lazy to move even at our approach.

At night-fall we were still far from the village and so we decided, as all were very tired, to anchor for the night in the stream again. The plague of mosquitoes made sleep impossible, so we lit the lights again and saw the inside of the sail hung up for protection against dew and rain, to be literally covered with our minute enemies. The flame of a candle soon put an end to hundreds of our tormentors, but still others gallantly came and took their comrades' place.

In the still of the night we could hear distinctly the drums and music of the Indians who had evidently come down the river to meet us; but as part of the party was asleep ashore we thought it better to lie quiet and ascend the river next day.

The Indians have now moved their village some half-mile into the interior away from the river on a slight elevation, so that now there is no fear of inundation from the river. They have some 20 houses in all, including a house for the priest, another for the police and of course a Church. The houses cannot but strike one at first sight. They have the usual roof of cohune leaves; but in many cases no walls at all, so that the whole domestic economy of each house is quite open to the general public. There is the husband in the hammock, while the wife is seated making tortillas, the elder children washing clothes or what not. All is perfectly public. Their clothing too is of the scantiest. Yet their morals are excellent. Out of some 140-150, I left only one man leading a bad life and, with this exception (and of course his helpmate in sin), there was no one over 10 years old who did not approach the Sacraments.

To give an instruction in a strange language is a very difficult thing; so I was obliged to enlist the services of an interpreter. I always doubt my interpreters, and this time was no exception to the rule. I remember once at San Antonio asking my interpreter to say something for me in his language.—My argument was this:—If I on a desert island find a watch, this says to me clearer than words that it is the work of a man, of some intelligent being; so when I look out upon this world so well adapted for my wants, this

world tells me that it too is the work of an intelligent Being. The good man gave the translation: If the Padre finds a watch on the high-road he is very pleased and puts it into his pocket! So with my interpreter *I* spoke of the Blessed Trinity. *He* gave them the Our Father, Hail Mary and the Creed. By dint of insisting, I got him to give the act of contrition aright. But on the last day I spoke about the assumption of our blessed Lady and he gave them a little homily all his own about the Holy Sacrifice of the Mass, and grew quite eloquent about it, evidently deeming it of much more moment than the assumption of our Blessed Lady.

From the moment you go there to the time you leave you are public property. Your house has walls 'tis true, but no door. The sign that you wish to be alone is the hoisting of a big cohune leaf before the place where the door ought to be. At night of course all the dogs of the place rush helter skelter through the cohune leaf, making you think that some one has come in, intent upon seeing if you have anything worth taking. After one or two nights of vain terrors you get used to it and sleep through it all.

One of the chief objects of curiosity to an Indian is a pair of elastic sides. His limited brain can't imagine how any foot could be possibly driven into such a small space; and a great debate was going on as to the exact position of one's toes so as to accomodate them in the boots.

The return journey took us 8 hours coming down the river when it had cost us 2 days and a bit in going up. The river, had already fallen some 10 ft. at the village and a foot or so near the mouth, so we had not the advantage of the rapid current when we wanted it. The bar was very angry; a thunderstorm threatened, but did not come, rain threatened and did come. So after a splendid descent of the river, the four hours taken in crossing the bay to Red Cliff again were a very unpleasant closing to a very pleasant and edifying trip to Sarstoon.

CHINA: ISLE OF SAN CHAN OR SANCIAN, WHERE ST. FRANCIS XAVIER DIED.
(On top of Hill, Pyramid with Cross; at foot, Gothic Chapel on the very spot where the Saint died, erected in 1869; to right, Church, Presbytery, and Schools).

Foreign Correspondence.

COLOMBO, CEYLON, *Oct. 1890.*

SIR WILLIAM GREGORY has contributed, under the title of "A Few Last Words on Ceylon by an Ex-Governor after four Years' Absence," a series of interesting communications to the local *Observer*, and his remarks will be very generally appreciated and approved by those who read them. In one of his communications he justly expresses his admiration of the manner in which the General Hospital is conducted under the care of the Franciscan Nuns, and the compliment is all the more welcome to the Nuns and their friends, because, except by the doctors in charge of the Hospital and by the patients, it is rarely indeed that any appreciation of the charitable work of the Nuns is expressed by anyone.

*

Formerly it was believed that there was brought to Ceylon only one tooth of Buddha which was captured by the Portuguese and pounded to atoms; however another tooth was soon discovered and it is now deposited in the Maligawa. Giragama Diwa Nilame has been informed of the existeuce of yet a third tooth at Topawewa, buried in a ruined dagoba, and he has repaired thither with a number of people to discover the sacred relic and the general impression is that he will succeed!

Illustrated Catholic Missions,
DECEMBER, 1890.

"Amare et servire."

THE APOSTLE OF THE INDIES.

ON the third of this month begins the great Indian pilgrimage to Goa for the veneration of the body of India's great apostle, St. Francis Xavier. December 2nd is the anniversary of his death in 1552, and his feast is kept on the following day throughout the Church Catholic. Although the date does not coincide with any centenary of the great missionary's death, yet it is just three centuries and a half this year that he started from Rome eastwards, by command of St. Ignatius and in obedience to Pope Paul III. We shall be glad if our reminder sends the reader to his life, either in Alban Butler, or still better in his *Life and Letters* as edited by Father Coleridge. It is not our intention to re-tell here that marvellous life of barely forty-six years. Since the days of the Apostles, we suppose, there has been no such Prince of Missioners as Francis Xavier. Goa was the point of India where he first landed, in 1542, and where he began his missionary career by going about the streets ringing a bell to draw the little children round him. In six months he was off to the extreme south-east coast, opposite Ceylon, to evangelise the poor and oppressed Paravas or pearl-fishers. Here began those marvellous conversions and baptisms by tens of thousands, and in Travancore, where he preached next, God first gave him the gift of tongues. He first visited Malacca in 1545; then in bewildering succession we find him in what are now the Dutch East Indies, in the Moluccas, aud Ceylon (1548), until his famous entry into Japan in 1549. Here he remained till 1551, leaving such abundant seeds of the Gospel, that when the great persecution broke out little more than thirty years after, the island empire could boast of 400,000 Christians. His great hope now was to enter the vast empire of China; but this crowning favour it pleased Almighty God to deny His servant. Like Moses,—though as far as we can know, all unlike the Hebrew prophet in any fault of vacillation,—he was to die within sight of his Promised Land and at its very gates. Francis tells us, in his last letter of all, how the devil was stirring up in his fury every possible obstacle to prevent him getting into China. The instrument employed was the unworthy Portuguese Viceroy at Malacca, de Gama. Sick 'with hopes deferred' Xavier was kept long waiting in the little island of San Chan, or Sancian, not far from Hong Kong, destitute of almost the necessaries of life. Fever and nausea soon followed actual want and distress. Neglected by all and carried out of mere compassion into a wretched shed, open on all sides to the winds and storms, the wondrous missioner here passed away in extreme physical pain and no less extreme spiritual joy. A year after his death, in 1553, his body was taken up in order to be carried to Goa, and spite of the quicklime in which it had been buried, was found incorrupt. Again in 1744 and in 1878* the body was visited and no trace of corruption found in it.

The visitation and veneration of the sacred relics, which is taking place in this December of 1890, comes appropiately enough at a time when attention has been so strongly called once more to what have been styled the "methods" of Xavier and his followers. His life was not merely that of great thaumaturgus, but first and foremost a life of self-denial, mortification, penance and humiliation, combined with heroic love of God and consequent zeal for souls. And wherever the missionary work of the Church has succeeded or is succeeding, or will ever succeed, it is only by these "methods," the methods of the Apostles in the beginning, the methods of a St. Patrick and a St. Boniface, the methods of St. Francis Xavier and of all who are animated by his spirit and hope for his reward.

GONE TO THEIR CROWN:
The Year's Roll-call of Death in our Missions.

I.

We here gather together notices of a few of the leading names of those among our missionary Bishops, Priests, and Sisters, whom God has called to their reward during 1890. How many humble toilers, whose names are not recorded, have received their crown, perhaps no less bright!

INDIA.

DEATH has been busy in the Church of India this year. The Right Rev. **Symphorien Mouard**, O.S.F.C., Bishop of Lahore, Panjab,* died on July 14. He had not been long in Northern India, for it was only in 1882 that this zealous Capuchin was appointed Vicar Apostolic of the Seychelles Islands, and in 1888 that he was translated to the titular see of the Panjab. Strange to tell, as will be seen below, his successor in the Seychelles, after a still shorter administration had preceded him to the grave.

Wonderful are the ways God! Only last May in our "Notes and News" we published two short paragraphs: one announcing the erection of the new Vicariate of Assam, under the care of Father Hopfenmueller, the other narrating that Père Louis, ex-Provincial of the Capuchins of Paris, had volunteered to go out to India to attend the Leper Asylum at Lahore. We have now to record the death, on August 21, of Father **Otto Hopfenmueller**, D.D., the Superior of the Assam mission. Originally a journalist and editor of the *Bamberger Volksblatt*, he joined the "Società Istruttiva" at Rome in 1887, became a priest, and went out with the very first missionary

* When, according Mr. Sandberg in the current *Murray's Magazine*, it was visited by 30,000 or 40,000 pilgrims. The writer says that its remarkable state of preservation appears to be beyond doubt, though it has greatly shrunk, being only 4 ft. 6 ins. long.

expedition of the young society, as above recorded. And now we read of the death of Father **Louis**, O.S.F.C., of heart apoplexy, at Lahore, almost before his Leper Asylum was established!

The young recruits are followed by the veterans. We read in a Madras exchange:

"It is with deep regret we have to announce the death of the late Right Rev. **John Mary Tissot**, Bishop of Vizagapatam, which took place at Suradah on Saturday, Sept. 27th, from disease of the heart, in the eighty-third year of his age. The sad intelligence will awaken a chord of sympathy from Rajahmundry to the Chilka Lake, and from the East Coast to the Berars, amongst all classes and creeds. The late Bishop was a native of Annecy, Haute Savoie, France, and came of the sturdy Savoyard race, of whom France is always so justly proud. He was ordained priest in 1844, and arrived in India the year following. Owing to the paucity of missionaries and to the distances they had to travel, the Holy See resolved to dismember the then large Vicariate Apostolic of Madras, which extended practically from the Palar in the South to the banks of the Nerbudda and from the Eastern Ghauts to the Sea. Father Tissot, to whose congregation, that of St. Francis de Sales, the Holy See had entrusted the new Vicariate, was chosen to be its second Vicar Apostolic, in 1863. He was nominated Vicar Apostolic of Vizagapatam, in 1863, and was consecrated at Bombay by Bishop Stein, on the 3rd April 1864. He was nominated first Bishop of Vizagapatam in 1887, under the Hierarchy. His early Missionary career is best recorded in the Northern Circars, where his name has now become a household word; and this is in a large measure to be attributed to his knowledge of Telugu, which he spoke with great fluency, and which made him accessible to Christian and Heathen alike. Nurtured in the school of St. Francis de Sales, he early acquired and manifested in a marked degree, in his whole deportment, that great characteristic of the Prince Bishop of Geneva, known as the 'sweet spirit of St. Francis.'

To the outside world of this Presidency, his name will be chiefly associated with one of the most gigantic and enterprising schemes, that even the courage of a man of his temperament could undertake. This was the reclamation of a large swamp south of Vizagapatam. The cyclone of 1864 had made this swamp a hundred-fold worse than it was—the abode of crabs and limpets. He conceived the idea and applied to the Government of Lord Napier to help him in reclaiming it. And what has been done is attested by the existence of the now flourishing Christian settlement of Gnanapuram,—an unhealthy shrubless swamp, now covered with pleasant little cottages, wooded with the palm and the margosa, and affording a home and shelter to a large colony numbering nearly 500 Christians. He was the architect of his own household. He is said to have personally supervised the plans and the erection of most of the important buildings in the Diocese. His endeavours to save to the faith hundreds of the Urias and Khonds, who suffered in the great famine of 1866, is another important feature in his life work. So far back as 1854 an expedition (consisting of three Priests and one Lay Brother) to the Khonds was organised. They halted at one of the most important villages and were received as messengers of peace by the villagers who heard of their doings in Suradah. Two months' preaching saw a centre of 360 Christians, formed in the very heart of Paganism and of the most besotted Idolatry. Want of funds stopped the progress of the work. Fever and the severity of the climate laid the missionaries prostrate, and it was only through the spirit of obedience that they abandoned an enterprise, which they had so much at heart and which promised so well. Retracing their steps the missionaries fixed their residence definitely at Suradah, and with redoubled efforts they constructed houses, erected a Church and bestowed all their care on their dear Panans (Semi-Khonds). The famine of 1866 commenced: a great many children in danger of death were baptised, and 270 others were collected and housed. The event dates the foundation of the orphanages of Suradah. And that these Orphans were the cherished objects of his care and solicitude, is evinced by the fact that he elected to close his earthly career amongst them at Suradah. The numerous schools, particularly the Telugu Caste Girls' schools, in his large and scattered Diocese engaged, as is natural to suppose, a large share of his energy and zeal; and to their up-keep and progress he devoted every available means in his power. And in his efforts in this respect he was largely supported by the liberality and munificence of Rajah G. N. Gajapathi Rao. The Maharajah of Vizianagram was not only a warm friend of the Bishop's but marked his appreciation of his labours by large and generous donations. His personal admiration of him, the Maharajah marked by presenting him in 1888 with a magnificent Remonstrance, as a token of his old and valued friendship, extending over 40 years."

The annoucement of the death at Bangalore of the **Right Rev. Jean Yves Coadou**, Bishop of Mysore, was received with universal regret by all classes and creeds in Bangalore, where he was so well known and beloved, and where the larger portion of his apostolic and Episcopal life was spent.

The deceased prelate, who was born in 1819, was a native of Brittany which is described as

la terre de granit recouverte de chênes

and of the Diocese of Quimper, not far from Brest, a part of France where the faith is very strong and where her sons have proven themselves stout-hearted and brave seamen. He was a Breton by birth, a Breton in name, and a Breton in temperament.

Receiving his early education in the Diocesan Seminary of Quimper, he proceeded in the ordinary course, to the great Seminary in Paris, the *Alma Mater* of the Missionaries of the *Missions Etrangères*, where he completed his ecclesiastical studies and was ordained and leaving Paris in 1845, arrived in India for the Pondicherry Diocese, in which he laboured till the formation of the Diocese of Mysore in 1850. Like those of hundreds of apostolic Missionaries his early labours as a priest are recorded only in that Book that has now opened to him and has registered his reward. He was simple, unaffected, humble almost to a fault, constant like the apostle in his solicitude for the church committed to his charge. He loved his people, and was in the best sense the *Pastor bone in populo*. When the see of Bangalore became vacant in 1879, he was unanimously elected to fill the high and responsible office. What his labours have been for the good of Religion in Bangalore, there are many monuments to bear witness.

His was the proud privilege of seeing in St. Martha's the erection of the first Catholic Hospital in India; and by none more than by the good Nuns of the Good Shepherd institute who are charged with its care, will his loss be felt.

His just ten years of Episcopal life have been fruitful of good; every section of his flock received the kindly attention of the Pastor; Schools have multiplied, and the claims of the orphans not forgotten. His labours during the great famine of 1877-78 have left their mark in the Mysore diocese, in the establishment of the Agricultural Farms and Orphanages at Bangalore, Salthalthy, Shimogah and Veerajenderpet, which number 516 inmates, and in which he took a constant and zealous interest, visiting them from time to time during his Pastoral tours. And these last were not the least frequent, nor least arduous of his duties, considering the nature of the country over which his Diocese extended and the variety of climate which it embraces. It is perhaps not too much to say that his name will be encicrled with the halo of religious revival in the Ecclesiastical history of Mysore.—*Madras Watchman.*

Young Folks' Column.

My Dear Young Friends,

The boys at Trivandrum School seem to have been much pleased with the abridged report we gave of their excellent Juvenile Association of St. Aloysius, and one of them writes to me as follows :—

St. Joseph's School, Trivandrum, *7th Sept.*

Dear Mr. Editor,

I regret I could not write to you earlier. We are all very thankful to you for publishing the Report and sending the two Pamphlets for our Library.

I had a lot of news, (1st) the consecration of children which we made on St. Aloysius' day, 21st June, (2nd) the celebration of the Feast of our Director, Rev. Fr. Mary Victor on the 21st July, and (3rd) the Feast of our Patron St. Aloysius, which we celebrated in a very grand manner on the 3rd August :—but it is, I fear, too late to write about these now.

Thanking you once more for your kindness, and wishing you every success.

I am yours obediently,
Vincent Lopez,

*

Trivandrum, from which Vincent writes, is, I daresay you remember, the chief town of Travancore; and if you will look at our leading article on p. 121, you will see it was one of the earliest parts of India where St. Francis Xavier preached, and where he received the 'gift of tongues," like the Apostles. There is very frequent mention in his letters both of Travancore and of its rajah, or king, and very numerous were the conversions he made there.

*

I hope you read last month the touching account of his own life given by one of Cardinal Lavigerie's rescued negro boys,—Leo Ussembe. I am going to give you elsewhere the translation of a long letter written in Paris by Leo and several of his companions to their friends at home in Uganda, and which is very interesting. Meanwhile you will be glad to hear that the other day a negro boy from German East Africa was baptised in Munich by the Pope's Nuncio Mgr. Agliardi, in the presence of the Bavarian Princesses Ludwig and Gisela and their daughters. Last year two other negro boys had been baptised; one of them, Andrew, was a nephew of Aqua the head chief of Cameroons, and is now 17 years old, the other, Joseph, aged 16 came from King Bell's Town. All these boys have been brought over to be educated in the Benedictine Mission House of St. Ottilien and I'm sure you will be pleased to learn that they are making excellent progress in all their studies, as well as in handicrafts. So when they go back home, even if they don't become missioners, they will be able to do ever so much good among their own people.

*

Perhaps you will ask one whether negro boys are ever likely to turn out good and clever missioners? Let me tell you the history of one, whose portrait you will see on this page. This one died a Benedictine priest some seventeen years ago. He was born in one of the tribes of Senaar, near the Blue Nile in Tropical Africa. When only a lad of four years old, he was stolen—like Leo Ussembe and Emmanuel Farraghit about whom you have read in I.C.M.,—by the cruel slave-hunters, and for several years bought and sold like a sheep or a dog, up and down Nubia. At last he found himself in the slave-market in Cairo,—for such a thing still existed there in those days. Here an Italian missioner, Father Olivieri, bought him free,—(I see some Protestant newspapers and speakers are trying to persuade people that it is very wrong to ransom negro slaves!) Then he was sent to Italy, and became a pupil in the famous old Benedictine Abbey of Subiaco. In 1853 he was baptised by the names Pius Hadrian, in 1856 made his First Communion and was confirmed, and later on entered the Benedictine Order, taking his simple vows in 1863.

CENTRAL AFRICA: FATHER PIUS HADRIAN, O.S.B., THE FIRST NATIVE PRIEST OF CENTRAL AFRICA. (DIED AT EL-OBEID, AUG. 1873, AGED 26).

What sort of a lad was Hadrian? Well, he is said to have shown very great talents indeed, not only for theology, but also for music and drawing, besides which he learnt several foreign languages. It is a mistake to suppose Africans are dull: they are often much cleverer than their white brothers and sisters. Unfortunately in 1867, poor Hadrian

got a bad attack of sickness, and at last it was thought to be best to send him back to his native air and climate. But first of all he had the greatest of all consolations possible on January 16th. 1872, he was ordained priest, —the first native Central African priest, at least in modern times.

*

Soon after he started for his native continent. In 1873 he set out with the celebrated missionary whom you have all read about, Bishop Comboni, and after a journey of over eighty days he found himself in Khartoum, the very city where more than ten years after the heroic General Gordon was to die; and on June 20th. he reached El-Obeid, the capital of Kordofan, which has once become the head quarters of the Mahdi. Alas! Almighty God was not pleased to spare the zealous young priest long. His old disease came on again, worse than ever, and on August 17th. calm and resigned and full of holy consolation Dom Pius Hadrian O.S.B., the first flower of Central Africa peacefully passed away, only 26 years old. And be sure he is praying for his fellow countrymen now in heaven.

Is not that a touching little life?

*

As far as I can make out there are at present from 17 to 20 native priests in various parts of Africa, chiefly Upper Egypt, the Gallas country and Senegambia.

*

Talking about African children, here is a bit of news just received that I feel sure will interest you. Perhaps you know that the German Benedictine missionaries have a settlement at Dar-es-Salaam on the East African Coast, opposite Zanzibar. (If you don't, look on p. 125.) Well some kind friend got a harmonium specially made in Münster and sent out to the Sisters at Dar-es-Salaam by the steamer *Reichstag*. Unfortunately the ship went aground, and all the negro children, and the grown up people too, thought the harmonium was lost, and of course were bitterly disappointed. (You know how fond black people are of music).

Imagine their delight when, after all, the long-wished for harmonium was landed all safe and sound! In a letter just arrived, the Superioress describes how at the first sound of a few notes on the instrument all the negroes of the establishment flung aside their work, aad came running and jumping with cries of joy! Next Sunday the little chapel was crowded to excess, so great was the attraction of this beautiful music. As the good negroes are so grateful for this instrument, the German Catholics have resolved to subscribe for two more harmoniums, one to go to Father Vieter in Cameroons, West Africa, and the other for one of the mission stations of the Fathers of the Holy Ghost in German East Africa. They are to be ready in their places for the beginning of the month of Mary next year.

*

I am happy to tell you that Mary Alice Marshall, Holway House, Holywell, North Wales, has for the second time won a prize for getting new subscribers, and I send her "The English Martyrs".

I hope some of you are trying to collect something for the education of her friends the Asaba girls in West Africa as you did last year.

Your Affectionate Friend,

November, 1890. THE EDITOR.

Missionary Notes and News.

GENERAL.

New Missionary Bishops in British Possessions.—Rev. Father Emmanuel, O.S.F.C., of Antwerp, to be Bishop of Lahore (India); Rev. Augustine Louage, Congregation of the Holy Cross, to be Bishop of Dacca (Bengal); Rev. Father E. Grouard, O.M.I., to be Vicar Apostolic of Athabaska-Mackenzie (Dominion of Canada).

Religious versus Lay Missionaries.—The idea lately put forth by a French Radical organ of sending to foreign countries lay missionaries, who should supersede priests and nuns in their work of evangelizing the natives, has brought to the front some interesting details respecting the splendid results achieved of late years by French Catholic missionaries abroad. One of these, a woman, the foundress of the Order of the Institute of St. Joseph of Cluny, and known as the Mother Ann Javouby, has just formed the subject of an interesting notice in the *Revue Française*. We are shown how the natural gifts of this remarkable woman, whom Louis-Philippe, in reference to her abilities, termed "a great man," were put to use by the French Government of the day. The Mother Javouby laboured with such effect in the cause of the French colonization in Africa, that, after she and her nuns had been there a few years, the English Governor of Sierra Leone made a formal demand, that he too might have some Sisters of the Order of St. Joseph for his hospitals and schools. The importance of the work thus commenced by the foundress of the Order may be estimated by what her spiritual daughters are doing at the present day. In Réunion Island alone there are 94 nuns of St. Joseph, and they have under their charge 4,400 pupils. The same active work is going on in Senegal, Congo, Guiana, Madagascar, Martinique, Oceania, and French India. It extends even to English and Portuguese establishments in the Antilles, Africa, Haiti, and Peru, where as many as 6,300 children come under the influence of these French nuns. In this noble work the Sisters of St. Vincent de Paul, of the Sagesse, of St. Paul de Chatres, and ten other militant orders of women have a large part. In the face of such statistics it may well be asked what lay missionaries would have to do in this field of Catholic enterprise and charity. *Madras Catholic Watchman.*

AFRICA.

The Archbishop of Alexandria has consecrated at Port Said a Cathedral dedicated to St, Eugenia—the first Catholic Cathedral built in Egypt for thirteen centuries. As our readers know, Port Said is a town purely of modern Egypt, and owes its existence to the Canal. In 1869 the Empress Eugénie was present at the inauguration of the water-way which was so great a glory to the Empire, then in its splendour. In her honour a chapel was dedicated to her patroness, and in the days of her desolation the Archbishop has not forgotten her name.

It may interest English readers to know that the Archbishop above referred to, who is Vicar Apostolic of Egypt, was formerly known as Father Guido, O. S. F., Guardian of the hospice of Casa Nova in Jerusalem. A few years ago he visited England in the interests of his Jerusalem convent, and many will remember the splendid and dignified appearance of this Italian Franciscan friar. His jurisdiction extends all over Egypt from the Delta of the Nile to nearly the second cataract. The Vicariate contains 80,000 Cath-

olics, of whom 45,000 belong to the Latin and the rest to the Coptic rite.

They are served by 11 secular priests (six being natives) and 95 regulars, (Franciscans, Jesuits and others); besides a large number of Sisters of different orders. There are 55 flourishing schools, 8 orphanages, 2 *crêches*, and 4 hospitals.

Lower Egypt has mission stations at Alexandria, Damanhur, Kafr-Zayat, Damietta, Mansura, Rosetta, Cairo, Suez, Ismailia, and Port Said above referred to.

Upper Egypt, the Coptic mission, has 12 residential stations: Minie, Tahata, Ahmim, Ferne, Giergeh, Negade, Gioragius, Shenain, Fayûm, Siût, Keneh (opposite to the ruins of the great temple of Hathor at Dendera, see below), and Luxor. Near the First Cataract is also the island of Philae, celebrated for its ancient ruins

UPPER EGYPT: RUINS OF THE GREAT TEMPLE AT DENDERA, OF THE GODDESS HATHOR, WHOSE HEAD IS SEEN ON EACH CAPITAL. THE CENTRAL GATEWAY LEADS TO THE "GREAT COURT OF HEAVEN."

(See p. 126). The stations of the Delta are: Tantah, Zagazig, and Ziftah.

German East Africa.—A mission has this year been opened at Dar-es-Salaam, and strange to say in the very buildings that were formerly two of the Sultan's palaces. In one building, now called St. Mary's, are nine sisters who attend to the sicknesses of the native women; the other is occupied by priests and lay-brothers. It is hoped in no very long time to again occupy the hill of Pugu in the interior and so restore the flourishing mission, destroyed by the Arabs, in January, 1889.

Aden.—The Vicar Apostolic of Aden and Arabia, Bishop Lasserre, O.S.F.C., writes:

"If there is a resourceless mission in the world, it is that of Aden. In most others the missionaries can procure at least a part of their sustenance from the soil. But in this desolate clime, where you are consumed with thirst, not only are there no crops, but there is nothing to quench your thirst, for we can drink only distilled sea-water.

"In spite of an exceptional summer, less hot than usual, I have had to bring back our orphans from Sheikh-Othman to Aden Camp, owing to a fever, caused by the rains (April and May). Several of the dear children died, but it is consoling to think, in the very best dispositions.

"Misfortunes never come alone. At Sheikh-Othman the roof of the house will have to be entirely rebuilt; at Aden Camp the ravages caused by the rain are still more serious. I have already been obliged to expend over £200. Add to this a church I have to build at Steamer Point, where I reside, and where the only chapel is a room in my house; also several new stations to be founded on the coast and in the interior of Arabia, and you will have an idea of my pressing wants!"

Aden, the reader may remember, is an important British possession, and the Catholics of that port are, therefore, our fellow-subjects, which gives them a decided claim upon us.

Madagascar.—The Vicar Apostolic, Mgr. Cazet, S.J., reports the following for a year's work:

Baptisms...	adults 2,097; children	3,327
Confessions		85,206
Communions		58,573
Confirmations		1,348
Extreme Unctions		105
Marriages		308
School-children (Boys, 7,450; Girls 7,663)...		15,113

INDIA AND CEYLON.

Madura: A promising Mission.—The Bishop of Trichinopoly, who has just succeeded to that see *vice* the late Bishop Canoz, writes: "God is at present preparing an abundant harvest in the Madura mission. The indefatigable F. Trincal, the oldest of the missioners, has baptised in a few months over 600 pagans, and promises soon to baptise 3,000 more, if we can supply the resources he needs." After referring to the great progress made in Marava, Ramnad, (900 Palers converted) the valley of Combay, Puneikael (where, he says the Protestants have burnt one of the Catholic chapels to force the neophytes to apostatise, besides destroying a school-chapel), and elsewhere, he quotes a letter from the father at Tuticorin, (who does not remember Charles Dickens's "Tatty Coram" in *Our Mutual Friend*?) who writes: "There is a prodigious movement towards the Catholic Church taking place here. If we had resources we could create immediately a magnificent Christianity. I repeat, it is not a question of a village, or some hundreds of souls; but of an entire country".

UPPER EGYPT ISLAND OF PHILAE (IN ANCIENT EGYPTIAN PH-ALEK), NEAR THE FIRST CATARACT, SHEWING RUINS OF THE GREAT TEMPLE OF ISIS. See p. 125.

Conversions.—The village of Gudipadoo, in the Ravipadoo Mission, Madras, under the care of the Fathers Kroot of the Mill Hill Society, has at last received the gift of Faith, and the joyful news that 82 heathens were baptised there in the month of September, will be welcome to all interested in the spread of our Holy Faith.

A Serious Grievance. There are upwards of 400,000 Roman and Syrian Catholics in Travancore and Cochin, of whom 255,500 belong to the former State; and the Government of Travancore proposes to legislate for the regulation of their marriages. As this project is much objected to, a memorial against it has been addressed to the Government by the Archbishop of Verapoly, the Bishops of Quilon, and Cochin, and the Vicars Apostolic of Kottayam, Trichur and Verapoly. The Memorialists state that the Roman Catholic Church has been established in Malabar for over eighteen centuries, "long in fact before the formation of the present state of Travancore"; and that during the whole of this period there has been no interference in the management of her religious affairs. They declare that no special regulations, such as are proposed, are called for, as the Church makes ample provision for the proper celebration of marriages by duly ordained ministers, and for their registration. There is no regulation for the celebration of the marriages of Hindoos or Mahomedans in the State, yet it is proposed to place restrictions on Catholics which will be repugnant to their feelings and offensive to their Church. The Catholics have not asked for the interference, of the State, or for any relaxation of the laws of their Church; and the Bishops warn the Government, "in clear and distinct terms,' that neither they nor their clergy will "comply with any regulation affecting the religious tenets or practises of the Catholic Church, which are opposed to the Canon law of the Catholic Church, which in obedience binds all Catholics." The Sirkar is reminded that "it is generally admitted to be a safe and sound axiom in legislation not to legislate where legislation is not called for," and they submit that this "is precisely a case in which it will be prudent and productive of general peace to follow the dictum." They apprehend that the proposed law will be productive of considerable harm, and will disturb the unity of Christain families, for it will militate against long-established usages sanctioned by the Church, and introduce provisions opposed to a law which Catholics are bound to obey. Thus if the regulations are passed, marriages that are held by the Church to be invalid, will be considered binding by the State and the spiritual authority to which Catholics will be brought into conflict with the temporal authority to which they are subject.

Thus "a very grave and serious hardship" will be inflicted on Catholics in Travancore, from which, according to the memorialists, the Catholics in British India were relieved by the Supreme Government on episcopal remonstrance. The Travancore Government maintains that the regulation is required to check certain irregularities among some Christians. But the memorialists reply that the Christians referred to do not belong to the Roman or Syrian Church. The Sirkar does not seem to have been well advised in the matter, and it should retire as gracefully as it can from its false position towards a large and loyal section of the Maharajah's subjects.—*Madras Mail.*

CHINA.

West Tonkin: Wonderful Progress.—Mgr. Puginier, Vicar Apostolic, writing from Ha-noi on August 5th. gives an extraordinary account of the consoling and rapid progress made in the work of the gospel in his vicariate, in spite of persecution and calamities. "The pagans keep coming to us urged on by God's grace, so that there is no need of our going to seek them out and preach the truth to them. This movement, which has been going on for several years is continually on the increase. The last reports give 6027 baptisms of infidels. And even this figure is lower than last year's, owing to the famine which has afflicted our mission especially during three months. Our Catechumens, who exceed 10,000 were no longer having enough to live on had to abandon their villages in many cases and go elsewhere to find work. For three months it was impossible to instruct them. We ought to have been able to feed them, but we had not the means. This is the real reason why we could not baptise them before our annual report. They are now being instructed, and we are preparing many classes for instruction.

"We have succeeded in establishing the faith in 76 pagan villages whereas last year the number of converted villages was only 40. These copious baptisms of pagans (we have had over 22,000 in the last 4 years) have raised the total of the Christians to over 215,000*

"Our parishes are populous; the smallest have not less than 2,500 souls; many have 6,000 or 7,000; two reach 15,000. The priests have often to travel five or six miles on sick-calls.

"I need not speak of the incessant difficulties and necessities we have to undergo from these our enemies who form the majority of the population and the various Annamite officials. They still go on; and it is rare that we obtain even a semblance of justice.'

Hong Kong: A Year's Harvest.—Bishop Raimondi gives the following succint report of this diocese for the year, ending August 15, 1890:

Stations	18	Churches and Chapels...	38
Catholics	7,100	Boys' and Girls' Schools	29
Priests (8 European, 5 Natives)	13	Scholars in Schools ...	1,196
Nuns (52 Europeans, 21 Natives	73	Seminary and Colleges	5
Adults baptised ...	80	Pupils (both sexes)	92
Children baptised ...	2,000	Orphanages and Houses of "Holy Childhood"	8
Confirmations	150	Children in Orphanages and Houses of "Holy Childhood"	827

Heathenism and Superstition.—We quote the following from a paper read the other day before the Anthropological Society Bombay:—

Thus the village god, Gramadev, while he is a terror to the thief and malefactor, is supposed to be the guardian, a friend, and a blessing to the peace-loving peasantry of the village wherein his temple is situated, and it will be perceived from the following incident narrated by a friend that, through motives of self-interest, his existence in the village is considered a great blessing also by the Brahmans and other high classes who inhabit the village, or who possess any landed or other interests therein. On one occasion the proprietor of a village in the Konkan who, while deprecating the action of Government in withholding their support from the higher education in the country, was on his own part doing everything in his power to thwart the spread of primary education among the peasantry of his village. On being asked why he gloried in keeping the peasantry in ignorance, he smilingly observed that it was a great blessing to him and other respectable members of the village that the peasantry were left uneducated and engrossed in superstition! "At present," said he, "I am not obliged to undergo the expense of keeping men to watch my fields and my mango trees, because the village god does the duty for me either without any renumeration or at the cost of a fowl or a cocoanut. But once the peasants are educated and made to believe that the great Gramadev, of whom they are so much in awe now, is nothing more than a block of stone capable of doing neither good nor evil, thefts and impudence will increase in the village, there will be no end to my troubles." *Bombay Catholic Examiner.*

AMERICA.

Still More Protestant Testimony.—The evidence is this time concerning the North American Indians, and may usefully be compared with that of the Rev. S. A. Steinthal, Unitarian minister, already quoted by us, (July 1886, Vol I., p. 42).

A comparison of results between Catholic and Protestant Missions among the Red Indians of America was made in the following terms, by Senator Vest in the United States Senate:—

In all my wanderings in Montana, I saw but one ray of light on the Indian question. I am a Protestant, born one, educated one, and expect to die one, but I say now that the system adopted by the Jesuits is the only practical system for the education of the Indians and the only one that has resulted in anything at all. . . Among all those tribes, commencing with the Shoshones, the Arrapahoes, the Gros Ventres, the Blackfeet, the Piegans, the River Crows the Bloods Assinaboines, the only ray of light I saw was on the Flathead reservation in the Jesuit mission schools, and there were boys and girls, fifty boys and fifty girls. They have mills; the Indian boys attend them. They raise cattle; the Indian boys attend them. They have blacksmith shops; the Indian boys work in them. When I was there they were building two school houses, all the work done by the scholars at the mission. They cannot raise corn to any extent in that climate, but they raise vegetables and enough oats to supply the whole school; and I never saw in my life a finer herd of cattle or horses than they had upon that mission. Five nuns, Sisters, and five Fathers constitute the teachers, in the respective schools. We had school examination there lasting through ten days. I undertake to say that never in the State was there a better examination than I heard at that mission of children of the same age with those I saw there. The girls were taught needle-work, they were taught to sew and teach, were taught music, they were taught to keep house. The young men were taught to work upon the farm, to herd cattle, to be blacksmiths, carpenters and millwrights.

I do not want to say anything against the [sectarian] schools at Hampton or Carlisle. I undertook on that expedition to use one or two of those scholars as interpreters. All, it seemed to me, they had advanced in was to learn to deplete the plains of running horses, and General Sheridan agreed with me that they were the worst horse thieves on earth. They go back, and instead of teaching the other Indians, in ninety-nine cases out of a hundred they relapse into barbarism. I do not speak with any denominational prejudice in favour of Jesuits; I was taught to abhor the whole society; I was raised in that good old Presbyterian church that looked upon a Jesuit as very much akin to the devil; but I say now if the senator from Massachusetts, the chairman of the committee on Indian affairs, will

* An increase of 50,000 over the numbers given by Werner in his *Orbis Terrarum Catholicas.* Ed.

find me any tribe of blanket Indians on the continent of North America—I do not speak of the five civilized tribes, because they got their civilization in Georgia and Alabama and by immediate contact with the whites—but if he will find me a single tribe of Indians on the plains, blanket Indians, that approximates in civilization to the Flatheads who have been under the control of the Jesuits for fifty years, I will abandon my entire theory on this subject. I say that out of eleven tribes that I saw—and I say this as a Protestant—where they had Protestant missionaries they had not made a single, solitary advance in civilization, not one; and yet among the Flatheads, where there are two Jesuit missions, you find farms, you find civilization, you find the relations of husband and wife and of father and child scrupulously observed. I say that one ounce of experience is worth a ton of theory at any time, and this I saw and knew.

Our Library Table.

Memoir of Sir James Marshall, C.M.G., taken chiefly from his own letters. By Canon W. R. Brownlow. (Burns and Oates, 1890.) The 'lay missioner' of West Africa is already well known to our readers; but this truly charming memoir will reveal him in a new light. It is long since we have read a book so edifying and so pleasing. The picture of the true Christian, the devout Catholic, the tender and affectionate husband and father, the simple and loyal servant of his country, is one that needs no colouring of his biographer, it rises of itself from the perusal of these touching letters which make up great part of the little volume. Few probably will read with dry eyes the tender letters to his wife written during his second return to Africa in 1880.—We can all the more earnestly recommend this book to our readers, as the price is so moderate, and all the proceeds are devoted to the support of our Catholic mission station at Asaba on the Niger. The purchaser will have the merit, therefore, of a double good work.

Atlas des Missions de la Société des Missions Etrangères. Par Adrian Launay. (Lille, Société de St. Augustin, 1890). Not merely as a work of missionary interest, but as a geopraphical publication of the first order, can we confidently reccommend this sumptuous Atlas to our readers. It is one of the very finest Atlases it has ever been our fortune to examine. Twenty-seven splendidly executed plates, in the best style of cartography, each map being over 10 by 16 inches, give a complete and minute view of each of the missions belonging to the famous Society of the *Missions Etrangères* of Paris. So minute are the details, that every village, and every little mission-station is distinctly marked; roads, waterways, and every typographical detail are faithfully rendered. For certain countries, indeed, we do not know where else in any Atlas we could find maps on so large a scale and so accurate in detail; for instance, our own Straits Settlements and Burma, which latter occupies two maps, also Japan. No missionary society, Catholic or otherwise, has ever produced an Atlas so fine as this. The 27 maps, each accompanied with a full page of letter-press containing all statistics, are: Pondicherry, Coimbatore, Mysore, South and North Burma, Siam, Malay Peninsula, Cambodia, West, East and North Cochin China, South and West Tong-King, Kwang-Tong, Kwang-Si, Kwei-Tcheu-Yünnan, West, East and South Su-Chuen, Tibet, Mandchuria, Corea, and Japan (three plates).

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For Mgr. Reynaud, for Stone Dyke. (See I.C.M. for Dec., 1889).		5	0
For the Famine-stricken in China.		5	0
For Leper Hospital: (For special intention, from Lincoln.)		5	0
For Leper Settlement, Batavia: F. Boughton.		5	0
For education of Negro Children Asaba: (From Stamp Association St. Xavier's College, Calcutta.)	2	0	0
For Education of Native Children in Fiji: (From Stamp Association St Xavier's College, Calcutta.)	2	0	0
Donation towards expenses of "I. C. M": — Rev. J. F. Patterson, Palmerston, New Zealand. ...	3	8	6

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and a other MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR DECEMBER: Our Missions in Fiji.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missien (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

BENEDICTINES, AUGUSTINIANS, and CARMELITES as Foreign Missionaries. I. In the centre ST. BENEDICT (A.D. 480-543) and chief saints of his order. The principal foreign missions of this venerable order are at present in such various parts of the world as Ceylon (Kandy), North America (Dakota, Indian Territory, etc.), Australia, (New Norcia, Kimberley, Sydney, etc.), and New Zealand, (Auckland). II. To the right ST. AUGUSTINE, Bishop of Hippo in North Africa (A.D. 354-430). The fathers of his order have charge of the missions in North Ho-Nan (China) and several parts of Australia (Queensland, Cooktown, Sandhurst), etc. III. To the left ST. THERESA, (A.D. 1515-1582), the great reformer of the very ancient Carmelite order, whose missions are scattered over Syria (Mount Carmel, etc.), Turkey in Asia (Bagdad, Alexandretta, Beilor, etc.), Tripoli and India (Verapoly and Quilon).

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 57. JANUARY, 1891. VOL. V.

THE CHURCH IN THE MALAY PENINSULA: AN HISTORICAL RETROSPECT.

BY THE RIGHT REV. THE BISHOP OF MALACCA.

BISHOP'S HOUSE, SINGAPORE, *Oct. 4th, 1890.*

IT will not be, I am sure, uninteresting to the readers of the I.C.M., to know the part taken in our days by the British Nation in the extension of the Holy Catholic Faith in the Far East; but without referring to the fields of labour of my venerable colleagues in Japan, China, and India, I will content myself with showing what has been done in the part of the Vineyard entrusted to my care,—I mean the Malay Peninsula.

The first footing of the Christian religion was at the time of the taking of Malacca, by the then zealous nation of Portugal. Here, differently from what he did in Japan and India, the great thaumaturgus of the 16th century, St. Francis Xavier, contented himself with the reformation of the conquerors, without working so much for the conversion of the conquered. We have no record of his work among the Malays, who had been but lately enlisted among the followers of the False Prophet and who were as inconvertible in those days as they prove themselves to be in our time. They had and have yet all the stubbornness of the disciples of Mohamed, having but a scanty knowledge of the Koran and preserving all the superstition of the most abject paganism. To my knowledge not one family has as yet embraced the Catholic Faith.

The inhabitants of this rich land showing themselves totally opposed to the gospel, Providence has made this country the rendezvous of innumerable Chinese and of many Indians, and it is among them that the work of evangelisation is taking place. England has been the instrument employed to facilitate their conversion; for under the Mohammedan rulers the missionaries had no chance of success. At the end of the last century, the invasions of the Burmese in Siam caused the destruction of the then flourishing mission. After the fall of Ayuthia, the old capital, thousands of Christians were taken prisoners and carried to Burma. Many of these poor Christians, however, who could escape, crossed the north of the Malay Peninsula and took refuge on the western coast. Some came south as far as Kedah.

In 1787 England, when taking possession in the name of the Honourable East India Company of an island called Pulo Penang, "Island of the Areca Nut," gave to this place the name of the Prince of Wales, with Georgetown as chief residence of the British officer. From that day the Christian fugitives came to put themselves under the pro-

tection of the British flag, and the General College of the Society of Foreign Missions of Paris, having been removed from Siam to India, was then transferred to Penang, and here it is still thriving in this British colony. In 1819 Sir Stamford Raffles founded Singapore, and with the British rule, the Christian religion acquired its first footing here. In 1824 Malacca being received from the Dutch in exchange for Bencoolen (on the west coast of Sumatra), formed the third British settlement in the Malacca Straits. Thus the numerous descendants of the Portuguese found a protection and a security they never enjoyed under the Dutch rule.

The Malay Peninsula was a part of the Vicariate Apostolic of Siam, and continued to be so until 1840, when it was made a separate Vicariate. Having thus gained its autonomy, it began to prosper, so that in 1888 Leo XIII. thought proper to erect the Mission into a Diocese. The action of the Missionaries had been concentrated in the three British settlements, as there was no security in the native states. But Divine Providence prepared everything for the salvation of the numerous Chinese and Indian emigrants, by making England take these native provinces one by one in turn under her protection Johore was the first to feel this happy influence, as well as Muar.

THE MALAY PENINSULA: SHEWING THE DIOCESE OF MALACCA, AND PARTS OF THE VICARIATES OF SIAM AND SOUTH BURMA, AND CONTAINING ALL THE PLACES MENTIONED BY BISHOP GASNIER.

In 1874 Perak received a Resident; in 1875 it was the turn of Selangore and Sungei Ujon. Then came Negri Sembilan, and latterly Pahang on the eastern coast. In Perak the missionary established himself first in a hut at Taheping; now there is a splendid church there, and the Sultan's Government having granted 1500 acres of land in 1880, we have now a colony of 600 Indians and the schools are flourishing. In 1885 the founder of Taheping Mission penetrated into the interior and built a hut, serving as chapel, dwelling-house, etc., combined. Now a large church with 800 Christians is the result of his efforts, and his assistant, at a distance of twelve miles, has opened another new church. The Sultan, advised by the Resident, voted a sum for the buildings, and for the support of the priest.

In Selangore we have attained, by the help of the Resident, the same assistance with the sameresult. At Sungei Ujon, the British Resident, Mr. Paul, a Catholic, has himself built the church and the State gives the same support. The Negri Sembilan will have the same, Pahang likewise.

Where the Residents are so well disposed the only difficulty is the scarcity of missionaries. More than 600,000 Chinese, and 100,000 Indians are working in these rich districts which had been left unproductive by the poor lazy Malays. Here they have none of the difficulties to embrace Christianity which are so numerous in their respective countries. Witnessing the respect with which the Missionaries are surrounded by the officers in charge as well as by the Residents, the native rulers and their people also respect the Priest, and the Chinese and Indians like to listen to persons who are their friends and protectors. A good many of the Chinese are working in the tin mines, but a greater number of our neophytes are tillers of the land. Land is procured by the priest and soon these hard-working people make themselves a home upon it, where they settle permanently and are less tempted to go back to China. Flourishing villages are thus formed where we have very good schools.

Tringanu, Kalantan, and Patani will soon have the same advantage of the British protectorate, giving us all the east coast, and Kedah on the western will complete the pacific occupation of the whole Malay Peninsula. Then will be opened the whole vast field to the preaching of the Gospel, and what was almost impossible twenty years ago, now depends only on the number of the apostolic messengers. So that we may say here better than anywhere else: "The harvest indeed is great, but the labourers are few." We cry then to the readers of the I.C.M.: "Pray ye therefore the Lord of the Harvest, that he send forth labourers into His harvest." This could be easily obtained by the fervent prayers and constant endeavours of your subscribers. Spread, therefore, right and left, your excellent magazine. This edifying and instructive paper ought to be found in every English speaking home; and by a special Providence these homes are in every part of the world, for the sun never sets on Her Most Gracious Majesty's dominions.

Receive my warmest thanks and encouragement for the good already done, and my sincere desire to see it increased a hundred fold.

✠ EDWARD, BISHOP OF MALACCA.

THE DAKOTAS, OR SIOUX.

By Paul Beckwith.

III.

The Medicine Dance.—(Continued).

DURING the ceremonies the assistants of the high-priest, in performing their office and with their instruments, trot around the ring faster and faster, grunting at each step, form into a line in front of those selected, advance and retreat several times, then rushing forward, thrust their instruments into the hands of their sucessors, take the seats just vacated, and now represent the gods of the north south, east, and west, the high-priest representing the Wau-kan Tan-ka or Great Spirit. When a candidate is initiated he is first taken into the council-tent for instructions, which are secret, stripped of his clothing, excepting an apron or cloth and moccasins, painted black from head to foot, a red spot about the size of a nickel painted between his shoulders. The candidate is exhorted to remain good, and his medicine will be strong, and that he must give a feast once a year; if not, he will be unfortunate, and meet with sickness and death; if good, the Great Spirit will make his heart strong. The canditate now receives the holy claw or stone; the high-priest approaching from the east with his medicine bag describes the course of the sun, bowing to the four quarters, and says to the candidate, "Now prepare yourself, I am going to transfer to you what I have in my medicine-bag," and thrusting his bag towards the candidate, says, "There goes the spirit." At these words the candidate, kneeling on a blanket, falls upon the ground. All those that wish now come forward and, as offerings, throw over the prostrate figure robes, blankets, skins, and ornaments. By the power of the high-priest the candidate recovers, as described before, is presented with a medicine-bag, and is a recognised member of the order. He must attend the three following meetings in the same costume, painted black, after which he appears as he may wish. Women are members of this order. Dead Indians, men and women, are initiated into this order, through the same performance over a lock of hair of the deceased, wrapped in skin or cloth, laid upon the ground, with robes blankets, etc., piled as an offering upon it, and afterward distributed among the members. They say the spirit by this initiation is set on the right road, straight to his or her destination. After the ceremonies the soldiers distribute the food, and the feast commences, constituting the principal attraction to the multitude. The dance, commencing at daylight, lasts until daylight the following morning, and and as these dances are given, even in mid-winter, many degrees below zero, one can readily imagine the agony the candidates must undergo, clothed only in a coat of paint. It is generally supposed that the members of the order have secrets and signs, but the penalty is so sure and swift that

NORTH AMERICA AN AMERICAN INDIAN ENCAMPMENT; WARRIORS, SQUAWS AND PICCANINNIES.
(Notice the form of the tents.)

no exposures have ever been made. Well-known instances have occurred, where indiscretion of members has been punished by their mysterious disappearance, attributed to the medicine men.

OTHER RITES.

[Other dances fully described by Mr. Beckwith are the "Circling Crow Dance," under the direction of the three most influential men of the tribe, who wear a peculiar insignia, a tunic of crow and eagle feathers attached to a belt ornamented with beads and quills, (which tunic is held sacred, no profane hand being allowed to touch it;)—the terrible "Sun Dance," of which an account was given in our issue for June 1889, and which Mr. Beckwith says "is a dreadful sight indeed;" it is "in honour of the Sun, typical of the Great Spirit;"—the "Scalp Dance," following the bringing home of Scalps, these trophies being held by the young women;—the Virgins' Lodge," a sort of trial by challenge—and various Ceremonies of Praise or Ovations. Space does not permit us to quote these in full; and we must pass in our next number to some social customs of the Sioux.]

(To be continued).

THE DIARY OF SOME UGANDA BOYS.

(Continued.)

AFTER five days' march from Mrogoro, we arrived at the banks of the Lufu (the river called by travellers the Kingani). On the opposite side we saw the *bendera* of the *Ba-Datchi* (flag of the Germans*), with iron houses. A *mzungu* appeared on the opposite bank. He spoke to the Bishop, shouting very loud. We could not understand anything, but the Bishop told us were to cross first. There were more than 2000 men there waiting to to cross and they had arrived before us.

CENTRAL AFRICA: NATIVES SELLING CORN TO A MISSIONER ON HIS TRAVELS.
(From a sketch by the late Father Law, S.J., sent by the ate Father Weld, S. J., Zambesi Mission).

In the boat, the sailors did not row, but they pulled a cord and the boat went on.

When we had crossed we set off for Bagamoyo and arrived before a big white house. We were told afterwards that it was made of stones. It was also a house of the Fathers of the Holy Ghost. It was like a little mountain. Big trees grew all round it. That made us think of Buganda. When we arrived, all the bells rang. Many priests came to salute the Bishop. There was one dressed all in white. They told us he was Père Bresson. It is he who had sent cloth to the missionaries in Buganda. There was a beautiful church, many pictures of all the saints. There were many

* Ba-Datchi, from their own German name "Deutsch." See our note on p. 118

ransomed slaves, and a great number of workmen, —some for stone, some for wood and some for iron. We also saw women like the *ba-saserdoti* who teach little girls.

Next day we were taken in a beautiful boat to something like a very big box. We got on to it, and the box began to smoke. There was something under us and behind us that was moving and making a noise "puff-puff-puff!" We saw the land going away, but the Bishop said it was we who were moving, that we were on the way to Zanzibar, and that the great box was a steamer. There was plenty of wind and the water washed over the box. Some of us were sick; perhaps they were afraid. The sun had set and we saw many lights,—one light especially was like a sun* at the end of a big house. It was night when we landed at the Missionaries' house.

These missionaries are very good: they loved us like their own children. They had with them two negroes who know medicine. They spoke all languages except Kiganda.† They told us by an interpreter that we have a Father in Ulaya (Europe) who loves negroes very much and is very anxious to see us. This gave us great pleasure.

At Zanzibar we saw the church of the priests of the Holy Ghost, where they pray well and sing well.

We were anxious to go to Europe to see the Cardinal and the Pope, and to learn religion and medicine properly. One day the bishop said to us: "You will go to Europe, the Cardinal wishes to see you." We were very glad. They got new clothes made for us, and one day we were told: "We are going on board." After having tied up our mats we entered a French man-of-war's boat, and after crossing a small Nyanza‡ we arrived at the big ship called the *Amazon*. It stood high out of the water like a rock. To climb up, they had fastened planks and ropes. It is as big as a small island; you can walk about on it. You can go down, down in it, and still further down, and everywhere there are men and boxes. There is also plenty of iron, and a kind of large antelope's horns of iron, out of which smoke comes, and others out of which nothing comes. The men are walking about everywhere. Some are clean and some are not clean. They told us that those who were not clean work among the coals to make the fire, and this coal is like stones. Near to the place they gave us there were plenty of oxen, sheep, ducks, guinea-fowls, hens, and a big fowl which answered when you whistled to it, and birds that we do not know. The vessel does not stop at the shore during the night, like the boats of the Baganda; it always goes on, and it goes far away from all land. Every day we ate well and slept well. The storms did not prevent us from going on. We said: "If the boats of the Basese were here, they would all perish." But the vessel is not afraid. Everybody was very good to us.

In six days we were at Aden. We were told it was the land of the Arabs. There is nothing but stones there. We said: "The Arabs told us in Buganda that their country was the most beautiful in the world. They are liars We never saw so bad a country." Then we came to Obok, which we were told was a French port. It is not beautiful. Then we entered a *Nyanza* called the Red Sea; but it is not red. We saw Mount Sinai, where God gave the Law to Moses. We looked at it a long time.

The canal ends at Port Said. When we left Port Said we entered the Nyanza of Europe.* It is cold there. We saw a cape of Italy; they told us it was the Pope's country. We saluted it. A few days after we entered a great port all full of vessels and masts. We were told it was called Marseilles and that our voyage was at an end.

(*To be continued.*)

* The electric light at the Sultan's palace.
† The language of Uganda. The prefix *Ki* marks a language, e.g., *Ki*-Swahili
‡ This African word means "Sea" or "lake."

GONE TO THEIR CROWN:

The Year's Roll-call of Death in our Missions.

II.

We continue to gather notices of a few of the leading names of those among our missionary Bishops, Priests, and Sisters, whom God has called to their reward during 1890. How many humble toilers, whose names are not recorded, have received their crown, perhaps no less bright!

AFRICA.

As referred to in our first article death carried off in April last Mgr. **Edmond Dardel**, O.S.F.C., the newly consecrated VicarApostolic of the Seychelles Islands after scarce a year's episcopate. Born at Aix-les-Bains in 1825, he entered the Capuchin Order and was ordained priest in 1848. Only last year but one (1889) he was consecrated bishop and sent to succeed in the Seychelles Vicariate Bishop Mouard, who himself has since died at his see of Lahore, India. Bishop Dardel died at Port Victoria, on Mahe Island.

On July 25th occurred the death of the Very Rev. **Alfred Weld**, S.J., Superior of the Zambesi Mission, South Africa Father Weld was the fourth son of Mr. George Weld, of Leagram Hall, near Preston. He was born in the year 1825, and after a course of study at Stonyhurst College, he joined the Society of Jesus in 1842. He was very talented, and in his early years showing a special aptitude for the science of astronomy, he was appointed to the charge of the observatory at Stonyhurst. Later he was appointed to the rectorship of St. Beuno's College, North Wales, and afterwards was Master of Novices at Beaumont Lodge, Old Windsor. He filled the post of Provincial of the Order in England for some time, after which he was attached to the staff of the General of the Order at Fiesole, Florence. For 30 years, Father Weld kept before him the accomplishment of a great heart-desire to help some day in the evangelising of Darkest Africa. He read and studied carefully geography and travel, so that when Bishop Ricards came to Europe with the same object, he found in Father Weld the readiest support and most enlightened sympathy. Broken in health, and almost an invalid, Father Weld went to Africa seven years ago to give all his remaining energy and devotion to the furtherance of the dreams of his life.

Another serious loss to African Missions is that of Père **Lourdel** of the Victoria Nyanza Vicariate, one of the founders of the now famous mission of Uganda.

THE FAR EAST.

On Jan. 25, died Mgr. **Paul Eugène Coupat**, Vicar Apostolic of East Su-Tchuen, China, where he had care of 31,500 Christians. A native of Puy de Dôme, and born in 1842, he was ordained

* The Mediterranean.

priest at the Missions Etrangères, Paris, in 1867, and went to China. Appointed Coadjutor in 1882, he became Bishop next year. The terrible sack of Chong-Kin in 1886 was a severe blow to his vicariate and to himself.

Pekin, the capital of China, has lost its Bishop in the person of Mgr. **Tagliabue**, of the Lazarist Society, Vicar Apostolic of North Pe-chi-li. Born in 1822, he laboured successively in the missions of Mongolia, various provinces of China, Shanghai, and finally the Imperial City itself. He leaves the latter with 8,000 Catholics, and a fine new Cathedral; altogether 40,000 Catholics in his diocese, 50 Lazarists, a college with 150 Chinese students, and numerous primary schools.

Seûl, too, the capital of Corea,* has like Pekin lost its Bishop. Mgr. **Marie Jean Blanc**, Vicar Apostolic of that little-known land, died on Feb. 21. A native of France, born in 1844, he became priest in 1866, and left for Corea in 1867. *Nine long years* had he to wait now at Shanghai, now at Chee-foo, now in Mandchuria, before he could penetrate into the 'hermit kingdom.' He succeeded in 1876, and in 1883 became Coadjutor to that Confessor of the Faith, Bishop Ridel,† whom he succeeded in 1884.

AMERICA.

British Columbia has lost its first Vicar Apostolic in the person of Mgr. **Louis Joseph d'Herbomez**, of the Oblates of Mary. Born in 1825 and ordained in 1847, his life as a priest has been wholly devoted to the American Indians. He first went out to evangelise the Oregons; then the Indians on Paget Sound. Later on he settled at Esquimault, now an important naval station. In 1864 he became first Vicar Apostolic of British Columbia. During his episcopate he visited all the tribes of Indians in his extensive district and was truly their "great father."

* See our No., February 1890, Vol. III. p. 174.
† See articles "A Corean Martyr," Vol. II. pp. 92, 106, 126.

OCEANIA.

We must refer to a death which occurred at the close of 1889 (Nov. 16), but was not heard of in Europe till many months later,—we mean that of Father **Fulgence Pouet**, Administrator-Apostolic of the Marquesas Islands. At the age of 32, he went out to Oceania in 1854, and has since then evangelised all the islands of the archipelago. Even to the end he served all alone those of Uapu, Uakuku, and the greater part of Nukahiva. He was always *en route* over his scattered district. Often was he lost in the mountains, often nearly carried away by the torrents. Sometimes, it is said, being entirely lost on a pitch-dark night, he would stoop to dip his hand in a stream to observe the direction of the current and so guide himself coastwards. The Kanaks, who loved him well, called him *Toa*, or "the intrepid." His funeral was a public event at which all classes, Catholics and Protestants, from the Queen downwards, attended in crowds. "If Father Pouet is not in heaven," exclaimed the poor Kanaks, "nobody will be able to enter there!"

CHINA: INTERIOR OF AN OPIUM DEN.

TWO NUNS: A NATIVE AND A EUROPEAN.

Great regret was felt at the death, from pneumonia, of **Sister Juliana** at Peringhipuram, Madras Presidency, on the 29th. of August. The good Sister was one of the first, among the Telugu girls, who left the world to devote herself to the education of the girls of the Guntoor district. The late Sister was a member of the Congregation of St. Anne, founded some twenty-five years ago, at Kilacherry. The Peringhipuram branch of this Native Congregation was opened in 1882, and the advent of Nuns of their own blood, was hailed by all our Christians of those flourishing Missions, with the greatest delight. Sister Juliana was a most fervent worker, and her cheerful labours will be greatly missed by the young community. She is the first that has been called away, and her zeal for the welfare of the Telugus, will, we are sure, secure for those who remain

behind, many pious prayers that the good work she had at heart may continue and prosper.

Mother Maria Justina, was called to her reward, on the 6th September, in the 75th year of her age, at Vizagapatam, India. The departed religious belonged to the Congregation of Saint Joseph of Annecy, which has been labouring there for the last 44 years. Born of a good family, the heiress to a respectable fortune, and the only daughter of her parents, she renounced all worldly advantages, to devote herself to the Service of Our Divine Saviour. She made her holy profession at Annecy on the 27th December 1838, and solicited and obtained the favor of being sent out to India with a small band of her Sisters who embarked for that distant land in the year 1849. Shortly after her arrival in the country, she was selected as Lady Superioress of the Convent of Yanam, where she completely won the hearts of all those who had the privilege of approaching her, by the urbanity of her manners, by her unostentatious piety and by her truly Catholic charity. It was from that humble but picturesque Convent that the unanimous votes of her Sisters summoned her to the exalted office of Lady Superioress of all the Convents of her order in the Vicariate of Vizagapatam, in 1868.

AY THEY REST IN PEACE!

THE PRIMITIVE RELIGION OF THE PHILIPPINE ISLANDERS.

TRANSLATED FROM THE SPANISH OF ISABELO DE LOS REYES, BY JOHN CORRY.

CHAP. IV.—VARIOUS BENEFICENT DEITIES.—*(Continued).*

THE Visayans apply the name *Talonanon* to their rural gods. The *Ilocanos* (more especially in the North) before beginning to cut trees in the mountain districts first asked permission of the *Mangmangkik* saying,

"Bari! bari!"
Dika agunget pari.
Ta pumukan Kamì.
Iti pabakirda Kada Kamì.

'Bari, Bari!" (Ilocano interjections), "disturb not thyself comrade; for we but cut what we are bid." This is done to evade the grave infirmities that the Mangmangkik who dwell in the trees may inflict.

The ancient Zambales had four good anitos for their crops:—

1st. *Aniton tava,* lord of the wind and rain. 2nd. *Dumangan,* whom they petitioned for the rice to seed. 3rd. *Kalaskas,* who ripened the crops. 4th. *Damolag,* who preserved it when ripe from wind and storms.

The god of rain was called *Malagia* among the Manguins of Mindoro and *Pati* by the Igorrotes.

Let us still further enumerate the beneficent deities. In the first place figure the three brothers, Tiguiama, Manarna, and Todlay of the Bagolos, who represent a vague idea of Trinity. The first of these is said to possess all power; the second preserves, rewards and chastises; and the third, (like the Holy Ghost) emblem of the purest love, presides at weddings, and an offering of boiled rice is made to him at the marriage ceremony. Perchance this existing dogma, rare in the Philippine mythology, may have been in later days copied from the Christians.

The god of marriages amongst the Visayans was *Laboadumgug*—a rock supposed to represent a native propelling a boat with a cane.

The Mandayans believed in *Mansilatan* and *Badla* father and son; from the former is derived the *busao* a virtue that emboldens the *baganis* or chieftains. These supposed benefactors were invoked in time of sickness, especially in cases of head-ache, epilepsey or paralysis. In these instances the Babailanes made to these gods the curious sacrifice of defacing the idols of the evil spirits, at the same time uttering, with singing, dancing, and shuddering, the following words: "Masibaton will come down from heaven, and then will Badla make straight the earth."

The Zambales of old adored *Akasi,* their chief god, and invoked him in their difficulties and infirmities. *Malyri* (meaning "powerful") came next to Akasi, but at times he received the greater honour. This is easily understood, for, among a savage people the god of strength would naturally receive more veneration. Worship was moreover paid to to Manglabat, the appeaser of strife, and to Mangalagar—the constant succourer in dangers—as to an angel guardian, and those who survived the incessant tribal warfare gave thanks to him.

The dwellers in Bataam also believed in anitos and re taind their idols as well as their priestesses (called by the Tagolos "Catalonan") until the arrival of the Spaniards.

The Pangasinis adored the idol Anagaoley; to which they offered oil, unguents and various aromatics; and if it so required, slaves or pigs were sacrificed in its honour.

CHAP. V.—THE EVIL DEITIES.

And now to turn to the evil anitos:

Mandarangan, the principal malignant anito of the Bagalos, who drank human blood, dwelt in the Volcano Apo and it was believed impossible to ascend to the summit of this mountain without having first sacrificed a human being, saying, "Eat Mandarangan and drink the blood of this man!" The crater of the volcano was considered to be the the mouth of Hell. In addition, the Bagolos paid homage to the evil gods called *Abak, Kamalay, Siring, Kalambusan, Tagamalig,* and others. The last named was a giant, and reminds one somewhat of the Augngalo of the Philippines of North Luzon.

The evil anitos of the Mandayans, whose idols are defaced during sickness, are *Pundangnon* and *Mamlimbog* (husband and wife). The Mandayans also recognise a dwarf anito called *Kukü,* who is common to all Philippine theogony. The Ilocanos believe in Kaibaan a creature one year old who walks with feet reversed; he possesses an extraordinary growth of hair, and lives invisible in certain thickets. He rarely appears, and then only to his adherents or favourites. It is held that there are many Kaibaans of both sexes, the offspring of evil anitos and human beings.*

* This again reminds us of the Persian superstitions of the Zoroastrian religion See Casartelli's *Philosophy of the Mazdayasnian Religion,* translated by Firoz Jamaspji, (Bombay, 1889), p. 144.—ED.

The Kaibaan, in spite of his riches delights in theft, and charges his human friends on no account to seek anything that they may have lost; and if this command be disobeyed the Kaibaan casts on them a certain powder which produces an incurable skin disease. The Ilocanos hold them in great dread, and always before throwing any warm liquid on the ground call out to warn them.

The *duendes* of the Tagolos must in the beginning have been the Kaibaan of the Ilocanoa, for there is a great resemblance in their clumsy art and amours.

The *Tianak* is another anito of the Tagolos that usually takes the form of a new-born child or sometimes that of a dog, a pig, or a log of wood. Its voice is that of a new-born child when it cries. It lurks in unfrequented places to bewilder travellers deceiving their vision by distant lights.*

(*To be Continued.*)

HOW MISSIONARIES DIE: THREE SKETCHES.

By FATHER MAENE, S.J.

I.—FATHER ADRIAN GOFFINET.

Morapai, 28 Feb., 1890.

UNTIL I find a better opportunity of sending you some other notes about my own mission, I beg of you to accept these small gleanings out of our missionary records.

In the year 1863 a courageous missionary, by the name of F. Adrian Goffinet, had been struck by the idea that in former years missionaries had tried, but in vain, to convert the pagans south of Calcutta, to the Catholic faith. Not wanting to remain in town any longer, he proposed to his Bishop, Mgr. Steins to go and settle among these people and make one more trial. Strong with the consent of his Superior and carrying with him some little money, for the rest trusting to Providence, F. Goffinet directed his steps to the south, and put up his tent in a village of the Sunder bunds, some four miles from the now flourishing mission of Raghapur, in a place for ever to be remembered in the annals of the missions, namely in Koykhallee. There he constructed his altar, and under the trembling roof of the *dhorja* there came down from heaven our Lord Jesus Christ in shrouded majesty. As soon as the first rays of the sun were gliding over the green-covered tanks, the missionary began his every-day work. Directing himself his *teldunga*,—*i. e.*, small boat made out of a cocoanut tree,—through the numerous and sinuous streamlets of this watery country, he wended his way from village to village, preaching the word of God. During eight long years he went on in this manner, in the midst of thousands of difficulties, and at the price of innumerable sacrifices. Living as if he had no body to care for, he travelled about in his tiny boat, always on the same route, from isle to isle, under the heavy and cold dew, through the perfidious fog, amidst the swampy and deadly emanations of the delta-land. The good which that man did, quite alone and devoted to his task, is known to God alone.

Nine years later the same missionary is on his way to Belgium. Already he has written to the Provincial of his order to say that on the 4th of June he will celebrate Mass on the tomb of our martyrs in the Rue de Sèvres, Paris; and that after a short stay in Belgium, he intends going to England to restore his health and gather alms for the support of his poor mission. At the very moment that this letter reaches, a telegram is given into the hands of the Father Provincial, worded as follows: "Goffinet most seriously wounded—Station Orleans—legs amputated—contented—Sacraments received—letter to-morrow."

The Father had taken advantage of the train stopping for a few moments to alight for some refreshments, and when about to go back to his compartment he was caught by a train coming up along the lines he had to cross, thrown over, and a few seconds after, taken up with smashed arms and leg and foot. Wounded as he was, not a complaint or a cry escaped his lips. His first word was to ask for a priest and when he saw the priest entering the station-room where they had laid him, he said: "Monsieur l'abbé, have you brought the Blessed Sacrament with you?" The reply being negative, "I beg of you," he added, "to go back to the church and bring It; but let me first make my confession." While the French vicaire was going to the church, Father Goffinet calling the station master asked him to write his spiritual will, which runs as follows:—

"I give my soul to God, my body to the earth. I ask pardon from all those I have offended while living in India from the Archbishop, from all the fathers and brothers, and from all those I had any relation with while in Europe, from all our fathers and brothers, and from all men.

"My best thanks to Father General who has shown himself so kind towards me; and to all our fathers in Italy and France.

"I was going to England to restore my health and ask alms for the propagation of the Catholic Faith among the heathens of India. I hope the accident I have met with, and for which I thank God, far from preventing the liberality of the English Catholics, will be a stimulus for many to help with all their power the missionaries of Eastern Bengal, that is the mission of Calcutta."

He had still time to see his brother, to speak about his old father, to receive the last blessing of his Superior; and after three days of atrocious sufferings, borne with the courage of a saint, he expired calmly on Saturday, the 7th of June, 1877.

His death was the worthy crowning of a holy life.

(*To be continued.*)

* Compare our "Will o' the Wisp," or Jack o' Lantern."

Illustrated Catholic Missions.

JANUARY, 1891.

"Amare et servire."

JAPAN: ANNUS MIRABILIS.

THE year just ended, 1890, in which the public veneration of the relics of the great Apostle of Japan, ST. FRANCIS XAVIER, has been solemnised, will be remarkable in the annals of the Church of that Empire for four great and consoling events, so great and so consoling as to be unparalleled in its history. The first was the new Constitution issued by the MIKADO'S government in the month of February, of which Art. 27 guarantees for the first time full religious freedom to all Japanese subjects. The second was the first Synod of the united Vicars Apostolic of Japan and Corea, inaugurated on March 3, at Nagasaki, the "City of Martyrs," and in which their Lordships issued a joint pastoral letter narrating the extraordinary growth of their Church during the last 30 years. The third event, most important of all, was the erection of the Japanese hierarchy by LEO XIII., with the metropolitan see of Tokio, and the three suffragan sees of Nagasaki, Kioto, and Sendal, having spiritual charge of 40,000 Catholics in 499 mission stations. Lastly, on May 1st. took place the blessing of the beautiful new metropolitan Cathedral of ST. FRANCIS XAVIER at Kioto,—lighted by the way with the electric light. At this splendid demonstration, not only three Catholic bishops and innumerable of the faithful, but also the Governor General of Kioto, and his wife, the Head of the Police, the two Mayors, and numerous officials took part. The pagan ladies had even presented the carpet for the church! Bishop MIDON, in his eloquent sermon, reminded his hearers that 20 years ago not a single neophyte was to be found in the city and the priests were all in hiding; and now he publicly prayed for God's blessing on "the august person of His Majesty the MIKADO and the officials of this beautiful land."

Was there ever a fairer promise of a "Second Spring?"

HADRA, THE LITTLE ARAB CONVERT.

TRANSLATED FROM THE *Katholische Missionen* BY G. T. K.

CHAPTER I.—THE CAPTURE.

DURING the great famine in Algeria in 1867, there lived in the district of Bel-Abbes the widow of a Caid of the tribe of Tifiles. She had sacrificed all her means to keep her children, two boys and three girls, from dying of hunger, and was thus reduced to great poverty. Her dire need forced her to overcome her inborn pride and her hatred of Christians, and to take service with a French lady in Benjub. The two elder girls also entered into the service of a master. Little Hadra alone, who at that time counted some nine or ten years, remained with her mother in M. Reynaud's house.

Mme. Reynaud was a true Christian woman and a kind and amiable mistress, who moreover had greatly at heart the spiritual and eternal welfare of her servants. Already in the first few days she had in great measure gained the love and confidence of Dabia—such was the widow's name—by her exceeding friendliness and sympathy, and had overcome her prejudice against Christianity. "A religion," said the Arab woman to herself, "which teaches men to think and act so nobly must itself be noble and godlike." But it was little Hadra most of all whose innocent child's heart drew in the divine grace, as flowers drink up the bright morning dew. Mme. Reynaud had given her a little book with beautiful coloured pictures of the Life and Passion of our Lord. The little daughter of Mohammed could never take her eyes off them, and when her kind mistress at her request sat down by her and began to talk of the little Babe of Bethlehem and of the good Friend of Children, and of the hill of Calvary, then her eyes brimmed over with pity, and in her heart the desire of being baptized and becoming a Christian grew ever stronger.

But now an event suddenly happened which was to put off the fulfilment of her wish for many a year and to make her a young heroine of the faith. In the year 1872 Dabia was unexpectedly seized with some disease of the lungs and laid upon a bed of sickness. Mme. Reynaud cared for her servant with a tender love, and was especially fearful lest she should die without Holy Baptism. The day was already settled on which the sick woman was to receive it, when death suddenly surprised her at a moment when none expected it. In the middle of the night Dabia called loudly to her little daughter who lay in sweet sleep in the neighbouring room. "Hadra, my child," said the dying woman, "I feel that the end is coming. Be quick and get a light if you want to see your mother alive again. Oh Hadra would that I might yet be baptized and die a Christian! Listen, child of my heart! and never forget these last words of your poor dying mother. Beware of returning to the children of the Prophet. Remain with the Christians and become like them. I know that there you can pray for me better, that I too may be admitted into heaven.—My God,

my God, forgive me my sins !" With these words on her lips she sank back upon the pillow and died in the arms of her child, who clung to her, weeping and calling for help.

Poor Hadra ! It had all happened so quickly that she had not been able to find time to get a light, or call her mistress. Quite stupefied with pain and woe she threw herself on the body of her beloved mother, kissed her cold cheeks, and then hastened to her mistress's room. How the latter was terrified when she learnt that Dabia had died without Baptism ! But when Hadra told her the dying woman's last words and asked her, amidst her sobs, whether she would see her dear mother again safe in heaven, she consoled her. "God has seen the longing of her heart and has in His pity granted her the Baptism of Desire."

Some days later Hadra was sitting at the window with her mistress, who loved her like a daughter, and was listening to her chatter, in the lovely still evening. Suddenly the girl uttered a slight scream and pointed with trembling finger down to the street. An old wild looking Marabout, accompanied by a young Arab, was just coming round the corner. They both stayed a moment underneath and gazed enquiringly at the house, talking eagerly to each other. "Ismail Abdallah my uncle, and Muley my brother !" whispered Hadra excitedly, while she quickly tried to avoid their searching gaze. "Woe's me, they are coming to take me away !" However after a few moments the men had gone away and Hadra somewhat relieved breathed again. The girl, however, was not mistaken; with the instinct of the dove she had divined her danger. It was indeed Ismail Abdallah, the fanatic enemy of the Christians, who upon the news of his sister's death had come to Benjub to bring back his nieces to their tribe and there get them married. Neither of the elder sisters made any difficulty about going with him. But Hadra, spite of her 13 years, was fully determined to stop where she was. The words of her dying mother were ever echoing in her ears: "Beware of returning to the sons of your people. Remain with the Christians and become like them."

The following evening Hadra was sitting in a quiet summer-house at the furthest end of the garden, reading her holy book. All at once hasty steps approached and when she looked up, the Marabout to her terror stood before her with his yellow bony face, his bristly beard, and his sinister looking eyes, and over his shoulder appeared the head of her younger brother. Hadra shrunk back like a frightened doe.

"Allah is great !" began the disgusting old man in a sugary voice "and allows me to find the fair flower of my stock. The brave sons of the Tifiles are watching for thee and the playfellows of thy youth await thee in the tent of thy father."

"No, no" cried Hadra filled with alarm and keeping him off with both her hands, "I will stay here, I will be a Christian, I will be a Christian. Jesus, my Jesus !"

Then a dark glance like a flash of lightning shot from under his bushy brows and curses upon the Christian dogs rose to his yellow lips. Abdallah threatened, swore by the beard of the prophet,—but all in vain. Then her brother tried with flattering words to persuade her to go with them. It was useless. Then he too proceeded to savage threats, and when these failed to shake her in the least, he seized Hadra by the arm and pulled her forcibly out of the arbour. The girl screamed aloud in her deadly fear; she threw her arms round a small tree that was near, and clung tightly to it, still calling out "I will be a Christian, I will be a Christian !" Muley cursed and tried to pull her away and at last went so far in his rage as to spit upon the poor girl in the vilest manner. Not content with that he struck her in the face with his clenched hand, so that her cheeks were swollen up and a stream of blood flowed from her mouth.

But nothing availed to shake the steadfastness of the poor helpless maiden. With unconquerable force she clung fast, still crying out "I will remain with my mistress, I will be a Christian !" Tired out by useless tugging, Muley now took an alfa-woven cord from his girdle, tied it round the neck of his innocent victim, and began to pull it so strongly that Hadra, at last had to let go the tree for fear of being strangled. But to show that she yielded only to force, the brave child allowed herself to be dragged along the ground for a good distance, so that her face and little hands and shoulders were torn in a pitiable manner by the sharp stones, whilst the knotted string marked her neck with reddish-blue welts and scars.

Half dead from fear and exhaustion, she at last declared herself ready to go. "I feared" she said afterwards "that else I might die, before I had been baptised. I did not want that. So that I seemingly yielded, but with the firm resolve to escape at the first opportunity."

CHAPTER II. THE FLIGHT.

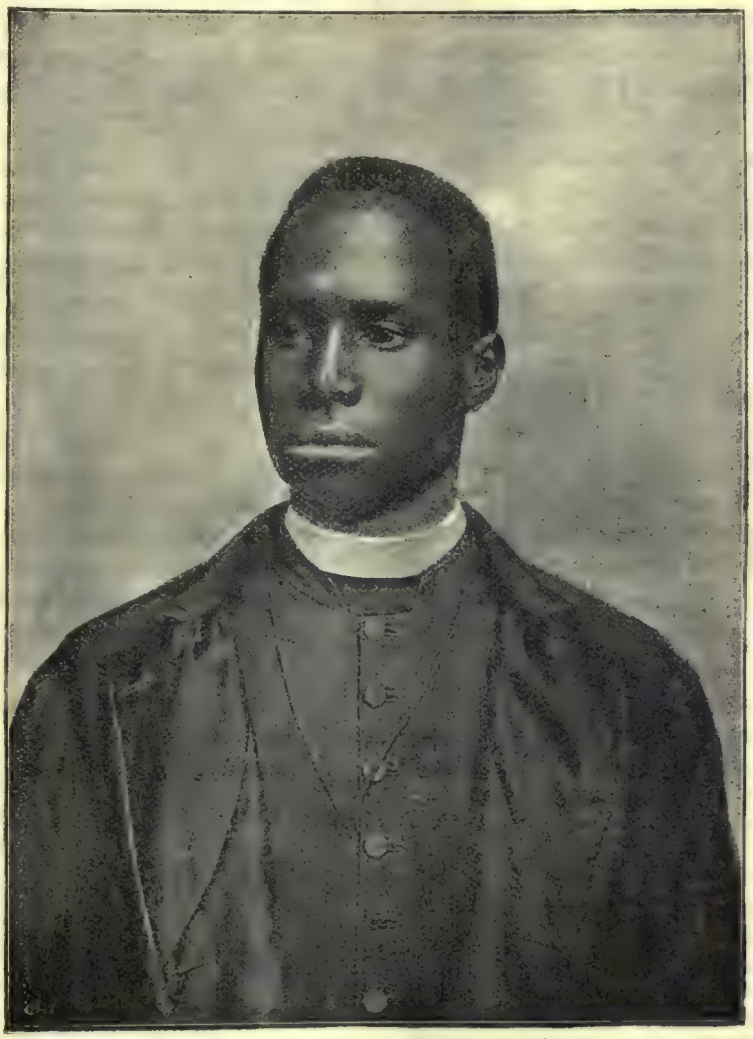
Thus our little heroine returned to the tents of her tribe, and remained there at first in close custody for a whole year, outwardly submitting without regret, but inwardly preparing her quiet plan of fleeing again from her oppressors and becoming a Christian. It was late in the summer of 1873 that she attempted the adventure.

The western sun, sinking to his bed, rested on the jagged rocks of Jebel Mekaïdu. The numerous tribe of Ismail were sitting at their evening meal. Near at hand some mares, slender, noble-looking creatures, thorough-bred Arabians, were grazing peacefully. But the Marabout was telling of his journey to Mecca the Holy City of the Prophet. His sons and daughters listened attentively to his words and the men gazed pensively at the clouds of blue smoke which curled lazily out of their long Turkish pipes.

Meanwhile Hadra had crept into the tent on some pretext. The opportunity appeared favourable. She quickly slipped out at the opposite side and sped across the fields as quickly as her legs could carry her. She attempted to reach a copse that she might not be observed and under its shelter to continue her flight. The younger brother, her

evil genius, was the first to notice her long absence and at once conceived a suspicion. "Where is Hadra?" he asked himself, looking round "I will wager the little gazelle has taken flight."

With these words he seized his gun, and hurried to a neigbouring height. From this point of vantage his gaze swept enquiringly over the level ground below. Not a sign anywhere! Muley was on the point of going back to his tent, when all at once he espied Hadra's slender figure emerging from the edge of the brush-wood and disappearing in full flight in the direction of Benjub. He immediately fired his rifle and the next moment the Marabout, the elder brother and three cousins were at his side. At once they all set off in wild chase of the young fugitive. From time to time, Hadra darted back terrified glances at her pursuers and saw with sickening fear that the space separating her from them was growing smaller and smaller. "In the name of the Father and of the Son and of the Holy Ghost!' she cried to heaven in her fear. "I ran like a little hare," she told us afterwards "and sped with wide jumps through bush and thorn. As I was barefooted I trod continually on stones and bruised my feet so badly that the blood-stained foosteps, pointed out my way. But when I prayed, it seemed as if a supernatural power raised me up and bore me away from my fast approaching pursuers."



CENTRAL AFRICA: FATHER DANIEL SORŪR FARÎM DEN, A NATIVE PRIEST OF THE DINKA TRIBE, NOW AT SUAKIM. (See p. 140).

It is well known how skilful and persevering the Arabs are in hunting. Nevertheless these five strong young men were unable to overtake little Hadra, and saw themselves beaten in a race by the feeble girl. The younger brother had outstripped the others in the fierce ardour of his youth. Raging over the uselessness of the pursuit he had seized his rifle. When Hadra again turned her head she saw, pale with terror, that her brother had laid the murderous weapon along his cheek and was taking aim at her. But before he could fire, the others had seized him by the arms from behind and had snatched the gun from the madman. So cowardly a murder, and on so helpless a girl, appeared too vile even to them. This incident enabled Hadra to gain a considerable distance.

By this time she had arrived at a little wood composed of thick brush-wood and wild olives, and had vanished from the sight of her pursuers.

"In the name of the Father and of the Son aud of the Holy Ghost!" she cried once more with a grateful heart. Then she forced her way as deep as she could into the thicket, and halted at last in a favourable spot at the foot of the range of hills which still separated her from Benjub.

(To be continued).

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

My first duty—and it is a doubly pleasant one—is to wish you all heartily A VERY MERRY CHRISTMAS AND A VERY HAPPY NEW YEAR! May 1891 be filled with every blessing from Our Dear Lord for each and every one of you, wherever in this wide world you may be!

*

No doubt you noticed in our Donations column last month the very handsome gifts of our young friends in Calcutta, the boys of the Stamp Association, St. Xavier's College. They sent us £4 altogether, with the following interesting letter, which arrived too late for our December number:—

ST. XAVIER'S COLLEGE, CALCUTTA, *15th October, 1890.*

My dear Editor,—You will see by the following lines, that the Association has not entirely given up collecting stamps, and perse vering in their work. Many thanks for the destination given to our last remittance, and for inserting my last letter. Thanks also for your kind remarks in connection with the Association; amongst other things, they have procured us a correspondent in America.

The Association is progressing, slowly, it is true, but steadily, and this time we will be able to send £4 instead of, as last time, only £1 10s. Amongst other good things, we have found an unexpected market, for our ordinary Indian Stamps. As for other stamps, as those of Bhopal, Farridkot, Pountch, Cashmere, and other Native States, we are in a position to furnish them to amateurs under very favourable conditions. We have already sent a large consignment

to Belgium, and are getting one ready for America. Were any English collector amongst the readers of the *Illustrated Catholic Missions* or their friends to begin, I think that they would be satisfied with our rates, and at the same time have the satisfaction of having done a good work. I must now conclude.

I remain, Yours faithfully,
GEORGE LYDIARD.

*

Let me earnestly commend the above to the attention of Stamp Collectors, young and old. It seems to me enough to make their mouths water. Here you have an unexpected opportunity of procuring very rare Native Indian States' stamps,—some of which you probably never heard of,—on unusually favourable terms. To crown all you will be helping the great work of the Foreign Missions; You will see that I have divided the £4 sent between the funds for the education of the Negro children of Asaba, West Africa, and for that of the little natives of Fiji.

*

The Association, I am able to add, would be very glad of European correspondents. Anybody, willing and interested, would do well to write to the President, Master George Lydiard, as above.

*

I am indebted to another old friend and correspondent, Mlle Marguérite van Ypersele, for the translation of a letter received by her from a Jesuit missioner in Mexico. Strictly speaking, Mexico, like the South American Republics, scarcely comes under the definition of a missionary country, except in so far as relates to the native or Non-European races. For this reason, I must content myself with a few extracts relative to those curious and primitive peoples. I daresay you will read them with interest.

*

SALTILLO, COAHNILLA, MEXICO, *August 31st, 1890.*

My dear Child,—At the present time I am overburdened by occupations of every kind, so I shall not be able to give you a detailed account of our Mission.

Mexico is a vast country, a desert wherein are scattered a few towns built by the Spaniards. The centre consists of lofty mountains and narrow valleys, and is very fertile. The coasts of both seas are uninhabitable, on account of the tropical heat, and the noxious insects which are only too numerous. The people consist of three elements,—one million of white Creoles, three to four millions of Indians of pure blood, and five to six millions of mixed races. The whites live in the towns, the villages, and large farms, called here "haciendas," which cover the country. The Indians dwell in the mountains.

All the population of Mexico was evangelised and converted to Christianity, under the Spanish domination. In the Middle Ages, Apostolic Vicariates already existed, with an ecclesiastical administration more or less regular. At the present time Mexico possesses three archbishoprics and each of them several suffragans. But alas! Revolutions and Free-Masonry have passed over all, and now, the Mexican Government has established a complete separation between Church and State. The clergy and the religious orders have been despoiled of all they possessed; it is forbidden to them to have any real estate and they have no support from the government, and what is more, the religious orders exist only on sufferance for the law prohibits them.

*

The country people are living in a deplorable state of dereliction,—in many parts they are pagans. These people are as old as antiquity. Fifty different dialects, spoken by as many races, have always been a great obstacle to their instruction and to their conversion.

Considering the iniquity of these times, the recruiting of the clergy becomes very difficult. In the Tamaulepas district, the neighbouring one to ours, the clergy consists of only seventeen priests. What a small number to evangelise a region six hundred miles long, one hundred and fifty miles broad! On the banks of the Gulf of Mexico, their exist dioceses which are no better off . . .

Yours in J.C.,
F. VERMEIREN, S.J.

*

Last month I gave you the portrait and a sketch of the life of the first Central African native priest, Father Hadrian Pius, who died in 1873. Through the kindness of the editor of *St. Joseph's Advocate*, I am this month able to give you the portrait of a second native African priest, who is still living, Father Daniel Sorur. For a full account of his interesting life, you must read the *Advocate* itself for the Winter Quarter, 1887, (Vol. I., p.p. 328–331). I can only tell you here that, like other negro lads we have read about, he was captured, together with his mother and sister, by the Arabs in 1871 and sold at El-Obeid. Eventually, after terrible sufferings, he was rescued by Father (after Bishop) Comboni, baptised in 1874, and then sent to be educated in Italy. He has now become a priest and has gone back to his native continent, and is at present directing a flourishing school at Suakin.

*

If you ask him what are his remembrances of the days of his slavery, he will answer you in these words, in which he describes the very first day after his capture:

"After the unspeakable fatigues of the day we had to lie down on hard stones, without so much as having tasted food all that day. We were all arranged according to age, and bound together. The men had their hands tied behind their backs in such a manner that in many cases their blood dyed the hard and biting ropes; while in others, the joints were broken in the very act of being bound by those heartless executioners. The All-Seeing God knows how, on that terrible night, there could be witnessed the weeping of the children, the wailing of the mothers, and the lamentations and groans of all the men,—in a word, an inexpressible sea of sorrows! All complained to one another, because they saw themselves bound with strong chains, tied to the stems of trees—which weighed down their necks, and besides tortured in every conceivable way! The heavens themselves seemed to feel compassion for us on that frightful night, for they were shrouded in thick, dark clouds, so that both the pale light of the moon and the silver-like brilliancy of the stars were hidden from our sight. All this only served to increase our grief and sadness. O GOOD GOD, HOW HARD IS SLAVERY!"

But he had worse experiences even than that later on.

*

I hope, my dear Young Friends, that among your Christmas presents you will not forget the Babe of Beth-

lehem ; but that you will find some gifts for Him, either in the shape of some contributions for the conversion and education of His little ones in pagan lands, or in that of some little work of your own hands for his altars in those same countries, according to the admirable idea of the "Altar Work Association" suggested by our young Belgian correspondent in her letter of last October.

Yours Affectionately in J.C.,

December, 1890. THE EDITOR.

Missionary Notes and News.

GENERAL.

German Catholics and Missionary Zeal.—The last number of *Die Katholischen Missionen*, our German sister periodical, published at Freiburg in Breisgau, is able to announce that during the year 1890 the amount of Donations received and acknowledged by it for missionary purposes has been £3,264. It may be interesting (and instructive) to note, that reckoning the same twelve months we have had to acknowledge during that period only £141 10 1. What is most wonderful is that the total sum collected by the German edition since its foundation, some few years ago, has been no less than £56,368. Bravo German Catholics !

The Duke of Norfolk and Foreign Missions.—With reference to the interesting article of the Vicar Apostolic of Fiji in our last, we ought to have mentioned that the Duke of Norfolk had generously sent £25 to Bishop Vidal in reply to his appeal. We are also informed that in reply to a similar appeal in behalf of Fr. Testevuide's work for the lepers of Japan, the Duke has contributed a donation of £10. We trust that this example may be followed by other charitable Catholics in these countries.

The Catholic Press and Ourselves.— The *Burton-on-Trent Catholic Magazine* for November writes :

"A very excellent Magazine called ILLUSTRATED CATHOLIC MISSIONS. It is beautifully illustrated and contains very interesting articles on Missionary Work throughout the entire world.

"The subscription is 3/- per annum and the subscribers for that amount receive post free this beautifully illustrated Magazine and at the same time help on a work which must be dear to every Catholic heart, the Propagation of the Faith."

INDIA AND CEYLON.

A Protestant Testimony to Bishop Bigandet.—The Right Rev P. Bigandet, K.C.C.I., Bishop of Ramatha and Vicar Aposolic o Lower Burma was born in Besançon, in France, in the year 1813. Educated in Besançon, he left that place to go to Paris for the Seminary of Foreign Missions, in 1834. Two years later, in 1836, he left Paris for the Tenasserim coast, and arrived in Tavoy, in December, 1836, as secular priest to the Society of the Foreign Missions ; where for nearly five years, he was indefatigable in his efforts to push the objects of his Society. In 1841, Père Bigandet went to the Straits Settlements, where he remained for upwards of thirteen years, after which period, in 1855, he came back to Burma, to Moulmein ; and since then, has been continuously moving about all over Burma, and was a great friend of the late King Mindoon Min, the reprobate Theebaw's father. When Father Bigandet arrived first in this country (Burma), there were no Roman Catholic religious edifices nor schools ; but now, after nearly fifty-four years of arduous work, the simple priest has become a Bishop, with churches, and chapels, and schools for boys and girls dotted all over his diocese ! In Rangoon, there are four churches, a convent for the education of girls, and a school of the Christian Brothers for boys. In Moulmein, there are two churches, and a boys' school, and a girls' school. At Amherst, there is a church. In Bassein, there is a church, a boys' school, and a girls' school,—both very large ; and in the neighbourhood, several other places of worship. At Henzada, there is a church, and several in that neighbourhood. The same at Thayetmyo. The Right Rev. Bishop Bigandet is also a man of letters, occupying, at the present time, the Vice-President's chair of the Rangoon Educational Syndicate. In the Straits Settlements, he published some books, in the Malay language, for the use of the converts there. He is the author of "The Burmese Legend of Gaudama," to be had in 2 volumes of Messrs. Trübner & Co.; and of "The Life of Our Lord," in Burmese. In the seventy-eighth year of his age, we see this remarkable man still continually on the move all over the country; exhorting the weak, stimulating the strong to fresh exertion, in the ministry of his church : old fields are searchingly cultivated, and new soils are continually invaded and broken up. What a history to look back upon ! What a fund of work done ! What a mountain of troubles overcome ! What a perfect kaleidescope of changeful events ! Quite a Modern History of Burma !—*Madras Mail.*

Jaffna Seminary.—The Italian Missionary Review publishes the following :

"Catholicism continues to make progress in Ceylon, and will progress still more now that the seminary in construction at Jaffna for the native clergy is finished. At first the large and small seminaries merely consisted of four rooms in the Bishop's house, and afterwards one wretched building. But now, thanks especially to the gifts of two rich and generous French friends, answering the appeal of Mgr. Melizan to his native country, the construction of the new seminary has been completed. The Seminary of Jaffna is dedicated to St. Martin, and is acknowledged to be the finest edifice in the city.' (See p. 142).

JAPAN.

At the recent elections for the Japanese Parliament, the Catholic candidates were among the successful ones. This is the first time that the Japanese Catholics have been able to secure a direct representation in the government of the country.

Professor Henry Drummond speaking on his recent visit to Japan, says :—"The people have set themselves up with the material and machinery of an advanced and rising civilised State, all the material except one—they have no religion. The people are in the unique position of prospecting for a religion. This fact having become somewhat known, Japan to day presents the spectacle of having already within its borders representatives from every Church in Christendom prospecting for converts. If a Christian man of great size arose to-morrow among the Japanese themselves, or among the European missionaries, he could give the country its religion."

NORTH AMERICA.

A Methusala of the American Missions.—The California Mission Indians have been described by all the travellers, from La Perouse to Dana and Forbes. But no one had any idea of the examples of longevity that some of the men of this race would afford. The recent death of an Indian at Salinas City, Monterey County, who is claimed to have been more than one hundred and fifty years old, has attracted the attention of the whole country to these relics of the mission rule.

The best authenticated case, however, is that of Gabriel at Salinas.

I have taken pains to write to ex-Senator W. J. Hill, of Salinas, now city Mayor and owner of the daily *Index* of that place. He has sent me copious notes and photographs of the old Indian. Gabriel was a chief of the Escalenes tribe of Monterey Indians, and was on an expedition to the coast when Father Junipero Serra landed in 1770. He was baptised by him, and helped to build the missions of Carmelo, San Antonio, and Soledad. There were no records kept among the Indians. The only means of deciding about Gabriel's age is from his own statements, corroborated by subsequent testimony. Gabriel says that when Carmelo Mission was founded in 1770 he was a grandfather, which could not make him less than thirty-two. His son, Zachariah, by his third wife, died at Gonzales in 1883, aged 114, as nearly as can be ascertained. Father Sorrentini, who first came to Monterey in 1845, knew both Gabriel and his son as old men at that time. The church records contain a memorandum of Zachariah's baptism. Another old Indian, José Lauriano, who died in 1886, aged about 110 years, for whose name the mission baptismal record is now being searched by Father Sorrentini, was for many years with Dr. S. M. Archer, of the county hospital. He gave evidence that Gabriel was a grandfather and looked old when he was a little boy. They were of the same tribe, and spent much of their time together. Mrs. Munras, of Monterey, a Spanish lady now nearing her hundredth year, told Father Sorrentini many years ago that when she was a little girl Gabriel was an old man, and went by the name of old Gabriel. Mrs. Castro, a very old Spanish lady, who died seven years ago, added her testimony on this point.

A mass of similar affidavits from old settlers of Monterey County was taken ten years ago and sent to the Vatican, with photographs of "the oldest Catholic in the world."

Gabriel was a small man of about five feet six inches, and very agile in his youth. He was trained to be a mason and brick-layer at the Mission Soledad, and at that time, about 1820, was noted for his remarkable endurance, being able to "walk down any horse." At the time of his death he weighed only about 110 pounds. The autopsy showed that the immediate cause of death was pneumonia. The arteries showed marked calcification.

I used to see Gabriel working in his garden near Natividad, and afterwards at Santa Rita. As late as 1880 the old man used to walk three miles and back to the Catholic Church every Sunday. He was known to every child in Salinas, and received many presents of candy and fruit. In his later years he never ate meat.

He never used tea, coffee, tobacco or any form of liquor, but he drank a great deal of hot water. He had a heavy head of hair, still showing traces of black. Five teeth remained in the lower and one in the upper jaw.

CEYLON: NEW SEMINARY OF ST. MARTIN, JAFFNA FOR THE NATIVE CLERGY. "THE FINEST EDIFICE IN THE CITY." MOSTLY BUILT BY THE HANDS OF THE STUDENTS THEMSELVES. (See p. 141.

SOUTH AMERICA.

A New Father Damien.—Father John Bakker, Redemptorist and native of Holland, who has devoted himself to the care of the Lepers in Dutch Guiana (See Oct. No., p. 96) since the year 1866, has just died there.

His career and his end have been singularly like those of Father Damien at Molokai. Ten years ago, the heroic priest felt the first symptoms of the fatal disease, which has since grown steadily upon him. His state during the last months of his life was terrible. He was obliged to have his fingers amputated, and became absolutely

SOUTHERN INDIA: NATIVE NUNS AND ORPHANS OF THE CONVENT OF ST. ANN, TRICHINOPOLY, (a Congregation of Hindu Widows established 1877).

helpless. Amidst all his agonies, he was not only resigned to God's will but even joyful. He is the *third* Redemptorist who has died ministering to the Lepers of Surinam. Although the greater number of these unfortunates are not Catholics, yet no ministers except the Catholic priests have ever been among them; and, as at Molokai, it is the intrepid Franciscan Nuns who have here charge of the women and children.

OCEANIA.

A Catholic King in Samoa.—Mataafa, whom the majority of the natives of Samoa hail as their rightful king, recites the entire rosary daily since his conversion. For a year he has added the Rosary of the Seven Dolours, not to speak of the Way of the Cross, and assists at Mass daily whenever he finds himself near a church where a missionary resides.—*Catholic Standard* (Tasmania).

Fiji.—We are very glad to learn that thanks to the generosity of an English lady a foundation has been made for the Girls' Schools in Fiji entrusted to the care of the Nuns of the Blessed Sacrament.

AUSTRALIA.

A Good Word for the Natives.—The aborigines of Australia have, it seems, been cruelly misunderstood in the past. By civilised peoples they are regarded as the lowest type of humanity with the exception, perhaps, of the Hottentots. They were represented as utterly barbarous, devoid of even rudimentary intelligence, content to subsist upon vermin unless they had the good fortune to participate in a cannibalistic banquet, and wholly brutish. They, of all the savages of the earth, are said to be the only ones who had no conception of a deity. But it appears that for this, and other notions respecting them, there is no justification. At all events they were championed by speakers worthy of respect at the British Association. From the information then forthcoming respecting them, we learn that they have a religion, and believe in a creator. They believe also in a future state, and they hold religious services. They are not mere savage vagrants, as has been alleged, but have tribal associations ruled by chiefs. Here then we have the germs of a political as well as a religious system. With regard to their ideas of morality it is claimed for them that they are by no means so black as they have been painted. They can and they do discriminate between right and wrong. It was even declared by one of their apologists that "the Australian aborigines as a race would compare very favourably with the uneducated classes in this country." This assurance is as unexpected as it is uncomplimentary. Are they, as has been asserted, incapable of civilisation? Quite the contrary. "They do live, and are living under civilisation," said one authority; "and the more they become civilised the better they are; some of them are engaged as school teachers and missionaries in New South Wales, and several of them have their names on the parliamentary list of voters, thus having the same rights and privileges as white people." To this testimony he added the well-known fact that the black troopers who are attached to the police force in the Australian bush have for long given loyal and effective service. The great debasing agency which threatens the extinction of the aboriginal races is drink, and it is the whites who are responsible for whatever deterioration drink is causing. Little was said about the intelligence of the uncivilised natives of Australia as applied to the necessities and conveniences of life, except that they had been found to possess a system of inter-communication by symbols. But that they have never been so relatively degraded compared with other savage races is proved by the nature of the weapons they employ in warfare. A race which could discover and apply with such tremendous effect the principle of the boomerang is certainly infinitely superior to the brutes. Having regard to the facts which have been cited, how came it that the Australian aborigines have been so long maligned? It is to be feared that our ideas respecting them have been tinctured with the malevolence manifested towards the black fellows by the European settlers. It is the old story. The aboriginal inhabitants of a newly found country resent displacement by the whites—a contingency which often means starvation—they resent insult and abuse, and they attempt reprisals. When savages wage war they do not fight according to the military code of civilised nations. They are ruthless, and having a glimmering of their weakness when opposed to more advanced races they have recourse to treachery. Extermination of the intruders is the only policy which occurs to them, and, as their methods are cruel, they inflame the passions of their civilized neighbours. When the latter get the upper hand, as they are bound to do eventually, they generally treat their assailants as mere vermin—that is, if they no longer fear them or, at least to respect their prowess. Dark stories have been told of the treatment of black fellows in Australia by rough white settlers. It is to be hoped that the old animosities have died out, and that a helpful hand will be stretched out to the Aboriginal native by his white brother, so that he may be assisted up the ladder of progress. *Manchester Evening News.*

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For Mission of Asaba, Niger :—			
W. V. Kane, Esq.	3	0	0
For Mission of Onitsha, Niger			
W. V. Kane, Esq.	3	0	0
For Missions in Fiji :—			
Mrs. Hart, Newton-le-Willows	1	0	0
For the Holy Childhood :—			
Rev. J. R. Slattery, Baltimore, U.S.A.	0	4	10
John Veseye, Drumcole	0	5	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR DECEMBER: Our Missions in Fiji.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholieke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missien (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Année Dominicaine (Paris).

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London.

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4 6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Subfrontispiece for October represents the Divine Mission of the Catholic Church, given to her by her Founder, to "go and teach all nations," without exception of race, tongue or country. To the *left* are the characteristics of the "Land of the East," (Zach. viii. 7.)—India, Turkey, China, Arabia, Africa; to the *right*, those of "the West" and the "Islands afar off," (Ecc. xlvii. 17.)—America, Oceania, Australasia.

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 58. FEBRUARY, 1891. Vol. V.

THURSDAY ISLAND.

[How many people in this country know that there exists a British possession called Thursday Island, or could find its whereabouts on a map? This article, written at the close of 1888, will introduce us to some hitherto unknown fellow-subjects, and our map will show where to find their island. Politically, Thursday Island is attached to Queensland; ecclesiastically, it belongs to the Vicariate Apostolic of New Guinea. The Bishop mentioned in the letter (Mgr. Navarre) has since been raised to the rank of Archbishop, and the writer of the letter (Father Verius) is now a Bishop himself, and Vicar Apostolic of New Britain. We gave an account of his episcopal consecration in our last June number, p. 32. It was the first event of the kind in Oceania.]

THURSDAY Station was founded in 1884. I myself had the happiness of contributing to the erection of its little church, and also of a convent for our Sisters of Notre Dame.

Since that time, the work has visibly prospered. Our Sisters have established a school which is very well thought of here. We have had the consolation of converting many of the blacks and of regulating a good number of marriages.

The population of Thursday Island and of the fishing stations is quite cosmopolitan. Side by side with the English Protestants and the Irish Catholics, we find the Chinese, the Japanese, the Malay and the Manilois. The last mentioned are the most numerous, and it is with them and the Whites that we have the most to do. Therefore Europeans Manilois and Blacks, in all nearly fifteen hundred souls, form the parish of Thursday, the first under our care.

THE WHITES.

The Catholic whites are only very few in number, thirty at the most, counting the children, and as they are dispersed among all the stations, we can but rarely see them during the year. But our duty does not confine itself to them alone. We also try to gain the good graces of the Protestants, who have a great deal of sympathy for us. It is no more as it was in the earlier days when, owing to the spirit of sect, opposition was made to our establishing ourselves and to our departure for New Guinea. Now all obstacles have disappeared, we are even helped a little, and I hope that with time and the grace of God, we shall be able with no great difficulty to do some good among these poor misled people, who are rather indifferent than Protestant. Our Sisters above all, owing to the ladies often coming to visit them, the children who frequent their schools, and by the care that they show to the sick, will, when they have the occasion, clear away all prejudice much better than we can, open the hearts and prepare a bountiful harvest of souls.

THE MANILOIS.

In times gone by these were very numerous in the Island and in the stations of the Straits; but the diminution in value which has made itself felt in pearls and mother-of-

pearl, both objects of their industry, has been the cause of a good number emigrating. At present the value of mother-of-pearl has gone up again in the London market and the Manilois are returning.

For the rest, if their number has diminished, we have not lost anything by it. Those who have remained have felt the desire to create a posititon for themselves, and with our help they have been able to constitute for themselves well regulated households in the island, where they are a source of edification even to the Whites. Up to now six families have been thus established and I hope before long to have a good number of others. These poor folk go to the farthest ends of the island to seek for young black girls; the Sisters of Notre Dame instruct them, they are baptised and regularly married. The work is slow but sure, and up to this, I have only had to congratulate myself upon the results. The man thus married ceases to spend his money foolishly, and the woman, while continuing to go to the Sisters' school, looks after her house quite as well as a white woman. The two first negresses that I had the happiness of thus baptizing and marrying at Thursday are now quite models. Pedro and Fabiano, their husbands are very fond of them and are exceedingly content with their behaviour. Every month they continue to come to confession and communion.

SKETCH MAP, SHEWING THE VICARIATE APOSTOLIC OF NEW GUINEA (British and German), with Thursday Island (to S.W. just North of Australia); also the Vicariate of New Britian, with New Ireland.—Yule Island Island is off the W. Coast of South New Guinea.

THE BLACKS.

There would be a splendid work to do here. Near to the Sisters, should be founded a sort of school for the black girls of the Straits, and another one near to us for the black boys. They would then be taught all the trades which might be of use to them. I am almost sure that the Government would help us with this work; it would be the only means of saving our poor blacks in the Straits, who are too much scattered about for us to be able to visit them all, and who, I am quite certain, would be only too happy to come to us. As I have already said, these poor blacks are very well disposed; despised by some, repulsed by others, they are quite surprised when they come across anyone who offers them a hand, and shows them a little sympathy. The race inclines to become gradually extinct day by day. It is for us to save them, or, if it be already too late, at least to send to heaven the few thousand survivors that we may find. It is not here as in New Guinea: there the Whites need the Blacks, who, for the rest are both strong and independent; but here, the Whites do not want the Blacks, they only want their islands and they hunt or destroy them. Once more, it is for us to save them, and there is no other means of saving them than to gather them together

*

Now, will you allow me to describe the pompous reception which this little parish of Thursday, composed of so many different elements, gave to our venerable bishop Mgr. Navarre?

We had been making preparations for three months, when, towards the beginning of October, we received the following telegram:

"*Monsignor Navarre, with F. Vitale and F. Hartzer will arrive at five o'clock on Friday morning.*"

Great was the joy felt in the whole town. The reception committee, which had been organised for several weeks among the Catholics, set itself to making the last preparations. Letters of invitation were sent, boats were prepared to go and meet His Lordship, and the avenue and façade of the church were decorated. Whites, Blacks, Manilois, even Chinese and Japanese, everybody was happy and wished to contribute in their own manner to the reception of the Catholic bishop. On the morning of the 5th of October all the island was in holiday attire; at the entrance of the port towards ten o'clock, the boat which carried His Lordship was visible. It was splendidly ornamented, thanks to the courtesy of the captain and the pilot, who also wished to do their share towards honouring His Lordship. The *Woronga* fired a salute and immediately three long boats, also brightly decorated and bearing the committee, were despatched from the land.

How can I express to you our happiness when after having arrived on board, we were able to receive the blessing of our venerable bishop and to throw ourselves into his arms? It was a year since our Father had left us.

I then jumped into a boat and I was the first to land and to put on the cope, so as to be able to receive Monsignor in state at the door of the garden. Towards eleven o'clock the cortège formed on the shore arrived. Monsignor Navarre vested himself in the rochet, and placing himself under a magnificent canopy, the work of the Sisters of Our Lady of the Sacred Heart, signed for the procession to advance. The children of the Sisters were at the head. The canopy followed, then the crowd. After the ceremonies prescribed,

by the ritual at the door of the church, the Bishop at last entered the sanctuary, concluded the ceremonies and gave the people his first blessing. We then went to the presbytery where the authorities of the town were waiting for His Lordship. There were present the Governor, Mr. Milman, the harbour master, the members of the Committee, presided over by M. Glaës, a Belgian Catholic, who is Post-Master and who renders us all the services he is able to. When everyone had been presented to Monsignor, the Governor acted as spokesman, told His Lordship how very welcome he was among us, and finished by proposing in most excellent terms a toast to the health of His Lordship and that of all the mission.

It was half-past twelve when the meeting dispersed. But all was not yet finished: the steamer at anchor and the various masts and telegraph poles of the town still remained decorated and announced that the feast still continued.

In fact there was a gathering that night in the School of Art, where the children under the direction of the Sisters, were to give an entertainment. That was a great event for Thursday; and therefore in the evening all the town was gathered together in the large audience room. Monsignor and the clergy were received with a volley of applause and the feast began. First of all there were some childrens' songs, perfectly executed, then the *artistes* of Thursday had the happiness of appearing upon the scene. One of them above all was very much appreciated, he sang the *Nazareth* of Gounod. A piece also, acted by the little girls, was very much applauded. In fact everybody was extremely satisfied and admired the way in which our good Sisters had the courage and skill to organise such a very enjoyable soirée with such young children. The evening was concluded by singing the *God save the Queen.*

NORTH AMERICA: AMERICAN INDIAN CATHOLIC MISSION AND CHAPEL AT LEHIG, INDIAN TERRITORY, AFTER DESTRUCTION BY A BLIZZARD.

Such are a few details of Thursday Island, our first station, which may prove of some interest to you.

*

Obedience now calls me to New Guinea, our second station, and I shall have the honour and the pleasure later on, to entertain you about it and also about our third station of Inawi, twelve miles up the river St. Joseph in the interior of New Guinea. For, if the good God allows us, we propose to found it as soon as possible.

*

Since the fêtes of which I have spoken to you, Mgr. Navarre has left for Yule Island, with two loaded schooners and Fathers Hartzer and Thomas. The first schooner has returned only a few hours ago. All is doing well at Yule, with the exception of the drought, which is extreme, and which has obliged some of our dear converts to emigrate towards the interior. But now is the rainy season, there will be plenty of water and our neophytes will return to their habitations.

THE DAKOTAS, OR SIOUX.

By Paul Beckwith.

IV.

Ornaments.

THERE are but few now in use with any meaning. The number of eagle feathers worn denotes the number of enemies killed, the wing feathers of the bald-headed eagle denoting males, and the black-eagle feathers denoting women If they have scalped the enemy, a broad red streak is painted across the feather; if shot, a round red spot is painted upon it; if the person killed was of prominence or reputation, the feathers are died red. The above is also applied to the killing of a grizzly bear. Small sticks arrayed with porcupine quills are sometimes attached to the quill of the feather, and small pieces of white fur glued to the ends. No one will wear an eagle's feather unless entitled to it, as they believe it will fly away from their heads if worn unlawfully

Many of the so-called civilized Indians still retain the custom of arranging the scalp-lock. The scalp-lock proper is a perfectly round circle on the centre of the head where the hair grows to a point. Around this lock they tie very firmly a bead band an inch wide; the hair is then braided, an otter skin twisted around it spirally, forming a braid 2 and even 4 feet long; this is kept oiled and nice for the enemy to capture if they get a chance; the part is dyed vermilion. If an Indian has the time and the person killed is of importance, he will take the entire scalp including the eyebrows and ears. The scalps are stretched on hoops and dried; sometimes a picture will be painted upon the skin representing the history of its capture.

The Indians have many ornaments; none, however, are of any particular significance. It is not to be believed that the grizzly-bear claws worn as a necklace are marks of distinction; but as they are costly, they are merely a matter of wealth and not a symbol of chieftainship. In former days they may have been so used, but not within the recollection of those now living.

DAKOTAH MENU.

Pemmican is the flesh of ox, buffalo, deer, or other wild meat cut in long thin strips, and dried in the sun, "jerked." As soon as cured it is beaten by the squaws with stones until in shreds, collected and placed in skin bags; the bones are pounded and the marrow extracted, melted, and poured into the bags with the shredded meat to which has been added quantities of hau-tas-ka, a small red berry, very aromatic and indigenous to the prairies. Pemmican is used on long marches or journeys, as it is compact, and a small quantity serves for many meals. There are many wealthy white people of Minnesota who are regularly supplied with pemmican for home consumption, as when properly made it is not unlike *pâté de foie gras.* Accompanied by a dish of wild rice from the rice lakes of Minnesota, it is a repast so toothsome that even those without an appetite can enjoy it. Throughout Minnesota are many shallow lakes, from which quantities of wild rice are gathered by the Indians, until it has become a business with many of them; it is in fact superior to cultivated rice. *Tip-sin-na*, wild turnip, is nature's most precious gift to the Indians, who in the fall of the year desert their villages and roam the prairies turnip hunting; it is no unusual sight to see the hill-sides of the rolling prairies dotted with men, women, and children, each with a long heavy pole, sharpened at one end, digging turnips. They are agreeable in taste, raw or dried; the Dakotahs dry them for winter's use. It is a bulbous root, growing deep in the ground, and very nutritious; raw and dried it forms the principal item in the Dakotah menu. Some years ago experiments were made by French savants, and it was found that a nutritious substitute for wheat flour could be made from the dried turnips. The following bulbous esculent roots are also eaten: *a-sin-na*, growing in the marshes, about the size of a walnut; *pun-sin-na*, about the size of hens' eggs, grows on the margins of lakes and rivers; *ni-do*, in taste resembles a sweet potato; *hu-ba*, a large water grass, the stalks of which are eaten; *ou-mui-ca*, beans growing wild in the valleys and low lands, having a vine-like top, the pod growing at the roots being dug up in spring and fall of the year; wild hop-vine, as it sprouts from the ground, the facsimile of the asparagus, but superior in delicacy and flavor, and it is no uncommon sight on the frontier to see officers of the Army (who are generally epicurean in their tastes) digging wild hop sprouts for their own table; *ta-to* (Anglice evidently), a root with a long branching stalk, dried for winter use; *ce-he-ca*, a small root the size of a hazel-nut, collected by the ground squirrels and prairie-mice, and deposited in large quantities in their subterranean homes. In the fall the Dakotahs collect from these supplies for their winter's use. The taste is rather agreeable, resembling somewhat that of a green pea.

Shun-ka, or dog, last but not least of the edibles, that please the savage palate, cannot be called a domestic dish; it is not eaten, except in cases of dire necessity, as it is considered too delicate for ordinary consumption; but it is usually eaten at a special feast in honour of warriors of renown, to whom, as the highest mark of courtesy, the head is given. All the birds of the air, excepting the eagle and the turkey, are eaten by the Dakotahs, and all the beasts of the earth, and all the denizens of the water. Capable of containing quantities that would surfeit several white men, the Dakotah will in days of scarcity tighten his belt in order to prevent a vacuum, and go on his way uncomplaining.

End.

[The unfortunate troubles which have recently broken out between the warlike Sioux tribes and the United States troops will add interest to the above sketches of the manners and customs of this remarkable people, for which we are indebted to Mr. Beckwith, of the Smithsonian Institute. The Catholic Church alone seems able to deal with these unfortunate tribes and to save them from entire destruction. This is pretty generally acknowledged in America. And see our 'note' on p. 160.—ED.]

HOW MISSIONARIES DIE: THREE SKETCHES.

BY FATHER MAENE S.J., (Moropai, Bengal).

II.—FATHER PAUL MULLER.

THE same year that the holy death of Father Goffinet, related with full details by the newspapers of France and Belgium, edified every Catholic home, and made many a great man like Mgr. Dupanloup say, "there are still children of the Saints," a young priest, a child of generous Poland, had scarcely finished his studies in the Society, when at his express wish, he was sent to the mission of Calcutta, to work in the field where Father Goffinet had contracted his disastrous sickness, and developed his saintly heroism, young as he was, full of the zeal of a true apostle, desiring only to give himself entirely for the good of his brethren. Father PAUL MÜLLER had scarcely been for a few days on Indian soil when he was given as a companion to Father Broër, the then resident priest of Boddipur, who afterwards fell nobly under the deadly blows of the Russian schismatics and died for the faith in Poland. Father Müller made his way to Boddipur, a village situated near the Bay of Bengal, in the midst of the Jungle. That village, quite in its infancy at that time, is in great part inhabited by the poorest classes of natives, namely by Haris, Bagdis and Kawras. Despised by all the other native castes, and counted as beings lower than the dogs, their way of living, their dwellings, their character, everything about them seems to participate in that social degradation. Thus we need not be astonished to hear that the Christians whom the fathers had made

from among these low people, after having embraced Christianity, were still sometimes found guilty of the most shameful sins and disorders. Father Müller had just arrived when some of the people listening to their old promptings had given themselves up to the greatest immorality. The priest had punished the culprits and told the people that he feared only with too much reason, lest God should visit their sins with some public calamity. The words of Father Broër proved prophetic. Cholera broke out in its most dreadful form. The missionary was attacked by the sickness but recovered, and daily he went with Father Müller from hut to hut, to visit the sick and console them; and separated as much as could be those infected from those still in good health. But there was no staying the scourge.

SOUTHERN INDIA: FEMALE LEPERS AT THE LEPER ASYLUM, MANGALORE, FOUNDED 1887, WITH THE NATIVE DOCTOR. (See p. 159).

Day and night the priests were on foot to hear confessions and administer the last sacraments. In less than three days 13 Christians had died; while the pagans died by scores. Making no distinction between Christians and pagans, the missionaries began a regular fight with Satan, and succeeded in baptizing 21 persons under condition.

When Father Broër was still far from having recovered entirely from his attack, they came to tell him one evening that the woman who had been the cause of all the scandal was attacked with cholera. The father dragged himself to the spot but found only a corpse. The miserable creature had died out of the pale of the church, without having been absolved from her sins. Her death made the deepest impression upon the people who flocked to the church, and on that occasion more than 300 people made their confession and received Holy Communion to prepare themselves for the worst. They did the same as the priests, who confessed one another every day.

But now a difficulty arose. The medicine chest was exhausted; money was required, and blankets were wanted to keep warm such of the Christians as had recovered, and who had scarcely anything wherewith to cover themselves. One of the missionaries had to set off to Calcutta. Father Broër would have liked Father Müller to go, but the latter brought forward so many reasons to remain, that at last Father Broër had to give in and leave himself for Calcutta. Father Müller was as yet full of vigour, while Father Broër was broken down, Father Broër was well known by the people of the town and would find it easier to collect money. Weak as he was Father Broër had to cross on horseback a distance of 38 miles, and was so exhausted on arriving in Calcutta that he thought to die.

While on his begging tour, he heard that the boat had arrived from Boddipur and that bad news was coming. Father Müller while taking care of one of his Catholics, had thrown over the only bottle of medicine that remained with him. More than this, the head boatman had got cholera on the way up the river. On arriving at Calcutta, the poor fellow, subject to terrible cramps, could no longer remain in the boat. Covering himself as best he could, he crawled to the house where Father Broër was residing, and was happy enough to meet the father. At the sight of the missionary, the *Māji** still a heathen began to tremble in despair, to beat his head and to cry: "I am dying, I am

* Māji, Bengali for steersman.

dying! it is all over with me!" Then addresing Father Broër, "What do you think" he said, "of my state? Shall I die?"

"I do not know," answered the father, "but what I know is that yor are a wicked fellow, accustomed to visit the bad houses and to smoke opium."

"What will become of me father?"

"A man of your stamp must expect to go straight to hell!"

Seeing that his *māji* trembled with fear at the mere thought of hell, the missionary did not lose his time and suggested motives for conversion. "Do you love God?"

"Yes."

"Do you believe in Jesus Christ?"

"I do."

"Do you wish to be baptised?"

"Yes."

"Are you decided to become a good man and no more to smoke opium if God restores you to health?"

"Yes."

"If so, I shall baptize you."

Then the missionary in a few words explained all he could about the last Sacraments, and the sick man entreated the priest to give them to him and asked for his blessing. Father Broër, yieiding to his wish, gave him all that was required and exhorted him to pray. "Father," answered the dying man "how must I pray?" and he added, "Father pray loud and I shall listen."

Father Broër recited some prayers. From time to time the sick man asked the priest to bless him. A few moments after, he gave back to his Creator that soul a short time before stained with the greatest sins, but now purified in the waters of Baptism. . . .

Father Broër little suspected it, but God had already heard the last prayers of Father Müller. On Thursday, at the very moment that Father Broër had finished an instruction to the children of Entally convent, a Christian came to speak to him. It was one of Father Broër's flock, come directly from Boddipur to announce the death of Father Müller. The poor man was as if stupefied. All that one could get out of him was, that on Tuesday Father Müller, had had an attack of cholera about noon and at 5 o'clock he had expired! The Catholics had put his body into a coffin and buried their priest at 5-30. At the very moment the cortège was forming to convey Father Müller to his last resting place, the courier sent by Father Broër entered the village with the medicines that one hour sooner might perhaps have saved the heroic missionary. When dying, Father Müller had said that he joyfully gave his life to God and asked Him to accept of it for the conversion of the pagans; and there he now rests in the midst of his beloved flock, the young pastor, who one year later saw his bishop kneeling at his grave and imploring his protection from heaven over the Catholic mission of Eastern Bengal.

(To be continued).

SOUTHERN INDIA: MALE LEPERS AT THE LEPER ASYLUM, MANGALORE ESTABLISHED 1887. PORTRAIT OF FATHER MÜLLER, S.J. (See p. 159).

THE CLOUD OF WITNESSES.

I.

Von der Decken—Stanley—Sir Bartle Frere—Clement Hill—Oscar Lenz—Hermann Soyaux—Hübbe-Schleiden.

A GERMAN priest, Dean Schneider of Stuttgart, has had the happy thought of gathering together in pamphlet form,* in support of Major von Wissmann's judgment on Catholic and Protestant Missions in Africa, and in reply to those who called in question the accuracy of that judgment, an entire *catena* of evidence from African explorers and travellers. The witnesses, it is needless to remark, are all non-Catholic, chiefly Germans and English. They are remarkably unanimous in the severity of their criticism of the methods and results of the Protestant missions and their eulogium of our Catholic ones. For ourselves, whilst gladly accepting and receiving the valuable testimony of impartial outsiders to the success of our work, as one of the evidences of the Church, we have tried to avoid mere hostile reflections upon Protestant missionary endeavours. Hence it is our intention here to leave aside the unfavourable critical judgments of such efforts quoted by Dean Schneider, as no concern of ours, and to translate† only the various testimonies gathered together by him regarding the consoling success of our own Catholic missions in the Dark Continent.

The missionary station of Kissoludini was founded in 1843 by Dr. Krapf, a native of Wurtemburg in the service of the English Church Missionary Society. When the unfortunate Baron **Von der Decken** visited it in 1860, he found "that the result of their labours was insignificant in proportion to the means expended; whether it was that the skill and methods of the work of the mission is not properly applied or that the people of the East Coast of Africa are not ripe to receive a higher civilization." The causes of their scanty success he puts on the following grounds:—

"It would seem as though those who are instructing the heathens did not pay sufficient attention to the spiritual condition and to the circumstances of the natives. In the choice of the means, many Catholic missions are superior to the Protestant ones. They try first of all to instil into the Negro a taste for his work, to educate him in matters both of this world and the next, without obtruding teaching upon him, and show him by their own example the blessings of a well-ordered and Christian life in house and family. Then when some one or other is found worthy to bear the name of Christ, and expresses a wish for conversion, he is baptized, after his resolve has been tested." (Von der Decken. *Reisen in Ost Afrika*, I., 212, 219).

Ten years later (1871), **Stanley** landed at Bagamoyo and accepted the proffered hospitality of Père Horner, the Superior of the Order of the Holy Ghost. Although at that time he entertained the reverse of sympathy for Catholic priests (Schneider, *Kath. Miss. von Zanzibar*, p. 314), nevertheless after he had obtained some insight into their activity in promoting civilization, he had to set down in his book (*How I found Livingstone*, Chap. 4,) "I must confess that they produce good results and the 200 children of the Mission give testimony of the beneficial effects of their instruction."

The English blue-books for the years 1872 and 1873, with their praise of the fruitful activity of the Missionaries of the Holy Ghost, are witnesses still more trustworthy. The Envoy Extraordinary of Great Britain, **Sir Bartle Frere**, who was at this time engaged upon the suppression of the Slave-trade, in his despatches to Lord Granville, the Foreign Minister, who laid them before Parliament, also speaks of the Catholic Missions in Zanzibar and Bagamoyo. Although differing from them in his religious ideas, he does not hesitate, after a critical description of the institution, to report as follows on the 5th of April 1873:—

"I was so amazed at the admirably practical system, upon which the mission is based, that as representative of the Government I contributed £200 sterling to its funds, which I found too limited, and I do not doubt but that your Lordship will approve of this measure," (*Correspondence respecting Sir Bartle Frere's Mission to the East Coast of Africa*, 1872-1873, No. 43.)

The Envoy reccommended the institution in Bagamoyo before all others for the purpose of civilizing and educating those slaves taken by the English cruisers from the slave ships on the East Coast, who could not be restored to their own homes:—

"It is impossible for me" he writes "to specify a single point which would demand alteration in the whole conduct of the institution, so as to attain more effectually their industrial and civilising objects, and in regard to this matter I might recommend their house as a real model in any attempt to civilize or Christianize Africa. The one thing desirable as regards their worldly circumstances is the increase of their funds. . . . without respect to the nationality of an institution which pursues with such intelligence the lines laid down by the English Government for the enfranchisement and civilization of Africa." (*Correspondence etc.* p. 122.)

With regard to the aid that was expected from England, Père Horner made his proposals, and the Secretary to the Commissioner **Clement Hill** forwarded them with his own remarks to London where they were laid before Parliament. Mr. Hill says in his accompanying note:—

"The conduct of the Catholic Mission in Bagamoyo has been so fully described in former despatches that very little is left to say about it. (It is based upon a perfect scheme for the instruction and training of the young blacks). The skill and method with which the Fathers carry out their

*"*Gott will es!* 17 Heft, Sept., 1890, (Münster Gladbach and New York, Riffarth.)

† Unfortunately many of these opinions are quoted from English works and blue-books, which are not at hand, and we have therefore had to retranslate these passages from the German.—Ed.

theories for rendering the Negro a useful member of society, and for instructing him in the doctrines of Christianity, are so admirably practical, that they leave nothing to be desired for the securing of the expected result."

After Clement Hill had stipulated for a sum of £5 for each freed slave for the support of the institution, he concludes :—

"It may very likely be made an objection that in this way we support a Roman Catholic institution. But as long as ever [Protestant] missionary societies do not follow their example and do not in the same way teach their pupils to become useful citizens and pious Christians what else can we do? It is surely better that these heathen Africans should receive Christianity, although in a form we do not approve of, than that they should remain in their present state of darkness." (Op. cit., No. 53).

Let us however go a little further in our quotations of the opinions of African travellers. The following judgment is not concerned with East but with West Africa. This mission, however, is served by the same missionaries as those of German East Africa, that is by the Fathers of the Holy Ghost. **Dr. Oscar Lenz** in his Sketches of West Africa writes of the Catholic missionaries in Gaboon :—

"Most justly do the missionaries in their often laborious and thankless task lay the chief stress upon the formation of artizans who are afterwards capable of supporting themselves by the work of their hands, without having to engage in the slave-trade as the present generation do, or without hampering as middlemen, in a manner that already closely resembles swindling, the fair trade of Europeans in the abounding treasures of Nature."

We may compare this opinion with that upon the English missionary establishment :—

"The establishment educates rather over a hundred negro boys and girls, but as far as I could learn, there was far too much stress laid upon the purely religious side of things. The learning by heart of misunderstood and unintelligible texts of the Bible, and such like things, was too prominent in contrast with the forming of the negroes into useful men, *i.e.* in the first place, into workers."

Hermann Soyaux writes concerning their institutions:

"I will here refer to the contrast which exists between two missions in the French colony of the Gaboon. The French, and of course Catholic, Mission (the congregation of the Holy Ghost) imparts by means of well trained missionaries and lay brothers, (amongst them it may be remarked were many Alsatians), practical teaching in the various handicrafts and cultivates extensive plantations with the help of their great number of pupils. The American Baptist mission is only engaged in theoretical teaching and kindred work if I err not. The following and the influence of the former are well known to be as great and as widespread as those of the last named are small and scanty."

Let us now hear **Dr. Hubbe Schleiden**, an authority on colonial matters. In his article in the *Deutsche Kolonial Zeitung* (1887) he deplores, speaking of the Protestant missions, the useless expenditure of their monies. He declares that in spite of an outlay of 25 million marks (£1,250,000) the results of the Evangelical Mission to be nearly nil. And why? Because he says, they lack the proper missionary organization. As an effectual means he recommends what the Catholic missions had introduced long ago: Mission-plantations. "If such missions were carried on in a truly philanthropical and Christian spirit, raised above all dogmatic narrowness, the pupils and workers in them would find themselves so well suited that they would gladly remain there. In this way too the already existing external advantages would derive more and more strength from without. The beneficial influence of the Missions must grow like an avalanche. One stage of civilisation after another can quickly be pushed forward and the highways of education such as these missions afford, may be laid in different direction with ever increasing rapidity.

(To be continued.)

Foreign Correspondence.

FROM CENTRAL CEYLON.

KANDY, *Nov. 28th. 1890.*

I am glad that my visit to Kandy has afforded me the opportunity of witnessing a sight that I never expected to meet with in the East. The Office of their Founder, St. Silvester Abbot, having been extended to the whole Church by a recent decree of His Holiness, the Silvestrine Benedictines determined to celebrate his festival this year with more than usual splendour. The sweet strains of the city band, heard from afar, were calculated to attract the stranger, who, led by them to the Cathedral, found there all the Missionaries of the Diocese, some of whom had journeyed over 100 miles to evince their devotion to their Patriarch, co-operating with Mgr. Pagnani in carrying out this laudable intention. The tasteful decoration of the altars, the accuracy with which the ceremonies were carried out at Pontifical Vespers, Terce and High Mass, the masterly execution of Mercadante and of similar authors, the impassioned sermon delivered by the Parish priest, all this reminded me most forcibly of Rome. Nor were the piety of the Sons of St. Silvester, the devout behaviour of the crowd that filled the Cathedral, not a few availing themselves of the opportunity to receive the Bread of Angels, the only events which gladdened the heart of the good Bishop on that day; the pupils of the Nuns of the Good Shepherd, whom he has but lately introduced into his Diocese, having passed the annual examination with such credit as to call forth special commendation from the Government Inspector.

A VISITOR.

Our Library Table.

Another new monthly! And another new Catholic monthly! *The Caxton Review*, of which the first number has just been sent us, is styled "a Review of Catholic Literature." Strange to say, though written in English, it is edited, printed and published in Bruges, Belgium. It seems at first sight a little difficult to find a *raison d'être* for the new periodical. If we might presume to offer a suggestion, we should be inclined to advise that the *Caxton* should devote itself to the really useful task of making better known to English readers new Continental Catholic books and reviews. Large numbers of these are published annually, notably in Belgium, many of great value and utility, that become slowly or not at all known to readers here. *That* would give a very good *raison d'être* for our new contemporary, to which we wish every success The publishers are De Plancke Bros., Bruges, and the price the same as our own.

A word of welcome, likewise, to another recent venture, *The Irish Franciscan Tertiary*, published at the Franciscan Convent, Drogheda, which is still in its first year. It ought to find plenty of support among Irish Franciscan Tertiaries. It is well written and interesting.

Illustrated Catholic Missions,

FEBRUARY, 1891.

OUR HOLY FATHER POPE LEO XIII AND "ILLUSTRATED CATHOLIC MISSIONS."

WE are certain that all our readers will feel gratified at the following gracious message from the Eternal City :—

"ROME, December 15th.

"I have obtained a Special Blessing from the Holy Father for the Editor and all connected with ILLUSTRATED CATHOLIC MISSIONS, and also for *all who extend its circulation.*

"The Holy Father also sends to the Editor a silver medal, which he has entrusted to me.

✠ HERBERT, BISHOP OF SALFORD."

We sincerely hope that this auspicious Pontifical benediction may be fully shared in by all our subscribers and that it may encourage them, and others who read these lines, to do their best to *extend the circulation of I. C. M.:* and so merit the particular blessing of the VICAR OF CHRIST.

His Holiness's condescension and kindness will certainly animate the Editor and Staff to redouble their efforts for the glorious cause of the Foreign Missions of Holy Mother Church in all parts of the world.

THE DIARY OF SOME UGANDA BOYS IN EUROPE

(Concluded).

WHEN we arrived at Marseilles, we saw a priest hand a blue paper to the Bishop (Livinhac). He read it and told us that our father the Cardinal had sent for us to the capital to see us. We were very glad and thanked him very much. On landing we went into a big house, where there were many boxes and men busy looking at them all. We were told they wanted to prevent people bringing anything bad into the country. We then got into a big box called a carriage; two large beasts like zebras* were fastened to it, and when you strike them with a cord they go off and the box follows them. It makes a great noise, as much as the war-drums of Buganda, and you see on all sides such boxes running here and there, and men going and coming. The houses are very high and underneath they have doors like mirrors and you can see through the doors. Behind these mirrors there are cloths, boots, meat, hair, and many other things which I do not know. But I saw no bananas or patatas.* People looked at us very hard through the holes in the carriage and laughed. The Bishop said : "You have laughed a great deal at the white men in your country ; you must not be surprised if they laugh a little at the blacks in Europe." But we were not angry. When we came to a big house, the carriage stopped. The Bishop said : "This is the house of a woman who loves God and is going to receive us for the love of God. She will give you food and all you want for nothing."

We soon saw this woman and we hastened to thank her. She gave us plenty to eat. Everybody loved us very much in that house. There was a beautiful chapel in it; we said our prayers there. We slept on cloth bags filled with something very soft. We never slept so well. We thanked God and said : "Those who know God are very good."

Next day Father Girault, whom we had seen on the Nyanza, and his brother Father Louail came to see us. After hearing Holy Mass, we were taken to the railway. We had never seen a railway. We went into a big house all covered with mirrors. Plenty of men were coming and going. You heard whistling, and somebody said : "Go into those boxes," and we got in. Then we heard a loud whistling and all the boxes began to move ; but we had the priests with us and were not afraid. Trees passed, houses passed, mountains passed. Sometimes it became night and we were told : "We are inside the mountain." Sometimes the boxes stopped, and a man passed by singing something we could not understand. People got out and people got in. A whistle was heard and we set off again. We travelled this way a whole day and a whole night.

Next morning we were told : "We are arriving at the capital, Paris." We entered carriages. There were more people than at Marseilles. The houses are finer. The Fathers who live there received us like brothers. The Bishop took us to see His Eminence. I was very much touched to see the one who had sent missionaries to teach us to know God. He embraced me, and I did not know what to say. I never saw a man so venerable and so kind.

At night, there was a great prayer in a big church. The bishop said : "At this moment the great men of all the nations of Europe are gathered together to discuss about the Slave Trade. They want to prevent the Arabs from ruining your country.† To-night they are praying to God for light. We will go and pray with them." We went to the Great Church. Everybody was looking at us. You saw nothing but heads. There were 10,000 people. They prayed and sang a great deal. I thought of the day of my baptism, and I felt myself in paradise. The Cardinal our father spoke a great deal. Everyone listened to him, and once he looked at us, as if he was speaking to us. There were several bishops and Mgr. Livinhac said the great prayer. He wore the bishop's mitre and staff. The Pope's

* The horse is unknown in Tropical Africa.

* Sweet potatoes.

† The recent Anti-Slavery Congress in Paris.

mbaka (Nuncio) gave benediction. That day was one of the most beautiful of our lives.

Two days after, the great men of the nations met to finish their work about the Slaves. We were sent for There was much talking. At the end the Cardinal came and everybody stood up. He spoke. The Bishop spoke too. Everybody listened, and they often clapped their hands. At one moment the Bishop said to us in Kiganda: "You see here great people from all over Europe. They have come for the good of your country. They want to prevent the Musulmans from ruining Africa and carrying off your brothers to the coasts to be sold like animals. Thank them." We knelt down and thanked them. Just then the Cardinal asked where was the son of Matthias the Martyr.* The Bishop called Arsenius. The Cardinal embraced him, and said to him, through the Bishop: "Thy father is in heaven, but thou hast a father on earth. I am thy father." He also asked to see the one whose ear was cut off in the persecution. The Bishop called Paolo. The Cardinal embraced him with affection.

A few days after, the Cardinal who is a *Mkongu* [Prince] of the Church came to see us who are only *bakopi* [good for nothings]. He shewed us great affection, and said how sorry he was not to be able to speak our language and tell us all he had in his heart.

Every day we see beautiful things in the capital. There are churches as big as banana-fields, and higher than our tallest trees. Everybody is very good to us. People never cease coming to see us. We now understand what has been so often said to us, that those who embrace the religion of Jesus Christ love one another like brothers.

In a few days we start for Rome and from there we go to Malta, where we shall be taught.

Pray for us; we shall pray for you everyday.

Your Friends,

LEO, PAOLO, JOANNES, AND THE REST.

* See the thrilling acts of his martyrdom, in our number for last July (1890), p. 36 of the present volume.

CEYLON VIEW OF TRINCOMALEE, DIOCESE OF JAFFNA. (See page 159)

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

I will begin my budget by introducing to you a new juvenile correspondent, a Zulu Kaffir boy, of the Catholic mission station of Oakford in Natal, South Africa. Michael Boniface is 12 years of age, and is a pupil of the school of the good Dominican Sisters, and this is what he has to say to us in a remarkably well-written letter, which would do credit to any English boy of the same age:—

*

Roman Catholic Mission,
Near Verulam, Natal,
November 4th., 1890.

Dear Rev. Father,

I have seen your paper the ILLUSTRATED CATHOLIC MISSIONS

and in it some letters of children, so I shall write a short one too, to tell you a little of this mission.

We are more than a hundred poor natives; some are not yet baptised. We have a nice church and on Sundays it is full. Oakford is a nice large place and the mission is dedicated to the Sacred Heart of Jesus. We sometimes have processions outside the Church and then the statue of the Sacred Heart, or the Blessed Virgin, is carried by the big people. On the last Sunday of October three women and two men were baptised. I received that Sacrament last year and was confirmed with another child and some people two months ago. In school there are fifty-six children. Three of us read the third book and learn Grammar and Geography all in English, but we all learn Zulu too, and also sing many Zulu hymns in Church morning and evening. Another boy and I serve at Holy Mass and Benediction.

The Sisters who teach us are Dominicans; Mother Prioress will give me a photo of the School children to send to you. I ask you please to put it in your paper with this letter. Will you sometimes pray that we may always be good.

I remain,
Yours respectfully,
MICHAEL BONIFACE.

*

You will be pleased, I feel sure, not only with our young friend's letter, but also with the excellent account that Mother Prioress gives me in another letter of her Zulus. She writes:—

I only wish you could have a peep at our poor Mission, and see how earnest and devout these people are in the performance of their religious duties. Their poverty is very great, their sole dependence being the crops of mealies. These are not always what they might be, and at such times starvation is their lot.

*

Mother Prioress also promises me to send shortly some old stamps for Mlle. Elise Léon, and the *Oeuvre de Marie Immaculée*. This reminds me that at Christmas I received a neatly ornamented little box with Christmas greetings from St. Mary's Priory, Princethorpe, near Rugby containing about 2100 old stamps for the same object. Also a bag from Ireland with over 45,500! I have thus been enabled to despatch to Paris altogether nearly 50,000 stamps. Doubtless some of our young readers have already sent on their stamps direct to 48 Rue de Bourgogne, Paris. If any of them do not know *how* these old stamps can be made useful for the foreign missions,—*not* in "buying Chinese babies," by the way—we refer them to the article in our number for July 1890.

*

I regret to have to say that the generous appeal of Mlle. Marguérite van Ypersele for some simple offerings of altar work on the part of our girl readers has not been responded to. She alone, with her usual charity, has sent me two neat little *pallas* for use in Holy Mass, worked by herself, as a Christmas offering to the Babe of Bethlehem. They shall go out to West Africa, Niger Mission. Surely there are plenty more girls among our readers who could do as much for our Lord if they would try?

*

Among other Christmas letters, there has not failed one from our little French friend, Marie Louise van den Brule, who, writing from Paris a charming little English note, promises both to work hard for new subscribers and to send soon 'a tiny sum' for our Penny Crusade. Many thanks, Marie Louise; never mind the tininess of the gathering, Our Lord looks to the heart of the giver.

*

Then I have to thank Bessie Brown, of Schenectady, New York, who sent a very pretty little tale entitled "Our Lady's Bower," of her own composition. If I am not able to print it, it is not that I do not appreciate it, but because it can scarcely be called a 'missionary story' and we give only missionary stories and tales.

Thank you, all the same. Perhaps you will yet try a real 'missionary' tale?

*

I feel sure that all of you, dear Children, will have a very large share of the special blessing sent by our Holy Father to all readers and promoters of I. C. M.!

Yours Affectionate Friend in J.C.,
January, 1890. THE EDITOR.

HADRA, THE LITTLE ARAB CONVERT.

TRANSLATED FROM *Katholische Missionen* BY G. T. K.

CHAPTER III.—ALONE IN THE FOREST.

THE poor child was so worn out that she remained for a long time lying motionless on the ground, in order to get back a little of her breath. Meanwhile the brave band of warriors were scouring all the country, until the gathering shades of night prevented them from further search. On their way back, their road led them not far from the bushes, behind whose thickly-growing branches, poor Hadra lay concealed, still trembling and her heart throbbing loudly. The still night air bore the angry words of her younger brother distinctly to her ear: "Ah, the wretch, she shall die when I find her!"

Hadra kept herself hidden, as quiet as a mouse, for a long long time and scarcely dared to breathe. However in her heart she commended herself fervently to the protection of the true God. The noise of the footsteps and the voices had at last died away in the distance. Deep, unbroken silence reigned around. Above in the sky the tiny stars twinkled and looked down kindly and cheerily on little Hadra through the tree tops. How frightened many children would have been in the darkness! But the brave Arab girl quickly left her hiding and began to climb up the hills. She came safely to the top. The night breeze blew coldly on her hot cheeks, as with quick steps she hastened over the narrow level ground to the opposite descent. She had already reached half-way down the softly sloping hill. Listen! Hark! What was that? A long drawn, unearthly yell rang down from above through the quiet of the night. Still nearer it sounds and still more cruel. Hark! was that

not the sound of the footsteps of some beast rapidly drawing near? Were not these moving points of light shining out in the gloom, eyes gleaming with fire? A cold perspiration covered the face of the fleeing girl. She understood her new and terrible danger only too well! A pack of hungry jackals had scented the prey close at hand, and were hunting her down, howling as they ran. A short time before a little girl of her tribe had fallen a victim to the cruel, sharp teeth of these wild dogs. Fly, poor Hadra, fly! They are upon your footsteps. Do you not see how their eyes glare? do you not hear their hot panting?

Two of the animals were already close behind Hadra. Once she felt their disgusting hot breath upon her neck, a rough skin grazed her cheek; she felt the hem of her fluttering dress seized by their teeth. Then—a loud shrill cry of pain: "In the name of the Father and of the Son and of the Holy Ghost!" rang out loud and clear into the night. The next moment the girl found herself alone upon her knees, still trembling and her heart beating feverishly. Where were the wild hungry beasts? Gone, without a trace, scattered to the four winds at the invocation of God, Three in One, as if by an invisible power!

With panting heart, the astonished girl arose, and flew with the speed of a gazelle down into the valley, whence the lights of Benjub were glimmering before her in a friendly manner. It was about nine o'clock in the evening that this poor hunted little heroine joyfully surprised her beloved mistress by throwing herself on her bosom, and next moment sinking helpless into her arms.

But she soon came to herself and after a refreshing sleep she awoke next morning with new life,—full of silent gratitude that God had watched over her fate so lovingly and had brought her back to the safe harbour of this friendly house.

CHAPTER IV.—FOR CHRIST'S SAKE.

Peacefully and without disturbance the following year passed away. Hadra continually begged and entreated for the grace of Holy Baptism. In vain: for the dangerous proximity of her fanatic relations made the fulfilment of her prayer seem imprudent. And as for the consent of her uncle, which was necessary in accordance with the French law, that was not to be looked for. So she had to resign herself to her sad lot and to trust to the future.

Meanwhile Hadra, who was now growing to be a beautiful maiden, endeavoured to learn more about the consoling doctrines of Christianity. A silent impulse of the heart led her to conceive the desire of remaining a virgin for ever. No Christian maiden could have tended with greater care and jealousy this most tender blossom of the garden of youth than the young daughter of the Prophet. Her eyes else so gentle and mild, blazed up with anger as soon as the slightest free word or unbecoming familiarity ventured to approach her. One day at the end of the servants' dinner Hadra as usual was going round to get a cup of black coffee. Faragh, the Moorish doorkeeper, whispered a loose flattering expression in her ear and siezed her rudely by the arm. Hadra darted upon him a flash out of her black eyes; she indignantly pushed back the lawless hand and threw the boiling coffee into his face. For two months, Faragh was confined to bed on account of the scalds, and thus had time to reflect upon his unbecoming behaviour.

Similar attempts were not often repeated.

It was about a year after her flight, that Hadra went one morning to the spring on the neighbouring hill to draw water. Just as she had set the jar upon her shoulders, and was going to turn back, she saw her younger brother coming towards her out of the brushwood. He carried in his hand a *matrack* (a heavy travelling staff), the inseparable companion of the Arabs of this region. It was too late to avoid him. So Hadra put her jar down again and firmly waited for her implacable oppressor.

"Hadra" growled the young Arab "why do you remain with the Christian dogs? why do you not return to your tribe?"

"Because I love my mistress and because I want to be a Christian like her."

"Miserable fool! that you shall never be. This time you shall not escape me. Come home with me upon the spot and eat the *kuskus* (the national dish of the Arabs, made of rice and mutton) with your people."

"No never! I prefer to eat soup with the Franks."

Eating kuskus is a sign that one wishes to remain true to the Arab customs, whilst eating soup means conversion to the customs of the stranger.

"Ha! do you dare to say that to me?" cried the Arab, his anger excited by this reply.

"Yes, Muley," replied Hadra firmly, "I will eat soup and swine's flesh too."

This was too much. The veins on Muley's forehead swelled out with anger, he came a step nearer, and with his heavy stick aimed a fearful blow at the head of his own sister. Hadra uttered a cry of woe, piteous enough to pierce the heart, and fell down silent. A jet of blood spouted from the deep wound in her forehead and flowed over her deathly pale features. Still the vindictive rage of the unnatural brother was not yet appeased. In blind rage he repeatedly beat the face and ankles of his helpless victim with his stick, the latter, perhaps, in angry remembrance of her successful flight the year before. When he saw that Hadra gave no more signs of life he made off hastily from the spot with his dripping stick and disappeared in the neighbouring wood.

The loud cry which Hadra had uttered had alarmed the household and summoned all to the spot. They found the poor girl lying in her blood, to all appearances dead—the victim of a dastardly murder. They bore her into the house and tried all possible means to call back the flickering spark of life. At last Hadra opened her eyes. In spite of the cruel blows upon her jaws she was able, but with difficulty, to declare the name of the villain.

M. Reynaud and his wife, who loved the lonely child like

a daughter, were at first enraged. The rest of the people of Benjub too showed the heartiest interest and loudly called for the punishment of the vile scoundrel. The governor of the place, indeed, without delay sent out some mounted officers to apprehend Muley and the others whom, not without good grounds, they considered as his accomplices. They were brought in chains to Benjub and placed under safe arrest in order that the criminal court of Oran should try them.

When Hadra received news of this, she exhibited the deepest grief. With tears and gestures of entreaty and words uttered with difficulty, she besought and conjured her mistress to have mercy and not give her relations into the hands of justice.

"But Hadra," said everyone, "don't be foolish, it is necessary that they should be punished; they have richly deserved it."

The sick girl shook her bandaged head vigourously, forbidding it and muttered as well as she could, "I forgive them, I forgive them. I would die of grief if they should go to prison for my sake."

She relaxed not her prayers and entreaties, until at last at her intercession the culprits were pardoned and freed from custody.

(To be continued.)

Varieties.

"LIVING BUDDHAS."

One of the most peculiar superstitions of the Buddhists of Tibet and other parts of the Chinese Empire is that of "incarnations" of Buddha in various living "lamas," great and small. This is really a development of the Hindu "avatāra" belief, and according to Sir Monier Williams cannot be traced back in Buddhism to an earlier period than the 15th century of our era. (For a full account of these miscalled "incarnate" Buddhas, see his great work *Buddhism*, Murray, 1889, pp. 280-296).

In a recent letter from Leh (Ladak), Kashmirian Tibet, Father Hanlon,—one of the Mill Hill missioners who has lately arrived there to take up the work of the late regretted Father Kilty,—writes as follows on this curious subject in the current *St. Joseph's Advocate*. :—

The Lamas are divided into Red and Yellow Lamas. The Yellow are the stricter class, and fewer in number than the Red. In the Yellow-monastery at Leh they have an "Incarnation," in whom resides the soul of a wise and saintly Lama, who has passed many consecutive life-times in the various moasteries of the country. This present "Incarnation" is about 21 years old. I hope to get an introduction to him before long. I may as well give you at once the accepted belief about these "Incarnations." The state to which every earnest Buddhist is aspiring is what they term his "*Nirvana*," or extinction or annihilation of his individuality. This is brought about only by works of penance and a perfect life. Unless a man leads this perfect life he will not become fit for his "*Nirvana*," but be born again in beasts, insects, etc. When, however, he attains to or earns his "*Nirvana*," he has the choice either to be at once extinguished, or to be born again in several successive "Incarnations," that mankind may have the benefit of his wisdom and holiness. After his death it is the duty of the head Lamas in various districts to search for the child in whom he is "incarnate." He does not necessarily reappear in the district where he died. These persons are what we may call the saints of the Lamasaries.

It is necessary to explain that the 'essence' or personality thus reappearing in successive 'incarnations' is supposed to be no other than that of the great Buddha himself, or one of the inferior *Bodhi-sattvas* his attendants. The two highest such 'incarnations' are the Dalai Lama, or Grand Lama of Lhassa, and the Tashi Lama of Tashi Lunpo, both in Tibet. Our portrait (for which we are indebted to the kindness of the editor of *Missions en Chine et au Congo*) represents one of these 'living Buddhas' on *Sumein-hata* or 'Temple Mountain' in Mongolia. "There is no Tartar Kingdom" says Abbé Huc, "which does not possess one of these living Buddhas."

Missionary Notes and News.

AFRICA.

Congo.—We learn that the Jesuit Fathers are about to open an educational establishment at Leopoldville on the Upper Congo, in the vicariate which is in charge of the Missionary Society of Scheut. The Jesuits are returning to a former scene of labour, as they had flourishing 'Christianities' in these regions in the 16th century.

INDIA AND CEYLON.

We regret to learn that Father Tobias was attacked and cut down by the Ghettas, whilst celebrating the Holy Sacrifice at the altar, during the recent outbreak of the Chins in Northern Burma. Fr. Tobias was attached to the mission at Mandalay. R.I.P.

Conversion of Jacobite Priests.—The *Messager du Cœur de Jésus* publishes the following letter from the Vicar-Apostolic of Kottayam, dated 1st August, 1890, feast of St. Peter's Chains:—

"The *Messager* will be the first bearer of good news. This morning, under the auspices of the Sacred Heart and the chains of St. Peter, two Jacobite Priests have abjured the schism and heresy. Those who had fixed this day had thought neither of St. Peter, nor of the first Friday of the month; but the Sacred Heart had been more thoughtful. This double coincidence is to me an augury that other conversions will soon follow; and I know that many schismatic priests have doubts and seek for truth. In announcing in the *Messager* the good news of these two conversions, please ask for prayers for a more abundant harvest.

✠ Ch. Lavigne, Vic. Apos."

Another of the schismatic priests who had followed Mar Julius, has made his submission and been received back into the fold of the Church by the Patriarch-Archbishop of Goa. This is the Rev. Fernando Jose Ligorio d'Abreu. Mar Julius is still in Goa.

The Leper Asylum at Mangalore.—An interesting account of this institution, lately appeared in a Protestant paper of Madras, the *Mail*. The writer speaks in most flattering terms of the charity, or as the world would call it, philanthrophy, that animates the Rev. Father Müller, S.J., who is in charge of the Asylum. Father Müller is well known as an enthusiastic homœopath, and as Count Mattei's specifics follow the homœopathic principle, it has not been found difficult to indentify the general homœopathic system, with

the Count's improved system of electro-homœopathy. The Leper Asylum, where the electro-homœopathic system is being fairly tried now counts 33 inmates, male and female, who are attended to with fatherly care. The profits arising from the sale of medicines in the Dispensary go towards maintaining this institution. The writer in the *Mail* gives it as his opinion that "Father Müller still believes there is far more good than evil in this world." If it were not for this belief, we should not see him, or other philantrophists like him, working with all their might to alleviate suffering humanity. But the secret of the good Father's untiring zeal lies, we opine, in his trust in Divine Providence. Doctors, it is said, are generally atheistic or materialistic, in their views, but Father Müller, who is above all a Priest, is one who looks to the Heavenly Physician for help and guidance. "All for the honour and glory of God" is his motto, and he is simply acting up to it in his charitable undertaking. We wish him every success. See our illustrations, pp. 149 and 150.

MONGOLIA: "LIVING BUDDHA OR 'INCARNATION" OF THE SUMEIN-HATA OR MONASTERY MOUNTAIN. HE SITS RECITING THE BUDDHIST ROSARY. (See p. 157).

By kind permission of Missions en Chine et au Congo.

The Church in Ceylon.—The following interesting letter was recently published in one of our Catholic contemporaries :

Out of a total population, near upon three millions, there are, in Ceylon, 233,000 Catholics, against 83,000 reported in 1809, showing an increase in 80 years of 150,000.

The island was made a Vicariate-Apostolic in 1836, and divided in 1845 in two Vicariates-Apostolic, Colombo and Jaffna. In 1883 the Vicariate of Colombo was further sub-divided into two, Colombo and Kandy. In 1886, on the establishment of the ecclesiastical hierarchy, Ceylon was made an ecclesiastical province with Colombo as the Metropolitan, and Jaffna and Kandy as suffragan sees. The archdiocese of Colombo and the diocese of Jaffna are under the care of the Oblates of Mary Immaculate, and the diocese of Kandy is entrusted to the Silvestrian Congregation of the Benedictine Order. The number of Catholics in the three dioceses is respectively as follows :

Archdiocese of Colombo	140,000
Diocese of Jaffna	80,000
Diocese of Kandy	13,000
Total	233,000

The Most Rev. Charles E. Bonjean, O.M.I., is Archbishop of Colombo; the Right Rev. T. A. Mélizan, O.M.I., is Bishop of Jaffna; and the Right Rev. Cl. Pagnani, O.S.B., is Bishop of Kandy. In each diocese there is a seminary for the training of the native clergy. According to last year's returns, there were in the three dioceses :

European Missionaries	83
Native Priests ...	20
Total Catholic Priests	103

The above numbers have since increased. There are two collegiate institutions, St. Patrick's in Jaffna, St. Benedict's in Colombo, and the number of Catholic male and female English and vernacular schools all over the island was at the end of last year 342 imparting education to 22,795 pupils.

There are in the island eight convents of European Nuns (including in Colombo the house of the Little Sisters of the Poor, and the Franciscan Sisters Missionaries of Mary in charge of the general hospital), and three convents of Native Nuns. The first convent in Ceylon was established in Jaffna so late as 1867. . . .

CEYLON : MOST REV. CHRISTOPHER BONJEAN, O.M.I. ARCHBISHOP OF COLOMBO. (CONSECRATED BISHOP AND V.A. OF JAFFNA, 1868, TRANSLATED TO V.A OF COLOMBO, 1883 ; MADE FIRST ARCHBISHOP, 1886).

Now with regard to the Ceylon connection with the Portuguese Padroado, up to 1836 the island belonged to the old diocese of Cochin In that year Gregory XVI. severed it from that see, and erected it into an independent Vicariate Apostolic by his Brief *Ex munere Pastorali*.

Upon the abolition of all Goanese jurisdiction in British India and Ceylon by Gregory XVI's Brief *Multa praeclare* in 1838, a small number of Catholics in Ceylon refused to submit and started what for twenty-two years was known as the Goanese Schism, which lasted until 1860, when, in conformity with the Concordat of 1857 between the Holy See and Portugal, a *modus vivendi* was introduced. . .

On the promulgation in Colombo on January 6, 1887, of the Bull *Humanae Salutis Auctor* abolishing (in accordance with the Concordat of 1886) the Padroado jurisdiction of Ceylon, the Goanese party closed their churches ; and, persisting in their obstinacy, soon after declared themselves independent of Rome, and placed themselves under the interdicted Goa priest Alvares. Alvares first came to Ceylon as Prefect Apostolic of Mar Dionysius, the Jacobite Metropolitan of Cottayam, on the Malabar Coast. . . . Then he returned to Ceylon, styling himself "Archbishop of Ceylon, Goa and India.' This attempt having failed as the first, he went back to India, and nothing has since been heard of him.

The Goanese and Portuguese papers made a great fuss about the "great Ceylon Schism," which they insisted could have been prevented by Rome allowing the Padroado to continue in Ceylon. In point of fact, *there were no defections* amongst the Catholics of Ceylon ; only the former irreconcilable partisans at any cost of the Padroado, whose spirit of insubordination had caused so much scandal in Ceylon for the last 40 years or so, transferred their allegiance to the Jacobite Archbishop.

Not only did the Catholic body suffer no loss, but important congregations which up to that had constantly adhered to the Goanese party, returned to their allegiance to the successor of Peter, and have since persevered. The Jacobite party counts now no more than a few ignorant villages in the district of Mannar of the Jaffna diocese, and three or four scores adherents in Colombo. It is on its last legs, and must soon become totally extinct, thus justifying the wisdom of the great Pontiff who refused to impose upon Ceylon the burthen of the double jurisdiction.

A CORRESPONDENT.

Nagoda, Colombo (Ceylon), November8, 1890.

We are able to supplement the above by the official statistics of Colombo archdiocese, published by His Grace Mgr. Bonjean (whose portrait we have pleasure in presenting), kindly supplied us by one of the Oblate Fathers.

During the year ending August 31st, 1890. and in the six preceeding years, the 33 missions of the diocese give the following results :

		Last Year.	Six preceeding years.
Baptism	Infants : Catholic	4,302	27,205
	,, Pagans	387	1,550
	Adults : (Pagans & Heretics)	708	3,735
Marriages		1,209	6,098
Confessions		155,327	731,379
Communions		136,209	714,041
Confirmations		2,565	...

NORTH AMERICA.

A Sisterhood for the Indian and Negro Missions.—A Dalziel telegram from Pittsburg, Pa., says :—

"The Sisters of the Holy Sacrament is the name chosen for the new religious order founded by Miss Kate Drexel, otherwise known as Sister Catherine. Miss Drexel makes her final vows in February,

and the ceremony will take place in the Chapel of Mercy Convent in this city, when she will formally renounce her immense fortune, estimated at £1,600,000. This sum she gives to the new order, making it possibly the wealthiest religious order in the world, excepting that of the Jesuits. The special objects of the order will be to ameliorate the condition of the North American Indians and Negroes. Sister Catherine, has just returned from Washington, where she has been conferring with Mr. Noble, the Secretary of the Interior Department, regarding the establishment of Indian schools. She has also purchased a site at Arundel, near Washington, where she will erect a convent and schools forthwith. This will be the beginning of her proposed work. She and twelve novices who are with her at St. Mary's Convent will take up their residence at Arundel early in the spring. The Motherhouse now building at Audalusia, near Philadalphia, will be used during noviciate by her followers. Sister Catherine selected Arundel as a place of temporary residence because of the adjacent coloured population. Her sisters will not be governed by the ordinary rules of the Sisters of Mercy, but by laws specially suited to the peculiar work they have to do. The garb also is different, being a black robe with white veil."

The Indian War:—Among the victims of the recent deplorable battle at Porcupine Creek between the United States troops and the Sioux, was a priest whow as connected with the Indians by ties of blood.

Father Craft, who was mortally wounded, was a remarkable man. He was a son of the late Dr. Francis Craft, of New York. He had some Seneca blood in his veins. He constituted himself a missionary to the Indian tribes, and was the chief of the Seneca Indians in the State, and of the Brulé Band of the Sioux. He was much thought of by the Catholic Church, and he exercised great influence and power with the Indians.

Our Catholic missions have suffered severely in these unfortunate events of the past month. On December 31st a battle took place, when the Catholic mission at Clay Creek was burned by the hostiles, The mission house was at the time full of women and children, and the loss of life is supposed to be great.

A Fresh Testimony to Catholic Missions.—With reference to the deplorable Indian War in the United States, Mr. Cunningham-Graham, M.P., who is well qualified to speak regarding the Indians of both North and South America, wrote to the *Daily Graphic*: "I would, even at the eleventh hour, secure the Indians in a fertile territory and prohibit any white man from settling among them, except he were a man of proved good character. . . . I would *exclude all missioners, except those of the Roman Catholic faith*, for in my experience of missioners and Indians, the Roman Catholics alone have seemed to me to understands them."

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
For the most needy Mission:			
Mr. Richard Burton, Chorley...	0	5	0
Widow's mite for the Fiji Mission	0	5	0
F. B. Taylor, Esq. Purneah, Lower Bengal:			
For the Holy Childhood	0	10	0
For the Work of the Immaculate Conception ...	0	10	0
For Fr. Testevuide	1	0	0
For the most necessitous Foreign Mission	3	0	0
Canon Belloni's Orphanage:			
'Little Chris,' Annefield, Booterstown	0	5	0

	£	s.	d.
For the Asaba Mission, West Africa, per Lady Mashall, during 1890:			
Mr. Lucas	3	0	0
Good Shepherd Convent, Ford.	1	0	0
Collected by Bernard Marshall	0	8	6
,, Mary Marshall...	0	6	7

[In addition to sums of £1 10s. and £2 from the Stamp Association St. Xavier's College, Calcutta, already acknowledged by us in August and September, making a total of £8 5s. 1d., forwarded by Lady Marshall.]

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We ask, therefore, such SPIRITUAL ALMS, both for the Missionary Work of the Church in General, and for the furtherance of our own task, by increasing the circulation and progress of ILLUSTRATED CATHOLIC MISSIONS.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

SPECIAL INTENTION FOR FEBRUARY: The North American Indian Missions.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
St. Joseph's Advocate (Mill Hill).
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missien (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Année Dominicaine (Paris).
&c., &c.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-
For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.
For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.
No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Our Symbolical Frontispiece for March represents the Angels of Pagan lands inviting the Church's Missionaries to "come over and help them." To the left is indicated the rejection of Christianity and the triumph of the Prince of Darkness: to the right the victory of he Good Angel and the acceptance of the Truth.—Remember that our prayers and alms can do very much in deciding the issue of the great struggle!

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 59. MARCH, 1891. Vol. V.

THE "HOLY LAND" OF CONFUCIUS

A Record of Missionary Work and Needs.

BY THE RIGHT REV. BISHOP ANZER, VICAR APOSTOLIC OF SOUTH SHAN-TUNG.

MY first duty is to congratulate our friends and supporters in Europe in the name of the missionaries, neophytes and orphans, as well as in my own name, upon the New Year and next to thank them for many charities bestowed upon this poor and struggling Mission in the year past. Having just returned to Europe on business of great importance, I am in the happy position of being able to tell my readers how matters stand at present in that distant region of the Lord's vineyard. This letter must serve both as an act of gratitude and as a fresh appeal for help.

CHINA: MAP OF THE VICARIATE OF SOUTH SHAN-TUNG.

A TOUR ROUND MY DIOCESE.

I, therefore, invite you all, dear readers, to follow me in spirit to the Mission of South Shan-tung*, a Mission which the Catholics of Germany have helped to establish by their prayers and sacrifices and in which they naturally take a great interest.

The episcopal residence and therefore the centre of the whole Vicariate is at Puoly, from whence a seven days' journey brings us to Wang-

* E. Reclus writes: "Shan-tung is a geographical region entirely distinct from the rest of China. This country of the "Eastern Hills," as the term means, consists of two detached masses of mountains and hills. . . . The population is said to be here denser than even in Belgium. The natives are also more robust and energetic." *Universal Geography*, Vol. VII., p. 174.

chuang in the eastern part of the province. On our way thither we pass the famous mount Ta-shan, the most celebrated heathen pilgrimage place of all China*. At Wang-chuang we are at once met by a merry group of orphans reclaimed from paganism and a number of little seminarists, eventually intended for the priesthood. Fathers Bartels and Laxhuber are working very hard, in this as yet very barren district, against terrible odds; for the place is full of bitter enemies of Christianity. There seems to be a better opening for us at Mungin and thereabouts, though the place is swarming with robbers, and though here also the opposition of the "literati" and the fanaticism of the Mandarins are very intense. If it were not for these, the masses of the people would soon enter the pale of the Church.

CHINA: A SCENE IN DAYS OF PERSECUTION; MARTYRDOM BY BEATING AND STONING TO DEATH.

Further south is another Mission with a number of outlying stations all of which are in a most flourishing and promising condition; and had it not been for the long and painful illness of Father Erlemann, more could have been accomplished still.

At Tancheng, where all vestiges of Christianity had been destroyed, we are beginning our work over again with every hope of success.

A POST OF DANGER.

At Shan-hien, where no European was ever seen before, our presence excites a great deal of wonder and astonishment: people are eager to hear the word of God, and I think the ground is favourable for its growth. It was in this neighbourhood that my pro-vicar, Father Freinademetz, and his catechist were not only insulted, but ill-treated and nearly beaten to death at the instigation of a neighbouring mandarin.* Neither our representations at the highest Court of Appeal, nor the interference of the French ambassador at Peking had any other result than that of promoting our enemy, the mandarin of Zau-hien to a higher rank. The result was most disastrous. The heathens, thus encouraged by persons in high places, were breathing out death and slaughter against our poor neophytes: their houses were burnt down, they themselves were beaten, dragged before the tribunal as robbers; the rest were scattered, no one was left unmolested, except under condition of apostasy. But what we lose in one direction, we gain tenfold in another. Thus, Father Henninghaus is labouring most successfully in the Yuen-cheng district and its environs.

Another difficulty is the fact that our neophytes are so scattered and cannot for that very reason receive all the attention they ought to have. Father Vilsterman, for instance, has to look after 1500 of these first-fruits of the Faith, scattered over 80 villages and hamlets.

THE "CHINESE MECCA."

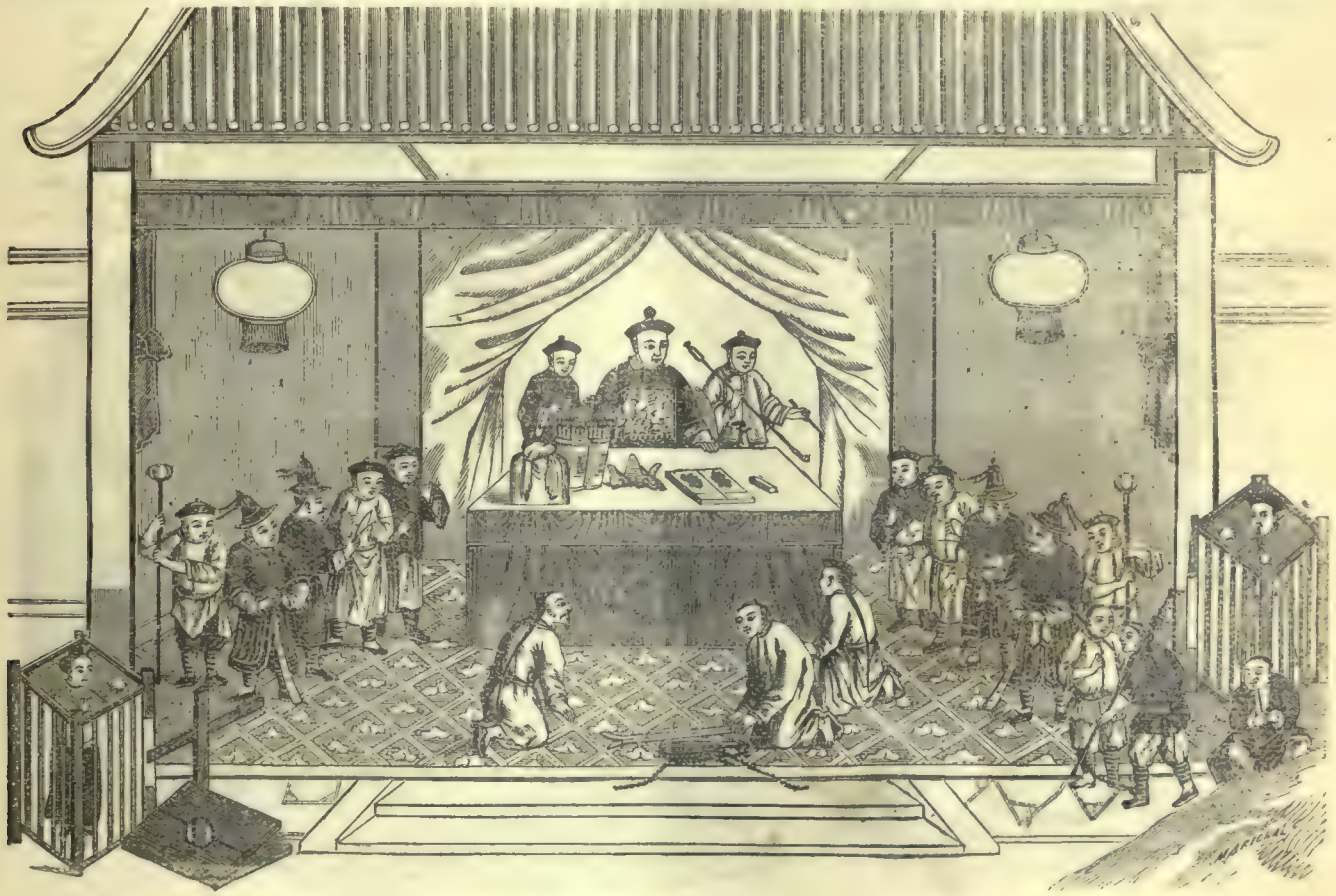
We will pass by Yen-chow-fu, for no Christian dare set

"Ta-shan or the 'Great Mountain,' famous in Chinese mythology, attains a height of 5,100 feet, close to the plains of the Hoang-ho. Ta-shan is the most sacred of the five holy mountains of the Empire, the 'beneficent King,' the 'equal of heaven,' the 'controller of births and deaths,' the 'arbiter of human destinies. Confucius, born in the neighbourhood, vainly attempted to reach its summit, a temple now marking the spot where he stopped short.' ib. (See Map).

* See our note at the end of this article.—ED.

foot in that locality without imminent danger to his life. As Mecca is sacred to the Mohammedans, so is this neighhood sacred to the followers of Confucius, whose monuments are to be found in its sacred ground. For the present, at least, there is no chance for Christianity here.

On the other hand there is a grand opening for our holy religion at Sho-chang, where Father Büker is hard at work. But even here something has happened to impede and hamper our progress. Unfortunately a Christian killed a heathen in self-defence. This unhappy incident was simply the signal of a general persecution, raging far and wide, so that we had the greatest difficulty to keep our ground. In spite of a succession of bad mandarins, we enjoy the blessings of peace at Yangku owing to the quiet disposition of the inhabitants.



CHINA: A SCENE IN DAYS OF PERSECUTION; MANDARINS IN COURT.—PREPARATIONS FOR THE TORTURE AND MARTYRDOM OF CHRISTIAN PRISONERS. THE "CONGUE AND OTHER INSTRUMENTS OF TORTURE.

And we now return to Puoly, our chief residence, where we are just engaged in building a suitable Bishop's House and where all is joy and progress.

WORK DONE.

As regards the internal development of our Mission, I am glad to be able to say that our seminary is progressing favourably under the self-sacrificing direction of Father Limbroek. Its first-fruits were two chinese priests, Fathers Tshau and Hia.

Of the greatest possible importance in a country like this are the catechists, the lay-teachers of religion, who are ever seconding and supplementing the efforts of the missionaries. These are generally recruited from the older Christians. But as at our advent here, some eight years ago, we found only 150 Christians at Puoly itself, and as there were no Christians in the rest of the Vicariate, the finding of suitable catechists was no small difficulty. I have, however, succeeded in establishing two schools for catechists, one for men (30 in number), and one for women (15 in number). Female catechists are simply a matter of necessity owing to the customs of the country. Over and above these three seminaries, we have four schools for the general study of the Christian religion and Chinese literature. Our five lay-brothers are instructing a number of children in various handicrafts, and thus there is life and activity displayed on all sides. Here is a number of statistics showing the state of the entire Vicariate of South Shan-tung :—

Baptised Christians	2,733
Of these were baptised last year (1890)	720
Catechumens	8,017
Children baptised in danger of death	12,650
Orphans	320
Schools	54
Scholars	1,205
Teachers and Catechists	100
Seminarists	25
European Missionaries	19
Chinese Priests	2
Lay-brothers	6
Heathen population within the Vicariate	12 millions.

These figures, I think, are sufficiently eloquent, and they

speak of God's abundant blessing. I hope, then, that my readers will all rejoice with me and with our holy Father the Pope, who takes the liveliest interest in our new Mission. But as it *is* a new Mission, it requires your constant and continued help. Large sums of money are annually needed to keep our many institutions going. Moreover we have to build new churches and oratories. Our own Christians are doing what they can; unfortunately they can do but very little, as they are very poor. Moreover, we are still suffering from the two most appalling inundations within the memory of any living man. I am speaking from my own certain knowledge when I say that *millions* have already fallen a prey to this terrible famine. Innumerable houses and villages have been swept away, and alas! many of our little churches and oratories have crumbled down and must be rebuilt.

CHINA: A SCENE IN DAYS OF PEACE. BAND OF MUSICIANS; CHIEF MUSICAL INSTRUMENTS OF THE CHINESE.

PERHAPS THE MOST IMPORTANT MISSION IN CHINA.

Above all I must impress upon you the fact that this, although young, mission is one of the most important, *if not the most important*, of all China. South Shan-tung has been the cradle, and is still the centre, of Confucianism. Here were born two giant-minded men, Confucius and Mencius, upon whose teachings have been built up for over 2000 years all Chinese culture and religion, from Corea to Tongkin and from Tibet to Japan. The people of South Shan-tung are their descendants, and the keepers of their tombs and temples. This is the Chinese "land of Saints."

Judging, as I am able to do, from the mental attitude of Eastern people, I fully gauge the importance of conquering this stronghold of heathenism and fanaticism, this fortress of the Satan and of China's false prophet.

To unfurl the banner of Christ in this land, so sacred to to all Chinese, I consider as important a victory as would be the taking of Yemen, or of Mecca itself. For this reason, also, I look upon it as a special Providence of God that this mission has been established at last in the very heart of China, the only place perhaps, where Christianity has not penetrated ere this. And a special Providence it seems, also, that this very Mission has at last been placed under the protection of the mighty German Empire, a protection, which I hope will prove as efficacious as it is necessary to us, a protection that I have long sought elsewhere and sought in vain.

✝ J. B. ANZER,
Bishop of Telepte, Vicar Apostolic of South Shan-tung.

To this interesting letter of Bishop Anzer, we have two remarks to add.

When His Lordship speaks of the sufferings of Father Freinademetz, his modesty makes him forget his own heroic conduct. Some seven years ago, before he became bishop, during a fanatical outburst of persecution, Father Anzer was nearly beaten to death by the pagans. In the midst of his terrible sufferings, he offered up his life for his mission and flock. He was left for dead by his persecutors, but was afterwards found by a catechist, just breathing, with six wounds in his head, his back all torn with the blows of the bamboo and both his arms broken. He slowly recovered, and God spared the first Confessor of the Faith among the priests of Shan-tung to become its first Bishop.

Next we may remind the readers of I.C.M. that in an interesting article by Miss E. M. Clerke, published in our issue of February, 1889, reference was made to the question of Chinese diplomacy and the French protectorate over Catholic missions. It is now announced that, in consequence of negociations between the Holy See, Germany, and China, the German Empire has formally assumed the protectorate over the German Catholic missions in China, viz.: the Vicariate of Southern Shan-tung. Bishop Anzer, the Vicar Apostolic, has been instrumental in bringing about this decision, and has several times visited Berlin during his recent stay in Europe. The mission is in the hands of the German Missionary Society of Steyl (Holland). Mgr. Anzer was consecrated in 1885.

Contributions towards the mission of Southern Shan-tung will be gladly received in this country by Mgr. Anzer's most intimate friend, Rev. F. Reichart, St. Mary's, Heaton Norris, Stockport, who will duly acknowledge them in the columns of I.C.M.

EASTERN EQUATORIAL AFRICA: "UNDER A PALM LEAF'S SHADE." (Sketch by Fr. Le Roy, see p. 167).

THE CLOUD OF WITNESSES.

II.

Dr. Baumann.

LET us listen further to Dr. **Baumann**. He tells us in his book *In Deutsch-Ostafrika während des Aufstands*, ("In German East Africa during the Revolution") of an experiment at the English Protestant Mission at Mombas (Kissoludini, otherwise Freretown), in a severe criticism which we shall here pass over.

The impressions received in Freretown were still very recent when Baumann undertook an excursion from Zanzibar to Bagamoyo, and learnt something about the Catholic Mission existing there. Let him speak for himself:—

"The greatest, and perhaps the only thing worth seeing in Bagamoyo, is the Catholic Mission of the Congregation of the Holy Ghost. For me it possessed an especial interest, since I was acquainted with the missions of the same Society in West Africa, in Gaboon, Landana, Boma and Linzolo, and had learnt to value them as truly model institutions. After leaving the last huts of the town behind us, we entered into a splendid cocoa plantation, which is now the property of the Mission. All round we see beautiful pathways, bordered with pine-apples and, amidst the familiar shapes of the Cocoa palms, the solitary strange looking American species is visible. After some 20 minutes, the iron railing which surrounds the mission buildings and garden is reached. It was Sunday, and the sweetly sounding hymns of the children were ringing out from the church; so the old porter, a Turk from Mesopotamia, gave me to understand I had better come back first thing the next day, for it was the day of rest. However, after Mass, I was able to greet the friendly Fathers and laybrothers, and was invited to their simple but excellent breakfast. The missioners are almost to a man natives of Alsace-Lorraine, and almost all spoke German. I became acquainted with the peculiar working of the mission, when all was in full activity. Of course there were no smart dandies to be seen about, as in the English mission; the young people in Bagamoyo during the week look very ragged and dirty, but they must work hard from morning till evening, and idlers playing cricket are unknown here. The whole great mission

institution is an evidence of what can be produced by such forces under zealous and intelligent teaching. The garden is very interesting and instructive It is watered with much skill, and not only are all the productions of tropical Africa growing there, but also many of those of Europe. Successful experiments have been made with the products of distant tropical lands,—the Cacao and Vanilla for example. The churchyard, which lies behind the garden under the cocoa-palms, shows that the mission has suffered many losses already. There are long, low houses built for the shelter of the boys, in which they sleep on wooden camp beds; mats are forbidden on the grounds of cleanliness. The young people speak Swaheli amongst themselves, and are also taught in this language, whereas in the West African Missions teaching in French is strictly carried on.

Under the courteous guidance of the Superior, Père Baur, I then inspected the cattle farm, where cows, asses and two ostriches were grazing round about two lovely bamboo clumps. Next I saw the smithy, and the carpenter's shop, in both of which work was being carried on with zeal and skill; and lastly the chapel. It was not splendid, but worthy of notice, because it has been built exclusively from the money obtained by insect collecting. As it is with the Fathers, so with the Sisters, and the school where the girls are brought up.

"On the whole, it seemed to me that if the order and cleanliness of the older mission at Landana in West Africa were still better, yet I came away with the impression in a high degree that something was being done here. As regards the whitewashing of humanity, judging by the outward appearance of the English mission, there was nothing remarkable; the boys were kept strictly to work and were made into skilful, or at least hardworking, men. The children are bought as slaves from the natives, or to speak more correctly, are ransomed and brought up in the Mission. They were married to each other, and settled near the mission in Christian villages. From these again colonists are taken as the nucleus of Christian communities in Nguru and Usagara.

EASTERN EQUATORIAL AFRICA: THE MISSIONER IN QUEST OF HIS DINNER; AN UNLUCKY SHOT AT WILD DUCKS

"Apart from the simple results of missionary work, which, in proportion to the masses of the people, must naturally be insignificant as yet," concludes Baumann, "the moral influence which such missions exercise upon the natives cannot be over-estimated. The new and attractive methods of work in field and garden, the trades, and the dexterity which they require, the consequences which

they bring with them, the medical aid which is readily rendered to every Negro,—all these influences have a far stronger and more lasting effect upon the blacks, than long years of preaching and exhortation. What a high reputation the mission in Bagamoyo enjoys, was proved most clearly during the present revolution, when the Arab and Negro insurgents left the well-nigh defenceless place completely undisturbed during the furious conflict round Bagamoyo, and availed themselves of its territory only as a last resort."

The opinions of the traveller about the English Protestant mission in Magila is very different. He visited it on his journey from Pangani to Haschatu:

"Unfortunately, a similar mission-system prevails in Magila to that of Mombasa, and is not remarkable for any better results in civilisation," he says, and then goes on to express "the cheerful hope that the experienced Fathers of Bagamoyo, with their diligent pupils, may soon turn this fertile and well watered district into a little Paradise, if, as it is said, the English Mission is about to hand over this spot to the Congregation of Bagamoyo."

(To be continued).

THE PRIMITIVE RELIGION OF THE PHILIPPINE ISLANDERS.

Translated from the Spanish of Isabelo de los Reyes, by John Corry.

Chap. VII.—Hobgoblins.

OTHER curious demons or hobgoblins abound in Philippine superstition, too numerous to be described in detail.* Let us mention among these the giant *Tigbalang*, who, like some of the 'bogies' of our fairy-tales, can appear as a horse with human skin and porcupine's bristles, and goes about the earth seeking to catch and kill children; a 'wild horse-man' called *Juananguan*, who, like several other evil anitos, is also hostile to children; the cannibal *Kabunian*, who "can annihilate all creation," and many others.

The Philippines had a river or water god called by the Tagolos "*Sinking*," and by the Ilocanes "*Litao*." According to tradition he is a diminutive man and dwells at the bottom of the water or in the branches of the bamboo trees that grow on the banks of the rivers.

They also mention the *Sirena*, who now surpasses in importance the ancient god, for they fear her more and interest themselves more in her history. But to judge by the name she bears, it would appear that the idea of the *Sirena* was introduced by the Spaniards; and this is confirmed by a similar Ilocan fable that may be read in "Philippine Folk-lore," page 36. It is probable that in the course of time the Spanish *sirena* has been confused with a figure of Philippine mythology. The Pampangos call their river god *Sereno*, which shows that the idea has travelled yet further, thus uniting the ideas of both deities. Yet without doubt the river god of the Philippines was a male and not a female as in the Folk-lore of Europe.

Asuang or *Bruga* is a terrible goblin, who can assume various forms, as that of a dog, cat, bird, etc. He, too, wanders at night to pick up and devour children, especially the new-born. There is a queer superstition about him. At midnight he leaves one half of his body (from the waist downwards) in the house whilst the other half flies in search of its daily sustenance. If anyone should in the absence of the latter succeed in *casting salt* on the lower part, the Asuang on his return would be powerless to unite the two!

There are other hobgoblins which, like vampires, fly through the air at night to seize corpses (*Katatasan*); others which dwell in unoccupied houses and ruins.

Chap. VIII—Female Anitos.

There are also some female *anitos* or goddesses, good and bad, notably the spotless virgin Todlilon, spouse of Todlay, before referred to.

Others are malevolent demonesses, or wives of demons.

Two anitos *Danuguin* and *Baingan* are styled "mothers of the human race."

(To be continued).

* These concluding chapters have been considerably abridged by us.—Ed. I.C.M.

THE CROSS ON KILIMANJARO.

KILIMANJARO is certainly the most beautiful and interesting spot of the whole of Africa. The Kibo, a snow covered summit, with the Kaiser William peak, rises nearly 20,000 feet over the level of the sea, and from summit to base the most varied climates, the most varied vegetation, and the most varied temperatures are met with. This mountain since its discovery has been an attraction of the strongest kind to African explorers, and one and all bear witness to it as the Paradise of Africa.

Kilimanjaro belongs to the German East African Company; it lies close to the northern boundary line and since the year before last, a representation of the German government, Herr von Eltz, with 25 armed Soudanese, has resided there.

We will relate to-day in a few words how the Sign of our Redemption was raised aloft upon this the highest point of Africa and of the German Empire. For some years back, Mgr. de Courmont, Vicar-Apostolic of North Zanguebar had it in his thoughts to establish a station of the Fathers of the Holy Ghost on Kilimanjaro, partly to put a stop to the slave raids carried on by the coast Arabs, partly to win to the Catholic Church the tribes there, both those infected, as well as those as yet untouched by the plague of Islam. The idea was realized as soon as peace was restored on the coast.

On the 10th of June 1890 the Bishop setout with Fathers Gommenginger (Augustus) and Le Roy*; on the 9th of August they came to the beautiful lake Jipé, and on the 14th to the foot of Kilimanjaro. We are compelled to

* The author of the Sketches on pp. 165, 166, 168.

omit in this place the details of this interesting journey: full particulacs of it can be found in the well-known periodical "Gott will es." (Riffard, Münster Gladbach).

On the 15th of August (the Assumption) a memorable event occurred: the Holy Sacrifice of the Mass was offered up for the first time in this region by the Bishop and his two companions.

After this they proceeded to Kilema, the head man of which, Fumba, received the caravan with exceeding friendliness, and absolutely wanted to keep the Fathers in his land. But the wish of his sable majesty could not at once be gratified; the Bishop had to visit other districts. On August 18th they marched to Moshi, the residence of the famous chief Mandara, to whom the Emperor William sent presents by his ambassador, Lieutenant Ehlers, by which means Mandara, and with him the whole of the district of Kilimanjaro, was gained over to Germany.

The German governor, Herr von Eltz, was absent when the Bishop arrived, but he hastened thither at once and received the travellers in the warmest possible manner, for it had long been his anxious desire to possess a Catholic mission.

Accompanied by Herr v. Eltz the travellers then went to the Sultan of Machamé a vassal of Mandara's. This man had much to put up with from Sina, a predatory neighbour who was not yet brought under control, and he at once recognised that a Catholic Mission would be a wonderful benefit to him. Herr v. Eltz, too, wished to see the mission established in Machamé, and so the Bishop agreed. Father Augustus Gommenginger undertook the business of establishing the Mission: whilst waiting for his fellow-workers he accepted the proferred hospitality of Herr v. Eltz in Moshi.

The spot where the Mission-house was built lies in a beautiful district with a very mild temperature, some 3,500 feet above the sea level. But the travellers did not want to return to the coast before having ascended the mountains still further: the Bishop was exceedingly desirous to celebrate the Holy Sacrifice on the highest possible point. Starting at the level mentioned, they reached on the same day a height of nearly 9,000 feet. This was not without a hard struggle, but their exertions were amply rewarded by the magnificent and ever changing view. The camp was pitched here, and early the next morning at 6 o'clock his Lordship celebrated the Holy Sacrifice in his tent on the portable altar. Certainly an inspiring celebration for those assisting!

EASTERN EQUATORIAL AFRICA: A SCENE OF DESOLATION. PALM TREES DESTROYED BY NATIVES, WHO CUT OFF THE HEADS TO MAKE PALM WINE.

As he was attacked with an ague, the Bishop had to set out on his way back, whilst Father Le Roy, an old invulnerable African pioneer, accompanied by Herr v. Eltz climbed higher. After an eight hours' tramp, almost continually enveloped in thick clouds, they reached the ridge of the mountain, a table land joining the two Peaks the Kibo and the Kimawensi. Here, 14,500 feet aloft in air Father Le Roy cut the Sign of the Cross in the lava, thereby taking possession of the highest point of Africa for Christianity and civilisation.

Whilst we write this, a large caravan is half way between Bagamoyo, the chief Mission of the Fathers of the Holy Ghost, and Machamé. Father Rohmer and Br. Dreier, two Germans, with 25 young Christians from the Orphanage at Bagamoyo, are on the road to the new mission. In a short time the necessary buildings will be ready; each of the young men builds his own hut on the territory marked out for him, and makes his own bit of land fertile. Then they all return to Bagamoyo and choose themselves each a wife from the young girls trained by the Sisters. They celebrate their marriage in the institution, and set out for their new home with the blessing of their spiritual parents. There they will form the nucleus of a Christian people, and by their example bring the influence of grace to bear upon the conversion of the surrounding heathens.

Thus joyfully proceeds the missionary work in Africa. The mission of Kilimanjaro is the first which the Fathers of the Holy Ghost have founded since the establishment of the German African Association.

Illustrated Catholic Missions,
MARCH, 1891.

"Amare et servire."

"THE I.C.M. CORN MILL" ON LAKE VICTORIA NYANZA.

ARE you aware, Readers of I.C.M., that *you* have got a corn-mill in full work on the shores of Lake Victoria Nyanza? Some of you never knew this fact, others have forgotten it. It is a sober fact, nevertheless. In May 1888, we published a letter from Bishop LIVINHAC, at that time Vicar Apostolic of Victoria Nyanza, expressing the desire for a corn-mill for the grinding of sorgo, wheat or maize. The appeal was a success. The money was contributed, and the mill was duly purchased and sent out. Bishop LIVINHAC, as our readers know, has since left Nyanza to become coadjutor to Cardinal LAVIGERIE at Algiers, and has been succeeded by Bishop HIRTH, whose consecration (by his predecessor) our young Uganda friends described in these columns last December, (p. 118).

It was our pleasure to receive the other day the following letter from Algiers, which will be read by our subscribers with interest aud satisfaction :—

"MAISON CARRÉE (Algérie), *Dec. 19, 1890.*

"I thought I had written to you long ago to thank you for your goodness in sending out to me a Corn Mill, at the time I was still Vicar Apostolic of Nyanza. As my letter may have got lost, permit me once more to express to you my gratitude, and to tell you that *the mill has been admirably chosen and works perfectly.* It arrived at the south of Nyanza at the end of 1888.

"You expressed a desire to have a sketch of the religious beliefs of the tribes of Central Africa. I am now happy to be able to forward you a full and scientific study by Mgr. Bridoux, Bishop of Utica and Vicar Apostolic of Tanganyika, on the religious beliefs of the tribes dwelling around that lake.

"Hoping that these papers will interest you, I beg you to accept the express of my lively gratitude and sincere respect.

"Your humble servant in Christ,

"✠ LEO LIVINHAC,

"Bishop of Pacando, Coadjutor of Cardinal Lavigerie for the African Missions."

We may add that we shall immediately begin the publication of Bishop BRIDOUX'S most valuable papers, which will be of unusual interest and importance.

HADRA, THE LITTLE ARAB CONVERT.

TRANSLATED FROM *Katholische Missionen* BY G. T. K.

CHAPTER V.—HOW LONG, O LORD!

THE illness of this girl, so hardly tried, was long and painful. For several weeks she was in danger of dying of hunger, since it was only with difficulty they could give her sufficient fluid nourishment, by means of a narrow tube inserted through a gap in her teeth.

Since her worthless relations still endeavoured secretly to win the young confessor back to Islam, M. and Mme. Reynaud determined to secure their protégée a safer refuge in a more remote place. By means of a friend of the family, M. Freydet, whom business often brought to Benjub, and who took the greatest interest in the fate of the Arab girl, Hadra succeeded in getting a new home with a Christian family in Bel-Abbes.

Here she renewed her prayers that she might be baptized and become a partaker in the blessings of the Holy Faith, for which she had already suffered so much. This grace so well deserved was still denied her in the strangest manner To such an extent had people to submit to the dictates of a policy that made so great an account of Islamism and its prejudices! Hadra wept bitter tears and complained in secret. To this another cross was added. As a consequence of the cowardly treatment received at her brother's hands, a sad failing in memory became noticeable; and this served as a pretext for putting off the term of her longing till some unnamed time. The poor child often burst out into passionate sobs when she saw the other girls, her companions, in church approaching the table of the Lord. Alas! she dared not go with them. One day she could hold out no longer! She waited for a moment till no one was in the church and then went up to the holy-water font and sprinkled some of the water over her forehead saying: "Hadra, I baptize thee in the name of the Father and of the Son and of the Holy Ghost!" Then she went home joyfully and triumphantly told them that she was baptized. In answer to questions for details she told them with child-like eagerness how it had happened. Ah! how quickly the bright dream faded away! "Ah well" she thought "if men may not baptize me, God himself will do it."

CHAPTER VI.—AT LAST.

One day two gendarmes appeared unexpectedly with the order to seize Hadra as a fugitive vagabond and to bring her back to her tribe. This was another stroke on the part of the crafty intriguing Marabout. Hadra protested. "I did not come to Bel-Abbes as a vagabond" she declared courageously to the judge, "but as a follower of the name of Jesus Whom these French gendarmes here also love and

revere." Happily she was recognized by a French official who had seen her in Benjub. Touched by the heroic courage of this child, he took her under his protection and indeed with such success that the Cadi of Bel-Abbes declared her freed from the guardianship of her worthless relations and transferred her to M. Freydet in Oran.

Thus the last obstacle which separated her from the accomplishment of her heart's desire appeared happily removed. But now it was thought best to wait first until the excitement, which the story of the brave Arab maiden had given rise to in various places, should subside. However Hadra now gave a further proof of her determined character. One morning after she had prayed long and fervently in the church, she went with her mind made up to her master, said good-bye in a few words and quite alone set out for Oran, the old rock-built town on the coast, to seek M. Freydet, her lawful and acknowledged guardian. Here in Oran, the missionary, to whose communications we owe the foregoing details, learned to know this chosen soul. Through his endeavours a pious lady undertook to finish her instruction, and on the 22nd April, 1876, Hadra Bensibenjub received at last the grace of Holy Baptism,—a grace so long desired and purchased by so many sacrifices and sufferings. M. Reynaud was god-father, a respectable lady of Oran her god-mother. Next day Mary Magdalene Elizabeth Josephine—so ran her new name—received her first Holy Communion with angelic devotion in the Jesuit church. How willingly must our dear Lord have come into that young heart so innocent and courageous, which had borne so much for His sake!

On the sixth of August in the same year Mary was confirmed in the Cathedral of Oran. Meanwhile another silent wish had long been gathering strength. It was conceived by her in the convent of the Carmelites. The appearance of these angelic creatures never faded from her memory. She had only one wish more—to serve her master like these virgins by a life of holiness. The difficulties that opposed the fulfiment of this desire were great; but she had already with God's help overcome greater. Her trust was rewarded in a remarkable manner; the wounds in her leg which the cruel stick of her brother had caused, healed contrary to the expectation of everyone; some good people collected for her the little dowry required by the convent, and at last this true little Arab confessor of the Faith has become a Carmelite Nun!

THE END.

SOUTHERN INDIA: GROUP OF SICK AND AGED OF THE MANGALORE MISSION WITH DIRECTO RAND CATECHIST. (See p. 111).

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

Have you been doing anything for I.C.M. lately? Some of you, I feel sure, have; but what of the rest? My reason for asking is that, for several months, I have received so very few new subscriptions through any of you, that I have not felt justified in renewing the offer of a prize to be drawn for. How soon will you encourage me to renew the offer?

*

Perhaps you don't know how much good you can all of you do by *interesting* your parents and friends, whether old or young, in the great work of Foreign Missions. Let me give you an example. A certain charitable lady in America from time to time sends us very generous alms for our mis-

sioners. In one of her last letters she said, referring to her only daughter, who died some time ago:

It was she if I remember rightly who first induced me to subscribe to the ILLUSTRATED CATHOLIC MISSIONS. She was always a most zealous propagator of the Faith, and I feel that it is her influence and example that leads me now to take an interest in it which I never felt before.

Now, is not that a lesson to all of you? See how a good girl's influence can continue and bring forth fruits even after her death. Don't you think she will receive abundant reward for whatever charity she may thus have suggested or prompted? Don't you think you might all do likewise, and become "zelators" for the missions?

*

Do you like quaint tales and legends about animals? If so, here is one from the Kaffirs of Natal as given by Brother John, of Mariannhill; I think I once gave you some of his stories before.

THE CHAMELEON AND THE LIZARD.

There are two little animals which all Kaffirs hate, not because they are poisonous, but the one because of its *speed*, the other because of its *slowness*. The one is the lizard, which they call "intulo', or "intulwa," and the other the chameleon, called by them "umwaba."

Now they say that at the beginning, when God had made the world, He sent Umwaba the chameleon to tell men that they should never die; but he went very, very slowly, eat of a plant called *ubukwebezane*, and went fast asleep on the road. After some time God sent Intulo the lizard to tell the people that they *should* die. The lizard ran quickly, and told them the sad news. And when he was gone back, the lazy chameleon came up and cried out that men were not to die. But he was too late! The people said: 'We believe the word of Intulo, that we shall die; we cannot listen to thy words, O 'Nwaba!' And so all men have died ever since.

*

A curious legend, is it not? But don't you think it shows a dim, vague remembrance of three truths: one that men were originally made to be immortal, then that they were condemned to die, and lastly that eating of a plant had something to do with their sentence of mortality?

So there is a bit of a lesson in it after all.

*

A piece of good news for you. Mrs. Hibbert Ware is writing a new story, that I hope will be ready to follow "Hadra," which concludes this month.

Yours Affectionate Friend in J.C.,

February, 1891. THE EDITOR.

SOUTHERN INDIA: GROUP OF GIRLS WITH CARMELITE TEACHER AND ASSISTANTS, MANGALORE MISSION.

AN APPEAL FROM SOUTHERN JAPAN.

BY FATHER J. M. CORRE.

KUMAMOTO*, JAPAN, *October 26, 1890.*

IT is a missionary of Japan, who writes this letter to you and the following is his reason:

From the February of the last year I have been in charge of Kumamoto, with fourteen districts of the province and a peninsula called Shimabara. I have to assist me only a young native priest. Nevertheless the harvest everywhere promises to be very fair. In Kumamoto, the soldiers especially, (for there is a garrison here), give me good hope. In the numerous towns of the interior, through

* In the south, a little to the east of Nagasaki.

which I have already travelled, the people are also generally well disposed, and in the country parts they are still more so. I have, there, before me over one million of people, the equivalent of several dioceses in Europe. This province, in political and social respects, is one of the most important provinces in Japan. Now, no missionary has had the charge of it before me, and so everything is yet to be done. The Protestants who have been established here for many years, have converts everywhere. But we could have many more than they, had we but sufficient workers. Hence I ought to have a good many catechists. But I am wanting in resources to sustain them, Therefore I have determined to beg, and my Bishop has kindly approved and blessed my design. As I have no acquaintances to whom I can apply, could you not, dear reader, by whatsoever means, interest some charitable people in this work of evangelization? I would especially like to meet with some persons of good will, who, either alone, or in association with others' would undertake to procure me one catechist in particular. For their consolation, I would let them know in what place I put him, how his work was getting on, his success, etc. They could thus rightfully consider themselves as the very missionaries and apostles of the district, in any case very large, intrusted to their protégé. For each catechist, about 80 dollars are necessary every year.

I send you the map of Kumamoto town, which is my principal quarter. I have no church nor chapel. I have hired a little Japanese house, where I say the Mass in a room on a table. From Kumamoto I often take trips into the interior, going from one town or village to another, and getting my scanty luggage—(the articles necessary for the celebration of the Holy Sacrifice, and a few personal effects)—carried in a small carriage drawn by a man, or else on horseback. I remain one, two, or three days in each place, assembling the people, especially in the evening after their work, in order to announce to them the word of God. These journeys although they are made very simply, still cost very dear; and for want of means, I cannot go to many places which I ought to visit.

In the town of Kumamoto, as you can observe there are about one hundred heathen temples. When is Our Lord to have even *one*?

I conclude my letter, dear reader, by recommending myself and work to your good prayers; and I thank you beforehand for all that you may kindly do for my poor idolaters.

Your very humble servant in Our Lord,

J. M. CORRE, Missionary Apostolic.

SOUTHERN INDIA: GROUP OF YOUNG NEOPHYTES, WITH MISSIONER AND TEACHER MANGALORE MISSION.

P. S. Letters reach me directly with the address: Rev. J. M. Corre, Missionary Apostolic, Kumamoto, Japan. You can also address whatever you send to me, to the Superior of Foreign Missions, Rue du Bac, 128, Paris. Subscriptions will be gladly received at the offices of I.C.M.

Missionary Notes and News.

GENERAL.

The Work of Old Postage Stamps.—We have several times referred to the use of old postage stamps for the support of the "Work of Mary Immaculate" in the training of Missionary sisters. The Secretary General lately acknowledged the parcels of such old stamps, over 75,000, which we had remitted at the beginning of January. She writes: "The articles you have kindly published on the subject of old postage stamps have procured us a large number of stamps, and also associates and subscribers to our work. You know

it is by means of the old stamps that we provide for the support of our Catechists. How much good you can do by making known far and wide that we are engaged in this great social and religious question, the regeneration of pagan nations! You are also working at it in very effective manner, and you are able to say: 'we also have contributed our share to it.''

As friends often ask us: 'But *how* are these old stamps utilised by the good Sisters'? We cannot do better than give a few extracts from their last *Annales* (Feb. 1891).

'When these tiny ngravings, more o less artistic, according to their native country, have done their duty, we should feel a scruple in depriving them of the honourable scars which are their glory. We never rub, cauterise or treat them with acid: that would be to dishonour them. The only formality we submit them to on their arrival is to pass them in review, so as to be sure of their person and toilet. All those are put aside which are torn, clipped, dog-eared, or dirtily clad. Those in good condition and clean we class according to nationalities, divide into hundreds or thousands, according to their abundance, and so hold them ready for *the trade*. . . . . We then supply the old stamps in two different states: (1) Those received in bulk and not arranged in order we prefer to sell by the weight. Some of these are used by buyers to make wall decorations, mosaic, mantlepiece fronts, fancy pictures, &c. (2) Choice stamps, arranged in an album, or classed in envelopes, we value at so much a thousand, a hundred, or each, according to circumstances, and we sell these to dealers in Paris, Lyons, London, Hamburg, &c." The article concludes with these useful directions: "The safest way to send old stamps is in a small calico bag."

We may add that the *Annales* continue to publish the most interesting letters from the catechists in the missions of Nagpore, (India), China, and elsewhere.

CHINA: WEALTHY LADY AND DAUGHTER IN RICHLY EMBROIDERED SILK COSTUME.
(By permission of the *Journal of the Manchester Geographical Society*).

AFRICA.

Nyanza: A Vast Harvest.—A letter from Fr. Schynse, dated Bukumbi, Victoria Nyanza. Oct. 4, 1890, gives recent news of the Nyanza mission. He states that the death of Father Lourdel at Uganda has been a severe loss to the mission. Another missioner had died on the island of Sese. "The rest of the missioners are overburdened with work. Every week there are over 300 confessions and communions, and there are 10,000 catechuemens to instruct, which takes us night and day."

INDIA AND CEYLON.

Mandalay.— Bishop Simon, of Northern Burma, who resides at Mandalay is comparatively young, and does not appear to be much above forty. He has in his mission 21 priests and 9 nuns, all labouring zealously and amid much privation in the service of God. Within the past few months a great many Burmans were converted to the Catholic Faith. At Mandalay, nearly sixty Burman adults were baptized. On the 8t of December, the feast of the Immaculate Conception, the whole village of Palleik, including the Pongees or Buddhist priests, became Catholics.

On the 21st of the month Father Tobias and a student were assaulted, in the village of Saigon, with dahs, but escaped after receiving several violent cuts;* three of the ringleaders are however apprehended and are in custody.

In the village of Kahouksay most of the inhabitants have already been baptized and the rest undergoing instructions.

On the 23rd evening the nuns at Mandalay had their distribution of prizes, when a nice interesting programme of songs, recitations and a comedy entitled the "Duchess Transformed," in two acts, was gone through. The Director of Public Instruction, Mr. VanSomeran Pope was present, and he announced that 4 out of 5 girls passed the VII Standard and 5 out of 7 the VI, the results of the other examinations not being out at the time.

* And not killed, as we stated in our last number, Ed.

Mandalay Cathedral.—The work of construction of this edifice commenced in March 1888, the design being furnished by M. Blin, a local contractor, and we believe it is due to this gentleman's energy and unwearied supervision that the erection, from first to last, has proceeded without a hitch and to so satisfactory a completion. The funds were provided by Mr. (Kyountaga) Paul. The total cost, up to the present amounts to upwards of Rs. 50,000, and it cannot be said that the new cathedral, the finest in Burma, exhibits any defect for lack of means or excellence of material used. The roof is supported by twelve pillars thickly coated with gold leaf and surmounted by artistically carved and gilded pannelling. That portion of the roof above the altars is painted a deep blue and sprinkled with silver stars. The windows are of stained glass. There are two elaborately carved *prie Dieu*, and one pulpit, made of teak wood, and also splendidly carved. The wide expanse of walls is relieved by a number of well executed oil paintings. The floor is paved with a description of Mosaic work, and a gallery extends along the width of the building facing the altar. Twelve large glass chandeliers furnish the lighting appliances, and the *tout ensemble* of the interior is bright and handsome, the thickly gilded pillars producing a pleasing if not striking effect.—*Indian Engineering.*

A Dual Consecration.—On the 8th of this month the ceremony of consecratiug the new Cathedral of Mandalay, which was built at the sole expense of a Burmese Catholic, took place, and the day following the Very Rev. Rocco Tornatore, the Pro-Vicar Apostolic of Eastern Burma was consecrated Bishop and Vicar Apostolic of Eastern Burma. Father Tornatore was one of the pioneers to preach the Gospel to the Karens, a semi-savage tribe inhabiting the Shan Hills, having been one of the three priests from the Seminary of Foreign Missions of Milan, who were the companions of the Very Rev. Fr. Biffi, on the erection of the Prefecture Apostolic in January 1868.

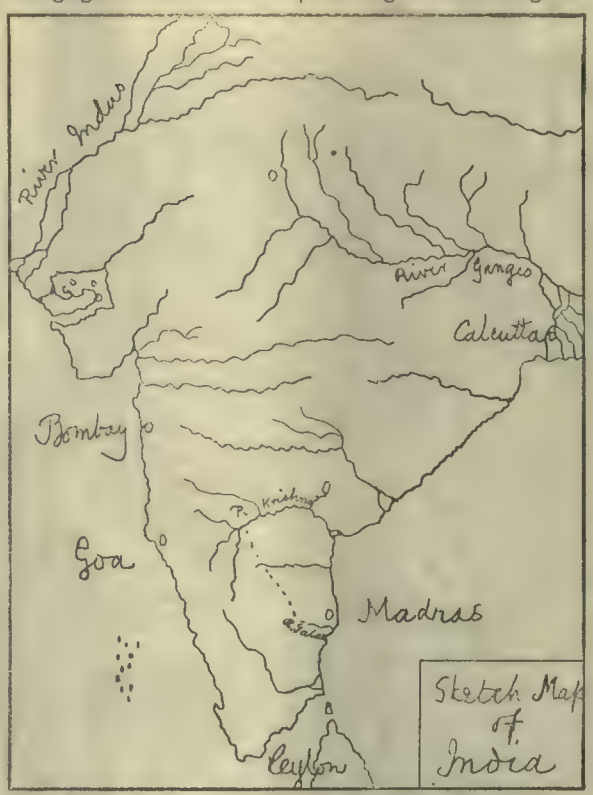
The Church of Bom Jesus, Goa.—Concerning this Church, in which the body of St. Francis Xavier was exposed for veneration last December, *Indian, Engineering* writes :—

"The extra-mural aspect of this huge building is anything but attractive, though the façade of black granite adorned with pillars, rilievos and rich carvings, and embellished at the summit with arabesques, presents by itself a magnificent appearance. The interior of the church is in simple Mosaico-Corinthian style, and is certainly very handsome. It is being thoroughly renovated for the great ceremony in December, and this is wanted badly enough in all conscience. Fortunately its architectural arrangement is such that ornamentation or no ornamentation, the same superb effect remains, and it matters little that the walls formerly gilded and adorned with frescoes, are now simply lime washed, or that the skillfully carved galleries formerly richly gilded are now only painted."

Telugu Literature Association.—Together with a copy of the "Life of St. Francis Xavier," we have received the Report of the Telugu Literature Association for the year 1889 and 1890, which read as follows :—

"In submitting their second annual report (for 1889-1890,) the Managing Committee to the Telugu Literature Association, have the pleasure to inform the Patrons and Members of the Association that their kind contributions have enabled the Committee to complete the Second Edition of the small Telugu Prayer Book and the Life of Saint Francis Xavier : Instructions for Catechists, is in the Press. It is intended to commence printing the Life of Saint Ignatius at an early date."

The life of the great Apostle of India, the exposition of whose body at Goa lately drew thousands of Catholics from all parts of the world, is a neat little book, and must prove of great service to our Christians. There is no doubt, the Telugu Literature Association will give the public more of such edifying lives of the great Missionaries of the Church. The labour of love is very zealously supplied by the good priests who have devoted themselves to the work of diffusing Catholic Telugu Literature ; but money is wanted to supplement what cannot be done without payment. It is the liberal Donation of Rs. 368-8-3 from Europe, that helps to place the balance of the year's account on the right side. We gave an account of this Association in our number for February, 1889. *Madras Catholic Watchman.*



INDIA: SHEWING THE PATRIARCHAL SEE OF GOA, WHERE THE BODY OF ST. FRANCIS XAVIER IS VENERATED, AND THE METROPOLITAN SEES OF CALCUTTA, BOMAY AND MADRAS.

A Missioner's Christmas Day.—From the letter of a missioner in the heart of Ceylon, we take the following brief account of the work to be done on a Christmas Day in that part of the world : "My Christmas meant : First Mass, midnight at Bandarawella, communion there.—4-30, tramp six miles to Haputale ; confessions, 2nd mass in Haputale rice-store.—8, tramp six miles to Haldummulla ; Confessions, 3rd mass at 11-45. I, had luckily, said compline about 3 a.m., thinking I should never be able to say it after the third mass, after which, in fact, I could not eat, but slept till 5 p.m., and then got up for my Christmas dinner! Next day I got back to Bandara-wella driving, walking, riding and sitting in a bullock-cart,—a little bit of each."

SYRIA.

A Cercle Catholique for men, has been established by the Carmelite Missionaries at **Bagdad** ; where, besides a reading room, library, and games, (all games for money are strictly forbidden,) during the winter season, there are lectures given in English, French, and Arabic. The object of the *Cercle Catholique* is to offer to the men of the town an association at once pious, instructive and agreeable.

SOUTH AMERICA.

Dawson Island.—The Chilian Government has granted this island, off the coast of Tierra del Fuego, (see map, p. 102.), for 20 years to the Salesian Father, for the purpose of the civilisation and conversion of the hitherto pagan and barbarian inhabitants. Don Rua, the successor of Don Bosco, is sending out a reinforcement of 25 persons, priests, catechists and foremen-artizans, together with 10 nuns, to take up this great work. The sudden development of the

missionary work in South America has caused a very great strain upon the resources, both in men and money, of the society. "Our poor labourers," writes Don Rua, "are ready to drop with fatigue, and are quite unable to gather in the vast harvest offered to them." He also appeals urgently for charitable assistance towards this apostolic work.

Varieties.

JUNIPERO SERRA, APOSTLE OF CALIFORNIA.

[FROM THE *Irish Franciscan Tertiary.*]

THE connection between America and the Fran iscan Order has been at all times close. Members of that Order acted the chief part in its discovery. Queen Isabella and Christopher Columbus belonged to the Third Order, and when the latter disappointed and hopeless, turned away from the Spanish Court, it was another Franciscan, Fr. Perez, Guardian of the Convent of our Lady of Rabida, who induced him to have recourse once more to the Queen, and who used his powerful influence to bring the great project to a successful issue. The same Fr. Perez accompanied Columbus on his second voyage, and having erected an altar under the shelter of the forest trees, was the first to offer the Adorable Sacrifice of the Mass on American soil. Later on, St. Francis Solano preached the Gospel with wonderful success in Peru, and Franciscan Missionaries penetrated the most remote and savage districts. Long before the Pilgrim Fathers landed in New England, Fr. Le Caron had traversed that country and reached even to Lake Huron. On the banks of the Mississippi, in the deep valleys of Mexico, under the shade of the primeval forests of Brazil, the children of St. Francis were the first to carry the glad tidings of the Gospel to the Indian tribes of America. Fr. Junipero Serra was one of the most remarkable of these pioneers of the faith, and we here present our readers with a short sketch of his life.

Junipero was born in the island of Majorca, in 1712. He entered the Franciscan Order at an early age, and while yet in the novitiate felt himself called to preach the Gospel to the nations who knew not the Saviour who had died for their Redemption. Three of his fellow-novices, Fr. Verger, Fr. Crespi, and his life-long friend, Fr. Palou, determined on the same career. They petitioned to be sent to America, where the field for missionary zeal was vast indeed, and the labourers very few. After a long delay their request was granted. They sailed from Cadiz in 1749, and after a voyage of ninety-nine days arrived in Mexico.

This was not exactly what Junipero wanted. Missionaries had been at work for more than two hundred years in Mexico, and religion was more widely spread, and solidly established there than in any other part of the Continent. What he desired was to carry the light of faith into regions on the darkness of whose night no dawn had ever broken, to call to the fold the sheep who had never heard the Shepherd's voice. Years passed, and, at last, his wish was gratified. He was appointed to take charge of the missions in Lower California, and to explore and evangelise Upper California, where the name of Jesus Christ had never yet been spoken. He received his commission with "tears of joy," we are told. It was the realization of his life-long hope, the fulfilment of God's word, as spoken to his heart, when he first joined the Seraphic Order.

Junipero and his companions passed through many hardships and dangers on their way to the shores of the Pacific. They reached San Diego, on July 16th, 1769, and there founded their first mission. A hut of branches and reeds was built. There Mass was sung. "For organ," says the old record, "they had the discharge of fire-arms, and for incense the smoke of muskets."

Fr. Palou, who was Junipero's companion in all his labours and sufferings, describes the founding of the mission of San Antonio. We may conclude that the details in other cases were of the same description. With a few mules, laden with provisions, they entered into the pathless forest, and travelled on, trusting for guidance to Providence. When they met a suitable place, they halted and unloaded the mules. Then a bell was fixed to an overhanging bough, and rung, to attract the Indians, who lay concealed in the surrounding woods. Meanwhile, Fr. Junipero would cry out with a loud voice:

"Hear! hear! oh, ye Gentiles! Come to the Holy Church; come to the faith of Jesus Christ!"

No one appeared, yet the bell was kept ringing, and the voice of Fr. Junipero resounded through the glades. His companions remonstrated with him.

"Let me alone," he said; "let me unburthen my heart. Oh! that all the Gentiles in the world would hear my voice; at least, let those who dwell in these woods hear me."

At last an astonished Indian drew near, then a woman came begging to be baptised. She had seen in a vision, she said, a man clad like the friars, and had heard repeated the words which they spoke. This was continued day after day for some months. The natives gradually drew near. Many were baptised; the others were mostly friendly.

When the mission became self supporting, a few of the friars were left in charge, while Fr. Junipero and the remainder entered once more into the wilderness.

The second mission was founded at Monterey, now the seat of a bishop. On their journey to this place they discovered the magnificent bay of San Francisco. Delighted with the beauty of the scene, they called it after St. Francis, as worthy to bear his name, and so to this day is called the great city of the Pacific shore.

For fifteen years Fr. Junipero struggled against, and overcame difficulties under which the most heroic would have sunk if God's all-powerful help was not at hand. But His blessing was upon the work, and mission after mission was established, each a centre from which religion and civilisation spread in ever increasing circles over the land. The zeal of Fr. Junipero was irresistible. In his preaching he was transported out of himself, and if he failed to impress his hearers otherwise, would bare his breast, and crush it with a stone, or burn his flesh with a lighted torch. In the

old record of his life there is an engraving showing him lifted on high above the heads of the people, and holding in his hand the stone and the blazing torch.

In 1775 the first great misfortune befell the mission. San Diego, the most flourishing of their establishments, was attacked and destroyed by hostile Indians. The Superior, Fr. Louis Jayme, was tortured to death, and the other friars escaped as by a miracle. When the missionaries, who were many hundred miles away, heard the news they were filled with sadness. Not so Fr. Junipero; his face lighted up with joy, and while the others looked at him with astonishment. he cried out:

"Rejoice, my brethren, the seed of the Gospel is now watered with the blood of a martyr. It will grow up into a great tree. The success of our mission is secured." He rebuilt the mission on its ruins, and animated with new hopes founded in a few years those of San Francisco, on the site of the present city, of Santa Clara, and many others.

In 1784 he returned to Monterey, broken down by years and hardships. After a time he removed to San Carlos, where he shortly knew the time had come when he was to go forth to receive his reward. Father Palou, who had been his friend and companion since they made their vows of religion together, more than fifty years before, gives us an affecting account of the last hours of his life. On the evening before his death the church was crowded with the Indians, who had gathered together to pray for the beloved father. Suddenly, Father Junipero was seen approaching. The cries of grief were hushed. He advanced through the throng and knelt before the altar. Father Palou read the service of the dying, and administered the Holy Viaticum. The Adorable Sacrament was placed on the altar, and the "Tantum ergo" intoned. The congregation joined in the singing, and the voice of the dying man was heard "high and strong as ever." The people listened in amazement, sorrow choked their voices; one by one, they broke down, and Father Junipero, almost alone, finished the hymn. He returned to his cell and passed the night in prayer, kneeling or sitting on the ground, supported by his ever faithful friend, Father Palou In the morning he joined again in the prayers for the departing soul, and received the plenary indulgence. After a little time he said: "I feel better, now I will rest," and without another word or sign entered into the eternal rest of which his last words were so prophetic.

A stately church was erected at Monterey over his tomb. It is now in ruins. So, too, are the many missions which he founded. In 1824 the infidel government of Mexico commenced its persecution of the Franciscans. They were driven from their convents, their property seized upon, and the faithful Indians who loved and clung to them to the last, handed over to political agents. In twenty years the destruction was almost complete. Then came the war with the United States, when the few remaining congregations were scattered.

At present, we are told, that of all the missions founded by Fr. Junipero Serra and his successors, from San Diego in the south to that of St. Francis Solano, in the extreme north of the State of California, not one remains in the possession of the Franciscans but that of Santa Barbara.

May we not ask our readers to pray that the children of St. Francis may be multiplied, and that the fruits of their labour may be as abundant as of old, in that beautiful land hallowed by the saintly lives, and consecrated by the blood of so many of their brethren.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
West African Bishopric Fund:—			
Mr. W. Vance Packman	0	2	6
For the most necessitous Mission:—			
Anonymous, per Mrs. Maurice Butler	0	2	0

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

The Rev. A. CHAUVEAULT, Slough, generously promises 3 Masses per year, (1) for Deceased Subscribers to I. C. M., (2) for Living Subscribers to I. C. M., (3) for the Extension and Success of I. C. M.

SPECIAL INTENTION FOR MARCH: The Mission of Southern Shantung, (See p. 161).

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
Missye Katolickie (Cracow).
Las Misiones Catolicas (Barcelona).
Missions en Chine et au Congo.
St. Joseph's Advocate (Mill Hill).
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missien (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Année Dominicaine (Paris).
&c., &c.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

THE ILLUSTRATED CATHOLIC MISSIONS.

Instead of our usual Sub-Frontispiece, we give this month a view of our great English Foreign Missionary College, St. Joseph's, Mill Hill, London, N.W., the headquarters and Mother House of St. Joseph's Society for Foreign Missions, now keeping its Silver Jubilee. The Society was founded in 1866 by the Right Rev. Herbert Vaughan, now Bishop of Salford. Its present spheres of labour are (1) The Negro Missions of the U.S.A., with 8 churches and two colleges, and 20 priests; (2) The Telugu Missions of Madras, India, with 12 stations, and 16 priests; (3) The Prefecture Apostolic of Borneo, 9 stations and 13 priests; (4) The Prefecture Apostolic of Northern Panjab, Kashmir and Kafiristan, 7 stations and 12 priests; (5) The Maori Mission in New Zealand, 4 stations and 4 priests. Besides Mill Hill College, the Society has three preparatory colleges or "Apostolic Schools," in Europe, viz: Freshfield near Liverpool, Rozendaal in Holland, and Brixen in Tyrol; also the Colleges of St. Joseph's Seminary, Baltimore; Epiphany Apostolic College, Baltimore; St. Joseph's Seminary, Nellore, India; and St. Thomas' College, Murree, Panjab, Northern India. *Vivat, floreat, crescat!*

An Illustrated Monthly Record, in connection with the Society of the Propagation of the Faith.

No. 60. APRIL, 1891. Vol. V.

BRAVE WOMEN; OR, CHRISTMAS IN THE ARCTICS.

[From *The New York Catholic World.*]

I.

IT will be four years next November since Archbishop Seghers was murdered in Alaska. Nearly a year later, when the news of his death arrived, the whole world rang with the story of his heroism and devotion. Few, however, know that almost on the spot marked by his blood, noble women are carrying on the work which he died to begin.

In the summer of 1888 the Sisters of St. Anne, left Victoria for the Yukon River, and on its banks founded their schools. There were three of them—a reverend mother and two novices. The Jesuits had been given charge of the missions in this district, and at their station of Kossariloffsky, in the wildest part of the Wild Northwest, in the midst of savage mountains and trackless forests, the Sisters began their work.

It is the custom in their houses to keep a journal. It is more in the nature of a simple letter addressed to the sisters in the mother-house than a journal properly so-called. It is not intended for publication, and to me this seems a mistake. If there is anything our people in the United States should be led to take an interest in, it is mission work. Living and moving and having our being in the midst of a great material civilization, it is no wonder that the taint of it has entered our souls. Ever busy with what we shall eat and what we shall drink and wherewith we shall be clothed, there is danger that our minds may become indifferent, the spiritual side of our nature dwarfed, and we may begin to lose all care about laying up treasures where the rust and the moth consume not and where thieves do not break through and steal. The stronger this temptation to materi-

alism the more powerful the remedy must be, and it seems to me there is no specific so efficacious as the consideration of the acts of those noble men and women who, leaving behind them all the material comforts which we prize so much, go out into the waste places of the earth and devote themselves to labor—not for hope of praise from those whom they have left behind, or of reward from those whom they go to benefit, but simply and entirely for the love of God and the salvation of immortal souls. Surely the consideration of such examples of devout self-abnegation is the strongest antidote to the materialism of our time and country. If the letters of the Catholic missionaries that are sent home—more of them should be prepared for publication—were brought to the knowledge of our people through the medium of the Sunday-school and the pulpit; if the children were personally appealed to and encouraged in giving something for the missions, not only would their generosity grow with their growth, but they would be stronger and better Catholics, inasmuch as they have identified themselves with and taken a share in the spreading of the faith.*

MAP OF ALASKA, SHEWING THE CHIEF PLACES REFERRED TO IN THE ARTICLE.

It is with the idea of bringing home to Catholics in the United States the work which heroines of their own flesh and blood are doing, that we give a few extracts from the journal of the sisters on the Yukon River. It is no long, boasting, statistical account of "Doors Opened" and "Souls Reached" and "Bibles Distributed"; neither is it a record of morbid introspection; but it is a simple, common-sense letter, which will appeal to simple, common-sense people. It flows on from day to day with the story of their uneventful life, their little pleasures, and, now and again, a hint of their privations. Their preparations for the great festivals, the progress of the children, the little visits paid them at long intervals—this is the sum of it all; but those who have eyes to see may read between the lines the story of heroic lives that I had almost thought were lived no more upon this earth.

In the beginning we must remember that the Alaska of the Yukon is not the Alaska of the summer tourist. As the crow flies it is twelve hundred miles from Kossarioffsky to Sitka and Juneau, and this in a country marked on the maps as unexplored. From October to April its inhabitants are shut out from the world. Ice closes navigation on the river, and travel by land is possible only on sleds drawn by teams of dogs. In the summer months the weather becomes extremely warm, and mosquitoes and sandflies make life almost unendurable. The journal opens with August of last year, 1889. The Indians have gone off to their summer camp to hunt and fish, and have taken their children with them. The convent is still occupied by the three sisters and a few boarders. The usual laborious house-cleaning, that is for ever associated with vacation, fills up the time, but the arrival of the steamer or of a transient guest are events to be duly chronicled. Incidentally we get an insight into some of the amenities of life in Alaska.

"After Mass the steamer St. Michael arrived. Father Rogarou is on board, and he brings three new boarders from Nulato.* They are big girls, from fourteen to fifteen years old, and are full-blooded Indians. The good father looks well, but it is evident he has suffered from lack of food. When the survey party passed through Nulato, the father and the lay brother had been weeks without flour. The gentlemen of the party gave them a few sacks and also other provisions. All these privations do not prevent him from being as jolly as ever. He is always gay and happy. In one of his visits to us he said he actually enjoyed the missionary life, as he had dreamt of it and prayed for it for years."

Flour is mentioned particularly, not only because it is an article of food, but because it is also the great substitute for money with the Indians, as we shall see below.

August is the beginning of the rainy season. The diary continues:

"To-day, the 27th, the children and I climbed the mountains. I had never gone this way before. At the top we were surprised by a heavy rain storm. As these mountains are covered with trees, we took shelter under them for sometime; but the rain continued and we could not remain, as we were a great distance from home. Soon we were wet through. The children were delighted with it, and, of course, the mistress had to be so too. We sang 'Holy Angels' and 'Maiden Mother' as best we could while walking. After half an hour the rain ceased, but, remember, the grass was very long, some of it higher than our heads. At last we got down in safety, but I did not know the place we were in or in which direction to turn, for here one sees

*These remarks are equally applicable to all other English-speaking countries.—ED.

* See our full-page view of Nulato, on p. 86, October 1890.—ED.

nothing but trees and brushwood. At the foot of the mountains, the pines and arbutus are so thick that I could not see through them. I told the children to say a Hail Mary, and we all recited it together. After that we went straight ahead without knowing whither. Little by little, I saw the sky, and soon I struck a good route ; we were only a mile from the house. On entering we found Father Rogarou, who had come to make a short visit, laughing heartily at our appearance, for we were quite wet through."

The people of the Yukon district are entirely dependent on what the steamers bring during the summer for everything in the line of what may be called "civilised provisions." The loss of one cargo is a very serious matter, especially if the loss occurs late in the season. The steamer Arctic, which had on board the Sisters' winter store, ran upon a rock, and the journal continues :

"No lives were lost, but all the provisions which should have come to us are now at the bottom of the sea. You may well imagine that, in spite of our submission to the designs of Providence, we could not help being a little uneasy for the future : our daily bread for a whole year was lost to us like the rest . . . That evening we had for our meditation, 'Abandonment to Divine Providence,' and I think the subject was never so profitable. He Who watches over the birds of the air, and Who clothes the lilies of the field in all their glory, He will surely not desert His children who pray Him continually : 'Give us this day our daily bread."

But the sisters were not the only sufferers. The great destitution and hardships, vague echoes of which got into the American papers, were caused by this accident. Under December 9, we find the following entry :

"It is incredible the number of people who are in distress. We hear that at Nulato, at Nucklaquayet, and, I believe, all along the river, the miners are almost starving Over two hundred of them have gone down to St. Michael's, as they had absolutely nothing to eat. There the company must support them if they do not want to have a revolution. As Mr. Greenfield (one of the agents of the company) said last summer to mother-superior : 'We must give, if we would save our lives. A refusal would be the signal for our death.' There are miners above us on the river who have had but one sack of flour all the year. They depend altogether on hunting and fishing. Poor fellows ! All this misery has been caused by the wreck of the Arctic. For ourselves we cannot complain. We have lost much, it is true, and we have to draw the lines very tightly to make ends meet. The rabbits as well as the fish begin to get scarce. Not being able to buy anything with flour, I do not know what we shall do. Flour is what the Indians like best. What can we do ? We have none to spare. As ever, we count on the assistance of our good Lord. He has helped us already, and in ways we should never have thought of. Now He will not desert us."

And later, under the first Sunday in Lent, we read of an incident which would be laughable were it not for the consequences of it in that country. Father Rogarou is eaten out of house and home :

"About 8 p.m. we heard the noise of a train of dogs. It was Father Rogarou who had come from St. Michael's, where he had been to buy provisions. He had had enough for the year, but eighty miners got into Nulato half dead with hunger and cold, and he had to feed them until they were in a condition to continue their journey. Now they are at St. Michael's, where they are living at the expense of the company."

But women who have taken up the work that these women have, are not used to looking at the dark side of things. All through September and October we have many glimpses of their simple joys :

"The first Sunday of September we had Benediction of the Blessed Sacrament with music ; Brother Negro, who is quite a musician, accompanied with the accordion. There were some Indians present and it was a great treat for them."

Just think of it ; Benediction with an accordion ! Think of it, men and women, as ye kneel on your velvet cushions when the music swells through the ringing arches and incense clouds the air. Benediction with an accordion !

(To be continued).

THE CLOUD OF WITNESSES.*

III.

Grundemann—K. W. Schmidt—Cameron—O. Borchert—"Ostafrikaner."

EVEN **Dr. Grundemann**, who not long ago attacked Major von Wissman in the *Kreuzzeitung*, on an earlier occasion gave expression to some noteworthy opinions about the Catholic Missions, although some error is mixed up with them. He says, concerning the Mission at Bagamoyo :

"This system of education and colonization would be in my opinion a good one and worthy of imitation if, as for example is the case of the Syrian orphanage in Jerusalem, with its 150 pupils, a training for outside life and intercourse with the rest of the world were mixed up with it. The young Christians might then after issuing from the Institution act like leaven upon the perceptions and habits of the very often depraved heathen surroundings. The Evangelical missions in German colonies must become familiar with the advantages of this system, so often and so erroneously designated the 'French,' and for two reasons above all : 1st, The necessity of training up Christian families, to whom assistance against the attempts of the outside world must be afforded, until they have learned to stand upon their own legs ; 2nd, the fostering of activity in work, which not only removes the natives from their previous mode of living, but also gains for the particular Mission a higher regard, especially with respect to the ruling power, upon whose protection they are compelled to rely, and whose needs in

See pp. 151, 165.

some sort they must pay heed to. Besides, if a school, an infirmary, workshops and model-plantations are attached to the church of a mission, the interests of the mission itself are best safe-guarded, because it has in that care a source of income independent of the aid of its friends."

We return to East Africa. Dr. **K. W. Schmidt,** draws out a long detailed comparison between Protestant and Catholic missions, in the course of which he writes:

"In proportion to the severity of our censure on the work of the English mission, is approbation to be extended to that of the French. The French mission, (Congrégation du St. Esprit et du Saint Cœur de Marie), has ever remained true, both in spirit and practice, to its justly esteemed purposes and aims. It has never in former times pursued political ends, and only very seldom lattlerly has it meddled with such. In silent and unwearying activity, its envoys have ceaselessly devoted themselves to spreading the spirit of Christianity and the blessings of our civilization amongst the black populations. The soul of this corporation exists in Zanzibar, the head quarters of the mission, and is exactly personified in a building, so fruitful in blessing, the hospital. How many sick Europeans, how many of my own comrades, have been already admitted there, and have received loving attention from the hands of the sisters! I must acknowledge that as often as I have gone in or out of the hospital I have carried away wfth me a feeling of gratitude, on account of the order, cleanliness and charity that pervaded the whole establishment.

"The chief and, in point of size, most important station on the mainland is at Bagamoyo, a place opposite Zanzibar, notable as the starting place of the caravans serving the coast towns. In many ways this establishment is worthy of being a model to all such like institutions; and it is indeed a pleasure to wander through it, under the guidance of the worthy Père Etienne, or of the evergreen Brother Oscar, who reminds one so forcibly of some quaint mediaeval figure. It is everywhere seen that the good Fathers have not left unnoticed the practical side of civilization,

TROPICAL EAST AFRICA: A STRUGGLE FOR LIFE ON AN AFRICAN RIVER.
Sketch by Fr. Le Roy, of the Zanguebar Mission (Congregation of the Holy Ghost).

"In one place are model plantations of vanilla, coffee and cocoa, in another bootmaking, carpentry, and smith's, work were going on, books were being pressed and bound, and again in other parts you walk on the turf of a fine, wide-reaching cattle ranch, that contains herds of swine too within its bounds. The English cannot hope to rival all this highly developed energy."

We here pass over, for reasons given at the beginning, the quotations made from Count Karl von Wickerode, the late Sir Richard Burton, and others, inasmuch as they confine themselves to criticisms, severe enough indeed, of the Protestant missions and their results. The next authorities cited are:

Commander **Cameron**, who, in his *Across Africa*, Vol. I, (1, 15), says :

"The founding of industrial settlements after the model of the mission at Bagamoyo, in order to train the natives in trade and agriculture, appears to be the chief duty of missionaries in this country. The missioners appear to work hard, and to do much good both by word and example, and I do not doubt that their efforts are doing much towards the civilization of this part of Africa."

The evidence of **Oskar Borchert**, of the Emin Pasha Expedition, who declares that he fully shares von Wissmann's views, we have already quoted in these pages (Sept. 1890, p. 77), and need not be repeated here.

WEST COAST OF AFRICA : GROUP OF NATIVES OF ABEOKUTA. (See p. 187.)

A German officer who wrote under the *non-de-plume* of "**Ostafrikaner**" (East African), stated in 1889 :

"What a difference between the Evangelical and Catholic missions! In the one, conviction, in the other, profession; in the one careful training in labour, in the other pietistic fanaticism. The fruits, too are quite different : in the one good, in the other to a large extent negative. This is the opinion of most East Africans, to whatever religion they belong."

(To be continued.)

A LEPER SETTLEMENT IN SOUTHERN INDIA.

By the Rev. A. J. Diamanti, S.J., (Mangalore.)*

OUR Lord complained once in the Gospel that out of ten lepers cured, only one went to show Him gratitude. This is not the case with the lepers of our asylum. They all have daily prayers for their benefactors and recite in common the Rosary for them. No doubt the great miseries, from which they are relieved by the use of medicines and special food, makes them deeply appreciate the favour they received and increase the fervour of their prayers.

There are now 28 men, women and children, and one may see among them all the different stages of this terrible sickness, from the suspicious spots, insensible even to the piercing of a needle, to the horribly large wounds which leave the bones naked and soil the ground wherever these poor sufferers place their limbs. Our hearts ache when in visiting them, they join their mutilated hands to ask the blessing of the priest, and begin to tell their sufferings and their wants. Because leprosy is not a mere disease of the skin, as one may think, but, as the blood itself is corrupted, many other interior derangements accompany from time to time the exterior miseries.

In other places the compassionate heart and skilful hand of Sisters of different congregations have already begun to alleviate the pitiful state of the lepers. Here our limi-

* See the Views of this Asylum in our February No., pp. 149, 150.

ted means do not allow us to entertain such an idea. That is nevertheless the only practically good way of having lepers gathered in an asylum. Separated from everything dear to them, in continual want of little cares for their afflicted limbs, and of kind words to their dejected hearts, the lepers find in the Sisters all the comforts and consolation of home. May we hope for the day when some kind heart will assign a fund for the lepers of Mangalore, by which they may find themselves in a better aired house, with a good well at their disposal to refresh themselves and bathe as is required,* with a pretty large garden to walk in where they may recreate themselves, and in sight of a house, where at least three or four Sisters may live?

While waiting for better times, as the wants of our Mission increase daily and our means are very limited, the lepers accordingly are to be treated very poorly. The municipal council of Mangalore subscribed for a grant of £1 a month for 5 lepers; an amount which as you may easily imagine is quite insufficient.

A few of our Catholics contribute some alms; the remainder is at the charge of the Mission. We have to pay several persons to prepare the meals, to clean the poor huts in which the lepers live and bring them water in abundance. Our young students and the Brother Infirmarian visit them frequently to learn their wants and give them religious instruction.

Our schoolboys also go to teach Catechism and narrate stories from the holy Scriptures. Some of those who are still able to walk come daily to hear Mass at the Seminary church, but as they cannot be allowed to mix with other people they must stop a distance from the door of the church under a thatched roof, from where they may see the altar; there also the priest brings to them Holy Communion. The others satisfy their devotion in their poor rooms, when frequently the Fr. Director visits them; you should see with what fervour they receive their Lord, their only strength and consolation, as they feel that every other hope is fast vanishing and that of this world nothing is left to them except its miseries.

But since last June a little sunshine has come to lighten the sadness of our poor lepers and bring some variety to their monotonous life. A kind soul thought of applying to the lepers the celebrated specific of the electro-homœopathic medicines of Count Mattei of Bologna and defrayed its expense. As we could not pay for a special person we asked five or six of our smartest orphanage boys whether they would like to pass a week by turns under a shed, near the leper asylum, to distribute medicines to the lepers. Our dear boys accepted the task, and they are still continuing it. This is a matter of consolation for us, since it shows the good fruit of our education on these poor lads of the orphanage all rescued from heathenism. They do not incur any danger in mixing with lepers; for leprosy is not catching unless by actual contact and they are well warned against the danger of this; moreover, as they wear sandals for this special purpose, they never touch the ground soiled by the wounds of the lepers, and they are provided for the day with a special shed separated from the dwelling of the lepers, wherein to breathe fresh air. One may see them at any time of the day near a little old clock, ringing a small bell each quarter of an hour, or half hour according to the orders of the infirmarian, to call the lepers; and whilst one of them distributes medicines or carries them to those who cannot move from their place, the other carefully writes on a paper whether every one has been faithful to the appeal. Meantime they have also to dissolve the specific to be infused in the water in which each leper has to bathe twice or four times a week. They have also to prepare water, which each leper takes, to wash his wounds several times a day, and other medicines according to particular complaints. The rest of the time they pass in reading their lessons, so not to forget them for the next week, or in narrating edifying stories to their patients. On the other hand you may see each leper at the sound of the bell approaching with tottering steps to have his share of medicine in a half cocoanut shell and loudly reciting a short prayer before drinking the medicine. During the intervals, the leper-boys go to bring in firewood and the men and the women who have still their fingers, prepare tepid water for bathing.

All of them now say that, by these medicines they feel their limbs easier and their wounds, after a temporary increase and discharge of humour, are slowly getting cured. Of course, the medicine affects them more or less according to the disposition of their constitution, and the different stage of sickness. Perhaps we shall not succeed in curing them thoroughly, as nobody has yet succeeded in curing leprosy; but we bring relief, perhaps a long suspension of the sickness, and we hope that those who are still in the first stage may be entirely cured.

(To be continued).

*A good supply of water for lepers is a thing of first importance; but to have a good well in this country, may cost from £40 to £80

✠

R.I.P.—An Oblate Father asks us to recommend to the prayers of our readers the following of his brethren, recently deceased, who were engaged on the foreign missions. We do so very readily. The names are :—

Father *Julien Baudre*, O.M.I., at New Westminster, British Columbia, aged 76, 36 in religion.—Father *Joseph Vivier*, O.M.I., for many years Missionary in Ceylon, at Notre Dame de Sion (Lorraine), aged 68, 44 in religion.—Father *Pandosy*, O.M.I, Feb. 6th, 1891, at the mission of Okanagan Lake, British Columbia, aged 67, 36 in religion.—Father *Brunet*, O.M.I., of the Vicariate Apostolic of Athabaska-Makenzie, who died at the age of 28, on Novembe, 3rd, 1890, in the remote Mission of S. Charles, at Fort Dunveganr on the Peace River.—Lay Brother *Joseph Salasse*, O.M.I., at Providence Mission on the Mackenzie River, aged 73, 34 in religion.

Illustrated Catholic Missions,
APRIL, 1891.

"Amare et servire."

CARDINAL NEWMAN AND WEST AFRICA.

OUR great Cardinal towards the close of his life took a deep personal interest in the future of the Catholic Missions on the West Coast of Africa. He had been led to this interest by the zeal and devotion of his old friend the late Sir JAMES MARSHALL. The pressing need in the eyes of both the CARDINAL and Sir JAMES was that of a Bishop to take the supreme spiritual charge of these scattered missions. For, in all the British possessions on the West Coast, there is not yet a single administrator of Episcopal rank. Sierra Leone is governed by a Delegate of the Superior General of the Congregation of the Holy Ghost; the Gold Coast by a Vice-Prefect Apostolic at Elmina; and it was but in 1889 that, owing to the urgent entreaties of Sir JAMES MARSHALL, the British Protectorate on the Niger was placed in charge of FATHER LUTZ, as Prefect Apostolic at Onitsha. There can be no doubt that a very great impulse to the life of the missions in this hitherto much-neglected part of the Vineyard would be given by the appointment of a Bishop. Such was the conviction of CARDINAL NEWMAN, which found practical expression in the action taken by him, as explained in the following letter which has been sent to us by CANON BROWNLOW, and which we publish with great pleasure:

FUND FOR A WEST AFRICAN BISHOPRIC.

TO THE EDITOR OF *Illustrated Catholic Missions*.

Sir,—Will you kindly allow me to call the attention of your readers to a Fund founded by the late Cardinal Newman for the endowment of a Bishop for the West Coast of Africa? His Eminence had taken great interest in Sir James Marshall's exertions for the West African Missions, and especially in his efforts to procure the appointment of a Bishop. He sent him £100 towards the formation of a Fund for this purpose, and hoped the pupils, past and present, of the Oratory School would take the matter up. He did not wish the subject to drop after Sir James' death, and placed the money in the hands of the Bishop of Salford and myself as Trustees.

My reason for delaying the publication of this appeal has been that I did not wish to interfere in any way with the Memorial Fund under the Presidency of the Duke of Norfolk, but now that sufficient time has elapsed for subscribers to that Fund to have sent in their names I feel that I ought not any longer to put off my appeal for an object which the late Cardinal had so much at heart. I may add that the Bishop of Salford, when in Rome, spoke to Cardinal Simeoni about it, and His Eminence expressed his pleasure at hearing of the formation of the Fund, and there is every reason to hope that an appointment would be made as soon as sufficient means are forthcoming.

Contributions will be thankfully received by me, or by the Rev. Dr. Richards, St. Charles' College, Notting-Hill; and all donations will be placed in Consols in the names of the two Trustees.

Yours faithfully,

W. R. CANON BROWNLOW, V. G.

Bishop's House, Plymouth.

We have frequently endeavoured to enlist the sympathies of readers of I.C.M. in West Africa, and we have here a fresh opportunity of doing so, one which will especially appeal to those many Catholics throughout the English-speaking world who would like to do honour to the memory of JOHN HENRY NEWMAN, and who have here the happy chance of rendering that homage in a manner specially dear to NEWMAN'S heart, and one which at the same time directly benefits the Apostolic Work of the Church. What a remarkable coincidence that the famous scheme of a "Jerusalem Bishopric" on the part of the Protestant Church should have been so decisive a factor in determining NEWMAN'S conversion to Catholicity, and that the scheme for a West African Bishopric on the part of his Catholic friends should have been the closing interest of his eventful life! What more appropriate or durable monument to his memory? Should his earnest desires be realised after his death, as we trust they will be, it may then be truly written in his name: *Exegi monumentum aere perennius!*

HOW MISSIONARIES DIE: THREE SKETCHES.

BY FATHER MAENE S.J., (Moropai, Bengal).

III.—FATHER SEELDRAYERS.

IN 1883, one year after his arrival in India, Fr. Seeldrayers had at last the happiness of seeing his wish fulfilled, and of being sent to his beloved Sunderbunds. For years he had been supplicating his superiors to go to the missions. For years he had been working for those missions. His body had been in Belgium, but his mind and thoughts and soul in India A large field was now thrown open to him, and he took advantage of it to give full expansion to his apostolic zeal. The poorest among the poor were his privileged children, and nowhere did he feel himself better at home than when he could travel the jungle and gently bring back to their Creator poor erring sheep, that had been too long living on poisoned pastures. To them he was most dear; and those rude people, who are but too often living in a most savage way, and to whom gratitude is something altogether unknown, have narrated to me in a touching way the details of his first and also his last sickness.

Fr. Seeldrayers had been on an excursion to Boshonli-Abad, and had still to visit a village, poor, desolate, far out

of the way. The weather was simply abominable, and no one could have found fault with him if, leaving off his visit to Keotie for the time, he had gone home and returned a little later. But these considerations a missionary rarely makes. Once he sets out on a journey and has warned people of his arrival, he will be the last of mortals to disappoint anyone. On the day fixed Fr. Seeldrayers was in Keotie, and took up his abode in the temporary chapel that resembled but too well the huts of his Christians,—some 10 or 15 small houses packed one upon another. To reach them you have narrow paths, beset with grass and thorns, that the people don't take the trouble of cutting. These huts, covered with straw or dry grass, sheltering but insufficiently the inhabitants and protecting them against rain and sunshine, are nearly always half in ruins. No comting their clothes in safety; and among them not even one ever thought of the priest. The following day the father, unable to stand it any longer, packed up his things and was off to his boat; but here for some two or three hours he was no better off than in his chapel. The waves of the heavy and treacherous Mutla, driven by a violent wind, swept over the deck and soaked the priest and his people entirely. The father at last reached his residence but only to fall sick and linger for several months, until at last amidst atrocious torments caused by that dreadful disease dyssentry, he expired on the feast of St. Ignatius.

While in delirium it was touching to hear him preaching to his poor Bengalis, or instructing his little children, and making them repeat their 'Our Father' or 'Hail Mary;' for up to his last gasp all his thoughts were for his mission

WEST COAST OF AFRICA: NEW MISSION HOUSE AT CONAKRY, SIERRA LEONE. (See p 187).

pound, no garden; not even will you find there the most ordinary plants of daily use in this country; for what is the use of planting or sowing? they say. The fruit will be plucked before it is ripe.

Four partitions made out of lattice work, letting the wind pass freely in every direction, the whole covered in the most wretched way, such was his dwelling place. It was as if all the elements had combined to put Fr. Seeldrayers to a heavy trial. The wind blowing furiously and the rain falling without cessation had changed the chapel into a regular cowshed, so that the father, tired and exhausted, could not even stretch out his legs to take a little rest. The only way of protecting himself was to open his umbrella and pass a sleepless night under it. The people of the village fearing to see their houses give way were all busily occupied the whole night in sheltering their cows, or put- and his schools.

When the torture of the sickness abated awhile, so as to leave him in possession of his senses, he at different times addressing me, asked: "Are we getting near St. Ignatius' day?" I answered: "A few hours yet, take courage, and St. Ignatius will most surely come to fetch you." And who would doubt that on that morning at 4-30 the saint, so much beloved by our father, came to lead to heaven, the son that had striven so well to resemble his father in Christ?

This is how missionaries live. This is the way in which they die. Who would not like to resemble them on earth, so as to be found worthy of the crown they have obtained in heaven?

A. J. MAENE, S. J.,
Missionary Apostolic.

(Concluded).

THE PRIMITIVE RELIGION OF THE PHILIPPINE ISLANDERS.*

TRANSLATED FROM THE SPANISH OF ISABELO DE LOS REYES, BY JOHN CORRY.

CHAP. IX.—FOLKLORE ABOUT ANIMALS, BIRDS, REPTILES, AND FISH; ROCKS AND TREES.

BESIDES the Anitos or gods the Philippines, according to the Chronicles, worshipped various animals and birds *e.g.*: *Tigmanukin*, the crow, which they believed to be lord of the earth, terming it *Meylupa*. It was supposed that if a bat rested on the roof of a house it announced the death of the inmates, or if they chanced on a snake in the highway they fled, as also on hearing the screams of a rat, howling of a dog, or the cries of the lizard.

The song of the *limokow*, a wild dove, is to the Mandayans the prediction of dangers and is as the voice of God, and the *suiit* to the Igorrotes as that of an oracle.

The Cayman or crocodile received adoration. The fishermen offered it, as first fruits, the fish that first entered the net.

Whenever an earthquake shock is felt the Mandayans believe it to be caused by the cayman stretching itself. At other times it is believed to be a pig called Baybulan which to scratch itself rubs its body against the trunk of the earth, and under this impression, the people throw themselves to the ground imploring it to cease.

On the ranch (Kagubatan) Lepanto the eels which are found in springs in the caves are worshipped. The Igorrotes usually bring them food addressing them in these words, "Eel, eel, take thy nourishment; heal my body and take from me all infirmity." Naturally the eels soon appear and the Igorrotes attribute this to the influences of the wooden idol or the spirits, which are also termed anitos.

The Philippines adore reefs, promontories and rocks of peculiar shapes. In Visaya the author has seen the Labaodungug; and in the rivers Pasig and Abra there are stones said to resemble human forms. On the coasts of Zambales there is a rock shaped like an oven, which travellers from the North venerate even to this day. To these stones as well as to the cayman they threw *Morisqueta* that they may have a prosperous voyage.

Certain trees were also adored, as the *Baliti*, the *tigbeg*, the *bagao*, but to our mind only on account of the abode of the rural anitos.

CHAP. X.—THE SUN, THE MOON, AND THE "MAN IN THE MOON."

Moreover the Philippines rendered homage to the sun and moon, and these the Igorrotes still venerate, while the Ilocanos pay to them the homage due to the *Apo* (Lord). The latter now say that the spots in the moon represent the tree beneath which St. Joseph slept during his flight into Egypt. Here we see two items of different derivations curiously intermingled, one a prehistoric fiction analogous to that which refers to the mythological soothsayer of the Iroqueses (a savage race of the North), who was transported to the moon where she is condemned to weave incessantly for all eternity; and the other Scriptural, the repose of St. Joseph. In presence of this, may not one infer that the latter idea was brought in by the Spaniards, thus supplanting the superior god who was said to dwell in the heavens? This shows that the Philippines worshipped the moon, not as a divinity, but as the abode of Bathala, *i.e.* heaven. One notices that the hill tribes of Kiangan assign the stars and planets as the abode of their gods, the sun being the superior paradise.

It is also a fact that the adoration of the sun and moon by the Philippines is prehistoric, for they celebrated the eclipse, a feast styled *Magadurus*, according to Gonzales de Mendoza, with feasting and drinking.

The Mandayans, who are considered the most ancient hill tribe of the Eastern coast of Mindanao, at the time of an eclipse believe that the luminaries are about to be swallowed by a snake, and to prevent it, they beat the trees with sticks, or, amidst an infernal hubbub, men women and children discharge their arrows at the reptile, at the same time addressing the sun or moon, as if to encourage them, they cry "Oh Ancestor show thyself."

Meteorites were, according to the Ilocanos, the stars of love, especially the *layap*.

THE END.

*See pp. 59, 71, 87, 135, 167.

Young Folks' Column.

MY DEAR YOUNG FRIENDS,

"Many Happy Returns of the Day!" Now don't suppose *I* am wishing this to *you* on your birthday. No; I want *you* to join me in sending very, very heartily this good old-fashioned greeting to ST. JOSEPH'S FOREIGN MISSIONARY COLLEGE, MILL HILL, which on this St. Joseph's day celebrates its SILVER JUBILEE. The occasion is being kept with grand solemnity at the College, which is the Mother House of that admirable Society that is doing such grand work for souls among the Heathens of South and North India, Borneo, and New Zealand, and the Negroes of the United States. And on this day the beautiful college Chapel will be solemnly reopened after the completion of the splendid frescoes which now cover its walls. These beautiful pictures—(I hope you'll all go to see them one day)—are from the brush of one of the Fathers, Father Rettori, who himself spent eight years as a zealous missioner among the Telugus of Madras, and who combines in the highest degree the gifts of the missionary with those of the artist.

*

We are not there to-day in person, but we shall be present in spirit, shall we not? And I hope some of us will send our mite to swell the Silver Jubilee Fund for the Society, which is being raised to help on the glorious work of the education of the boys and young men who are to be

the future missioners of the Society. I shall be very glad to receive any of your donations, however tiny, for this good object. Let us make up together a little "birthday present" from the Subscribers and Readers of I.C.M.

*

One of you—but I can't make out *who*, for there was neither name nor address—sent me from Lancaster (judging by the post-mark) *three* very prettily worked linen pallas for Holy Mass. Many thanks, my dear Ignota. The parcel came too late to mention in my last month's budget. I think you'll be pleased to learn that I have sent them for the Missions in Borneo in charge of the Mill Hill Fathers.

*

From Belgium, one of our most faithful correspondents sends a bit of information which ought to be good news for the poor Negro girls of the Congo. She says:

LIPPELOO, *27th February, 1891.*

Very soon twelve of the Sisters of Charity from Quatrecht—(I told you about them in a former letter, see I. C.M., for September, 1889)—will start for Boma, Congo State, where they will take charge of an orphanage for girls and of the instruction of the native women. Their convent itself has been built in Belgium. It is a house made of wood and iron, about sixteen yards long by eight wide, and takes to pieces! As soon as this tiny convent reaches its destination and is set up, the Sisters will be sent off to the Congo to begin their noble but arduous mission. Their settlement there will mark a new era in the history of this still barbarian country. Let us hope that civilization will soon spread round this new house; but 'the harvest is great and the labourers are but few!'

Mte VAN YPERSELE.

*

Quite true; but thank God, vocations also are plentiful in Belgium, so I feel sure the good work will go on increasing every year.

*

The title-page and index run away with four pages of room this month, so I can't begin Mrs. Hibbert Ware's new story ("A Soldier of Christ") till May. I know you will all look forward to it.

*

WEST COAST OF AFRICA: A FISHING STATION ON THE NIGER. (See p. 187).

From France, our little friend Marie Louise writes as follows, in her usual excellent English and charming handwriting:—

J.M.J.

6, RUE DE LUBECK, PARIS,
February 8th, 1891.

Dear Mr. Editor,—If I remember rightly I read a few months ago in I.C.M. that the Stamp Association of St. Xavier's College, Calcutta, would be glad to exchange some Indian stamps against French ones. Do you know if the Association would be willing to exchange some Indian or even English stamps for French ones? I know somebody who has quantities of the latter, and would be glad to exchange them. Good-bye dear Mr. Editor,

Believe me your little friend,
M. L. VAN DEN BRULE.

*

I can't quite answer that question, my dear child; but no doubt the President of the Stamp Association, George Lydiard, will see your letter here, and will write at once to let us know.

*

And with this, I must conclude the *second* year of our very pleasant correspondence. I hope, my dear Young Friends, to hear from many more of you during the next twelve months. Don't lose your interest in the cause: it is the noblest cause you can take interest in, the Glory of God and the Salvation of innumerable Souls!

Your Affectionate Friend in Christ.

THE EDITOR.

St. Joseph's Day, March 19th, 1891.

Missionary Notes and News.

AFRICA.

With our new volume next month we hope to begin the publication of the valuable series of papers by the Right Rev. **Bishop Bridoux, Vicar Apostolic of Tanganyika,** on the Religious Beliefs of the tribes around that great lake. Meanwhile it is with great grief that we announce the sad news of that zealous bishop's unexpected death. Mgr. Leontius Bridoux, who was one of Cardinal Lavigerie's Society of "White Fathers," was born in 1852, consecrated titular Bishop of Utica in 1888, and the news of his death reached Europe in the middle of February.—*R.I.P.*

British West Africa.—The following table of the state of the missions in British possessions on the West Coast will add interest to the subject discussed in our leading article:—

1. GAMBIA.—Forms a small portion of the Vicariate Apostolic of Senegambia, which is mostly French territory and is ruled by Bishop Barthet, residing at St. Louis or Dakar. Since 1849 this colony has possessed some missionaries and schools kept by the Christian Brothers and the Sisters of St. Joseph (many of the latter, natives) respectively. Some 120 miles from the coast on MacCarthy Island, up the river Gambia, a colony of old pupils of the mission propagates the faith among the surrounding populations (Wolofs, Bambaras, Serrers, Mandingos, etc).

2. SIERRA LEONE under care of the Superior General of the Fathers of the Holy Ghost as Pro-Vicar Apostolic. There are 8 priests, 4 lay-brothers, 7 nuns (St. Joseph); 4 stations (Freetown, Rio Pongo, Sangha, Monrovia in the Liberian Republic), and a new one in course of erection at Conakry. Also 6 schools with 300 pupils. Total number of Catholics, about 2,000.

3. GOLD COAST: Prefecture erected 1879. There are 4 European priests, 4 native Catechists, 4 nuns, and 4 Stations (Elmina, Cape Coast Casth, Accra, Axim); 3 schools, with 315 children; an orphanage with 20 boys; a work school for girls, and a total of 1,200 Catholics.

4. LAGOS.—Portion of the Vicariate of Benin, under a Pro-Vicar residing at Lagos ("the Liverpool of West Africa"), which also extends over Porto Novo (French protectorate), Yoruba, and other native states. The entire Vicariate possesses 18 priests, 15 native catechists, 19 nuns. There is a training college at Lagos, and 20 elementary schools with 1095 children all over the Vicariate. Chief Stations: Lagos, Porto Novo, Abeokuta, Topo, Oyo. Total number of Catholics, 14,000.

5. NIGER PROTECTORATE: Prefecture of Lower Niger erected 1889. Five priests, and chapels at Onitsha and Asaba.

We give this month several interesting illustrations from various parts of the West Coast missions.

INDIA AND CEYLON.

Bishop Bigandet and the Eurasian Poetess.—We have pleasure in presenting to our readers a portrait of Mgr. Bigandet, the venerable Vicar Apostolic of Southern Burma, whose name is familiar as a "household word" to all who read about Catholic missions, as it also is to every student of Buddhism, whether at home or in the East. We refer our readers to our January number for the eulogy passed upon this patriarch of missioners by a Protestant paper. Early in 1887, Bishop Bigandet celebrated the Golden Jubilee both of his priesthood and of his arrival out in the Far East, where he has laboured as missioner since 1836, and as bishop since 1856. On that occasion the following poem was written in his honour. We give it here, as communicated to us by a lady of Rangoon, chiefly because it is the production of a highly educated and talented young Eurasian lady, who is engaged in the direction of a girls' school at Rangoon, and therefore, we think, will be read with more than usual interest:—

BURMA: RIGHT REV. BISHOP BIGANDET, VICAR APOSTOLIC OF SOUTHERN BURMA, RESIDING AT RANGOON.

Lines written by M. Hannegan on Bishop Bigandet's Jubilee.

Full and long ring out ye joy bells while we greet our Bishop dear,
While with joy to-day we count up fifty years of his career;
While united voices mingle, to unite with one accord,
Blessings on our holy Pastor the anointed of the Lord.

Called and chosen by the Master in the freshness of his youth,
Toiling till his steps are feeble, spreading far and wide God's truth;
Sparing neither health nor comfort, treading still the rugged way,
Well he's borne the heat and burden of the long and toilsome day.

Poor in spirit, like his Master, let a heathen nation tell
How in deeds of self-denial he has taught that lesson well;
Spurning earthly fame and honor, earthly rest, and earthly ease,
Looking to the great here-after and the Master's eye to please.

With a love that knows no labour, he has striven souls to win,
Lifting weak and fallen brethren from the mire of guilt and sin;
Leading with his gentle counsel, shielding with paternal care,
Child of every creed and colour all alike this goodness share.

Then let our song of gladness rise on his day of Jubilee
And our chorus of thanksgiving echo over land and sea.
Let the voice of praise and blessing like a mighty anthem swell,
For the Pastor whom all honour and whom orphans love so well.

Blessings on the orphans' father, blessings on the children's friend!
Heavenly lights and consolations his remaining years attend!
Till bright bands of saints and seraphs bring the message "Enter Thou,"
And the Master of the vineyard wipes the sweat from off his brow.

7th February 1887. M. H.

Changes in the Indian Hierarchy.—On Sunday, the 18th January, the Right Rev. Dr. Van de Bosch, was consecrated Bishop of Lahore by His Excellency Mgr. Ajuti, the Papal Delegate, who was assisted by the Right Rev. Dr. Pesci, Bishop of Allahabad. In the evening the new Bishop was solemnly enthroned in presence of a large number of the Catholic community of Lahore.

From the *Missions Catholiques* we learn that the consecration of Mgr. Louage, the Bishop of Dacca, took place on Sunday, the 11th January, at the chapel of the institution of Notre Dame, at Neuilly, Paris. The consecrating prelate was Mgr. Fabre, Archbishop of Montreal. Mgr. Louage leaves France early this month and will embark from Marseilles by the *Melbourne* for Calcutta.

The Right Rev. Dr. Louis Kleiner, the newly consecrated Bishop of Mysore, will leave France for Bangalore about the end of March. The congregation of St. Mary's church, in Blackpully, which owes its existence to his Lordship, and of which his Lordship had the spiritual charge for a period extending over sixteen years, are preparing to give him a hearty welcome. They intend presenting the Bishop with a gold pectoral cross and chain, and Rs. 500 have been subscribed for the purpose.

Jaffna, Ceylon.—The Right Rev. Dr. Mélizan, O.M.I., Bishop of Jaffna, gave Confirmation, a month ago, to seventy-five persons in the town of Kurunagala.

SYRIA.

The Catholics of Aleppo have collectively addressed a letter to the Franciscan Custodian of the Holy Places at Jerusalem, thanking him for sending two friars—Father Philippe de Nazareth and Father Cherubin d'Afragola—to work in their midst. Cholera raged in Aleppo for a time, and the two Franciscans took no rest day or night from their attention to the sufferers of all nationalities.

NORTH AMERICA.

The Catholic Church and the Negro Race.—"We observe with pleasure," says a Kansas paper, the organ of the negroes in those parts, "the just and humane attitude towards the race question which has been taken up by the Catholic journals and the Catholic clergy. Faithful to their history and their religion they maintain that the only possible solution of the negro question is based on the broad foundation of the common origin of the human race. God is our father; men are our brethren. The kind affability which Catholics exhibit towards us in times of trial, and their unwavering adherence to truth and justice in all that concerns our interests, will gradually attract us towards them and will end by convincing us that the Catholic Church and its adherents are alone able to present us with a religion which contains the truth and is not all a sham and a pretence like so many others." It would certainly be no small compensation for the many sufferings which the negro race in America has undergone and must still undergo, were negro conversions on a large scale to take place. Nor does this seem unlikely when we reflect on the attitude which the Catholic Church, as this negro journal observes, has always maintained and must always continue to maintain towards the much oppressed African race.

DONATIONS.

Donations either to the Magazine, the Propagation of the Faith and the Work of the Holy Childhood, or to any special mission or missionary object, will be received by J. DONOVAN, 19, Henrietta Street, Covent Garden, London, acknowledged in the next number of the Magazine, and forwarded to their proper destination. Money can be sent in Postal Orders, Cheques, or Stamps, or in any form that is convenient to the sender.

	£	s.	d.
Expenses of "I.C.M.":			
Rev. J. F. Patterson, Palmerston (North), New Zealand	5	0	0
For Good Shepherd, Convent, Bangalore:			
"J. M. G."	0	10	0
For Missions in Fiji Islands:			
"J. M. G."	0	10	0
For Mission of South Chantung, China:			
"E. M. P."	0	2	6
Miss Allingham, Specially begging prayers for Self and Family	5	0	0

[Subs. forwarded direct at request of Rector of Mill Hill].

SPIRITUAL ALMS.

"Not by bread alone doth man live," and not by material alms alone must the great Apostolic work of the Foreign Missions be helped forward. Prayer and Sacrifice are more powerful than even corporal almsgiving.

We are enabled to promise a MONTHLY MASS and *two* daily mementoes in the Mass for the exclusive benefit of our Subscribers, the sole condition being the payment of the year's subscription; and another MONTHLY MASS for the missionary work of the Church, and the furtherance of the work of ILLUSTRATED CATHOLIC MISSIONS.

Another Priest, generously promises THREE MASSES per year, (1) for Deceased Subscribers to I. C. M., (2) for Living Subscribers to I. C. M., (3) for the Extension and Success of I. C. M.

SPECIAL INTENTION FOR APRIL: The Work of St. Joseph's Foreign Missionary Society and of Mill Hill College.

EXCHANGES AND OTHER PERIODICALS RECEIVED.

Les Missions Catholiques (Lyons).
Le Missioni Cattoliche (Milan).
Die Katholischen Missionen (Freiburg).
De Katholicke Missien (Hertogenbosch).
Missye Katolickie (Cracow).
Las Misiones Católicas (Barcelona).
Missions en Chine et au Congo.
Annalen van het Missiehuis (Rozendaal).
Missions d'Afrique (Paris).
Maandelijk Verslag der Afrikaansche Missien (Brussels).
Annales de l'Oeuvre de Marie Immaculée (Paris).
Angelus (Belize, British Honduras).
Bombay Catholic Examiner
Catholic Watchman (Madras).
Ceylon Catholic Messenger.
Jaffna Catholic Guardian (Ceylon).
Bollettino Salesiano (Turin).
Annals of the Holy Childhood (London).
Franciscan Annals (Pantasaph).
Annee Dominicaine (Paris).
Irish Franciscan Tertiary (Drogheda).
Caxton Review (Bruges), etc.

Illustrated Catholic Missions:

IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Editorial Office: St. Bede's College, Manchester.
Publishing Office: 19, Henrietta Street, Covent Garden, London

TERMS:

For Europe and North America:
Single Annual Subscription, Post Free 3/-
Annual Subscribers ordering at the Office five copies for distribution in households, schools, &c., will receive a *sixth* copy GRATIS. Price, Post Free 15/-

For India, 4/- the single subscription; 20/- for 5, with a *gratis* copy as above.

For Africa, Australia and New Zealand, 4/6 the single subscription; 22/6 for 5, with a *gratis* copy as above.

No Subscription is received for less than one year.
The year will date from May to May.
All Subscriptions are to be paid, *absolutely*, in advance.
Editorial matter to be sent to the Editorial Office.
Business communications and payments (English Stamps, Postal Orders, or by Cheque,) to be made to the Publisher, JAMES DONOVAN, 19, Henrietta Street, Covent Garden, London.

☞ It is requested that all quotations from this magazine may be signed "Illustrated Catholic Missions."

W. WATSON, PRINTER, LANCASTER ROAD, PRESTON.

T85 1 B.18 P.

BV 2130 .C37 SMC

CATHOLIC MISSIONS.
AIP-1943 (MB)

UNIVERSITY OF ST. MICHAEL'S COLLEGE TORONTO
LIBRARY